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PAUSANIAS

IV

PAUSANIAS

DESCRIPTION OF GREECE

WITH AN ENGLISH TRANSLATION BY
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ST. CATHARINE'S COLLEGE, CAMBRIDGE

IN FIVE VOLUMES

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BOOK VIII—ARCADIA

ΠΑΥΣΑΝΙΟΥ

ΕΛΛΑΔΟΣ ΠΕΡΙΗΓΗΣΕΩΣ

Η'

ΑΡΚΑΔΙΚΑ

XXII. Ἐπανύγει δὲ ὁ λόγος με ἐπὶ Στύμφαλον καὶ ἐπὶ τοὺς Φειεατῶν καὶ Στυμφαλίων ὄρους, τὸ ὀνομαζόμενον Γερόντειον. Στυμφάλιοι δὲ τεταγμένοι μὲν οὐ μετὰ Ἀρκάδων ἔτι εἰσὶν, ἀλλὰ ἐς τὸ Ἀργολικὸν συντελοῦσι μεταστάντες ἐς αὐτὸ ἐθέλονται· γένους δὲ εἶναι σφῶς τοῦ Ἀρκάδων τὰ ἔπη μαρτυρεῖ τὰ Ὀμήρου, καὶ ὁ Στύμφαλος ὁ οἰκιστὴς ἀπόγονος ἦν τρίτος Ἀρκάδος τοῦ Καλλιστοῦς. λέγεται δὲ ἐξ ἀρχῆς ἐτέρωθι οἰκισθῆναι τῆς χώρας καὶ οὐκ ἐς τὴν ἐφ' ἡμῶν πόλιν. ἐν δὲ τῇ Στυμφάλῳ τῇ ἀρχαίᾳ Τήμερόν φασιν οἰκῆσαι τὸν Πελασγοῦ καὶ Ἥραν ὑπὸ τοῦ Τημέρου τραφῆναι τούτου καὶ αὐτὸν ἱερὰ τῇ θεῷ τρία ἰδρύσασθαι καὶ ἐπικλήσεις τρεῖς ἐπ' αὐτῇ θέσθαι· παρθένῳ μὲν ἔτι οὔσῃ Παιδί, γημαμένην δὲ τῷ Διὶ ἐκάλεσεν αὐτὴν Τελείαν, διενεχθεῖσαν δὲ ἐφ' ὧτ' ἔτι δὴ ἐς τὸν Δία καὶ ἐπανήκουσαν ἐς τὴν Στύμφαλον ὠνόμασεν ὁ Τήμενος Χήραν. τάδε μὲν ὑπὸ Στυμφαλίων λεγόμενα οἶδα ἐς τὴν θεόν.

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BOOK VIII
ARCADIA

XXII. My narrative returns to Stymphalus and to Geronteium, as it is called, the boundary between Stymphalus and Pheneüs. The Stymphalians are no longer included among the Arcadians, but are numbered with the Argive League, which they joined of their own accord. That they are by race Arcadians is testified by the verses of Homer,¹ and Stymphalus their founder was a grandson of Arcas, the son of Callisto. It is said that it was originally founded on another site, and not on that of the modern city. The story has it that in the old Stymphalus dwelt Temenus, the son of Pelasgus, and that Hera was reared by this Temenus, who himself established three sanctuaries for the goddess, and gave her three surnames: when she was still a maiden, Girl; when married to Zeus he called her Grown-up; when for some cause or other she quarrelled with Zeus and came back to Stymphalus, Temenus named her Widow. This is the account which, to my own knowledge, the Stymphalians give of the goddess.

¹ See *Iliad* ii. 608.

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- 3 ἡ δὲ ἐφ' ἡμῶν πόλιν τῶν μὲν εἰρημένων οὐδέν, ἀλλὰ δὲ εἶχε τοσάδε. ἔστιν ἐν τῇ Στυμφαλίῳ πηγῇ, καὶ ἀπὸ ταύτης ὕδωρ βασιλεὺς Ἀδριανὸς Κορινθίοις ἤγαγεν εἰς τὴν πόλιν. ἐν δὲ τῇ Στυμφάλῳ χειμῶνος μὲν ὥρα λίμνην τε οὐ μεγάλην ἢ πηγὴ καὶ ἀπ' αὐτῆς ποταμὸν ποιεῖ τὸν Στύμφαλον· ἐν θέρει δὲ προλιμνάζει μὲν οὐδὲν ἔτι, ποταμὸς δὲ αὐτίκα ἔστιν ἀπὸ τῆς πηγῆς. οὗτος εἰς χάσμα γῆς κάτεισιν ὁ ποταμὸς, ἀναφαινόμενος δὲ αὖθις ἐν τῇ Ἀργολίδι μεταβάλλει τὸ ὄνομα, καὶ αὐτὸν ἀντὶ Στυμφάλου καλοῦσιν Ἑρασίην.
- 4 ἐπὶ δὲ τῷ ὕδατι τῷ ἐν Στυμφάλῳ κατέχει λόγος ὄρνιθας ποτε ἀνδροφάγους ἐπ' αὐτῷ τραφῆναι ταύτας κατατοξεύσαι τὰς ὄρνιθας Ἑρακλῆς λέγεται. Πείσανδρος δὲ αὐτὸν ὁ Καμρεὺς ἀποκτείνει τὰς ὄρνιθας οὐ φησιν, ἀλλὰ ὡς ψόφῳ κροτάλων ἐκδιώξειεν αὐτάς. γῆς δὲ τῆς Ἀράβων ἡ ἔρημος παρέχεται καὶ ἄλλα θηρία καὶ ὄρνιθας καλουμένας Στυμφαλίδας, λεόντων καὶ παρδά-
- 5 λεων οὐδὲν τι ἡμερωτέρας ἀνθρώποις· αὗται τοῖς ἐπὶ ἄγραν αὐτῶν ἀφικνουμένοις ἐπιπέτανται, καὶ τιτρώσκουσιν τε τοῖς ῥάμψεσι καὶ ἀποκτείνουσιν. ὅσα μὲν δὴ χαλκοῦ καὶ σιδήρου φοροῦσιν ἀνθρωποι, διατρυνπῶσιν αἱ ὄρνιθες· ἦν δὲ ἐσθῆτα φλοῖνην παχεῖαν πλέξωνται, τὰ ῥάμφη τῶν Στυμφαλίδων ὑπὸ τῆς ἐσθῆτος ἔχεται τῆς φλοῖνης, καθὰ καὶ πτέρυγες ὀρνίθων τῶν μικρῶν προσέχονται τῷ ἰξῷ. αὗται μέγεθος μὲν κατὰ γέρανόν εἰσιν αἱ ὄρνιθες, εἰκότασι δὲ ἴβεσι, ῥάμφη δὲ ἀλκιμώτερα φέρουσι καὶ οὐ σκολιά ὥσπερ αἱ
- 6 ἴβεις. εἰ μὲν δὴ καὶ αἱ κατ' ἐμὲ ὄρνιθες αἱ Ἀράβιοι τῶν ἐν Ἀρκαδίᾳ ποτὲ ὀρνίθων τὸ

The modern city contains none of these sanctuaries, but I found the following notable things. In the Stymphalian territory is a spring, from which the emperor Hadrian brought water to Corinth. In winter the spring makes a small lake in Stymphalus, and the river Stymphalus issues from the lake; in summer there is no lake, but the river comes straight from the spring. This river descends into a chasm in the earth, and reappearing once more in Argolis it changes its name, and is called Erasinus instead of Stymphalus. There is a story current about the water of the Stymphalus, that at one time man-eating birds bred on it, which Heracles is said to have shot down. Peisander of Canira, however, says that Heracles did not kill the birds, but drove them away with the noise of rattles. The Arabian desert breeds among other wild creatures birds called Stymphalian, which are quite as savage against men as lions or leopards. These fly against those who come to hunt them, wounding and killing them with their beaks. All armour of bronze or iron that men wear is pierced by the birds; but if they weave a garment of thick cork, the beaks of the Stymphalian birds are caught in the cork garment, just as the wings of small birds stick in bird-lime. These birds are of the size of a crane, and are like the ibis, but their beaks are more powerful, and not crooked like that of the ibis. Whether the modern Arabian birds with the same name as the old Arcadian

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ὄνομα, εἶδος δὲ¹ τὸ αὐτὸ ἐκείναις ἔχουσιν, οὐκ οἶδα· εἰ δὲ τὸν πάντα αἰῶνα κατὰ τὰ αὐτὰ ἱέραξι καὶ αἰετοῖς καὶ Στυμφαλίδες εἰσὶν ὄρνιθες, Ἀράβιον τε εἶναι μοι θρέμμα αἱ ὄρνιθες αὗται φαίνονται, καὶ δύναίτο ἂν πετομένη ποτὲ ἀπομοιρα² ἐξ αὐτῶν ἐς Ἀρκαδίαν ἀφικέσθαι ἐπὶ Στύμφαλον. ὑπὸ μὲν δὴ τῶν Ἀράβων ἄλλο τί που ἐξ ἀρχῆς καλοῖντο ἂν καὶ οὐ Στυμφαλίδες· τοῦ Ἡρακλέους δὲ ἡ δόξα καὶ τὸ Ἑλληνικὸν πρὸ τοῦ βαρβαρικοῦ τετιμημένον ἐξενίκησεν ὥς καὶ τὰς ἐν τῇ ἐρήμῳ τῇ Ἀράβων Στυμφαλίδας
7 καὶ ἐπὶ ἡμῶν ὀνομάζεσθαι. ἐν Στυμφάλῳ δὲ καὶ ἱερὸν Ἀρτέμιδος ἐστὶν ἀρχαῖον Στυμφαλίας· τὸ δὲ ἄγαλμα ξιανόν ἐστι τὰ πολλὰ ἐπίχρυσον. πρὸς δὲ τοῦ ναοῦ τῷ ὀρόφῳ πεποιημένοι καὶ αἱ Στυμφαλίδες εἰσὶν ὄρνιθες· σαφῶς μὲν οὖν χαλεπὸν ἦν διαγνῶναι πότερον ξύλου ποίημα ἦν ἢ γύψου, τεκμαιρομένοις δὲ ἡμῖν ἐφαίνετο εἶναι ξύλου μᾶλλον ἢ γύψου. εἰσὶ δὲ αὐτόθι καὶ παρθένοι λίθου λευκοῦ, σκέλη δὲ σφισίν ἐστιν
8 ὀρνίθων, ἐστᾶσι δὲ ὀπισθε τοῦ ναοῦ. λέγεται δὲ καὶ ἐφ' ἡμῶν γενέσθαι θαῦμα τοιόνδε. ἐν Στυμφάλῳ τῆς Ἀρτέμιδος τῆς Στυμφαλίας τὴν εὐρτην τά³ τε ἄλλα ἡγον οὐ σπουδῇ καὶ τὰ ἐς αὐτὴν καθεστηκότα ὑπερέβαινον τὰ πολλὰ. ἐσπεσοῦσα οὖν ὕλη κατὰ τοῦ βαράθρου τὸ στόμα, ἥ κάτεισιν ὁ ποταμός, ἀνεῖργε μὴ καταδύεσθαι τὸ ὕδωρ, λίμνην τε ὅσον ἐπὶ τετρακοσίους σταδίους τὸ πεδίον σφίσι γενέσθαι λέγουσι.
9 φασὶ δὲ ἔπεσθαι θηρευτὴν ἄνδρα ἐλάφῳ φευγούσῃ, καὶ τὴν μὲν ἐς τὸ τέλος ἴεσθαι, τὸν δὲ ἄνδρα τὸν

¹ Some would read οὐ after δὲ.

birds are also of the same breed, I do not know. But if there have been from all time Stympthalian birds, just as there have been hawks and eagles, I should call these birds of Arabian origin, and a section of them might have flown on some occasion to Arcadia and reached Stympthalus. Originally they would be called by the Arabians, not Stympthalian, but by another name. But the fame of Heracles, and the superiority of the Greek over the foreigner, has resulted in the birds of the Arabian desert being called Stympthalian even in modern times. In Stympthalus there is also an old sanctuary of Stympthalian Artemis, the image being of wood, for the most part gilded. Near the roof of the temple have been carved, among other things, the Stympthalian birds. Now it was difficult to discern clearly whether the carving was in wood or in gypsum, but such evidence as I had led me to conclude that it was not of gypsum but of wood. There are here also maidens of white marble, with the legs of birds, and they stand behind the temple. Even in our own day the following miracle is said to have occurred. The festival of Stympthalian Artemis at Stympthalus was carelessly celebrated, and its established ritual in great part transgressed. Now a log fell into the mouth of the chasm into which the river descends, and so prevented the water from draining away, and (so it is said) the plain became a lake for a distance of four hundred stades. They also say that a hunter chased a deer, which fled and plunged into the marsh, followed by the hunter,

² Schubart would read ἀποπετομένη ποτὲ μοῖρα.

³ For τὰ the MSS. have κατὰ.

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θηρευτήν ἐπακολουθοῦντα ὑπὸ τοῦ θυμοῦ κατόπι
τῆς ἐλάφου νήχεσθαι· καὶ οὕτω τὸ βάραθρον τὴν
τε ἔλαφον καὶ ἐπ' αὐτῇ τὸν ἄνδρα ὑπεδέξατο.
τούτοις δὲ τοῦ ποταμοῦ τὸ ὕδωρ ἐπακολουθῆσαι
φασιν, ὥστε ἐς ἡμέραν Στυμφαλίοις ἐξήραντο
ἅπαν τοῦ πεδίου τὸ λιμνάζον· καὶ ἀπὸ τούτου
τῇ Ἀρτέμιδι τὴν ἑορτὴν φιλοτιμίᾳ πλέονι
ἄγουσι.

XXIII. Μετὰ δὲ Στύμφαλόν ἐστιν Ἀλέα,
συνεδρίου μὲν τοῦ Ἀργολικοῦ μετέχουσά καὶ
αὕτη, ἡ Ἀλεον δὲ τὸν Ἀφείδαντος γενέσθαι σφίσιν
ἀποφαίνουσιν οἰκιστὴν. θεῶν δὲ ἱερὰ αὐτόθι
Ἀρτέμιδός ἐστιν Ἐφεσίας καὶ Ἀθηναῖς Ἀλέας,
καὶ Διονύσου ναὸς καὶ ἄγαλμα. τούτῳ παρὰ
ἔτος Σκίερεία ἑορτὴν ἄγουσι, καὶ ἐν Διονύσου
τῇ ἑορτῇ κατὰ μάντευμα ἐκ Δελφῶν μαστιγοῦν-
ται γυναῖκες, καθὰ καὶ οἱ Σπαρτιατῶν ἔφηβοι
παρὰ τῇ Ὀρθίᾳ.

- 2 Ἐδήλωσα δὲ ἐν τῷ λόγῳ τῷ ἐς Ὀρχομενίους ὡς
πρῶτα μὲν παρὰ τὴν χαράδραν ἐστὶν ἡ εὐθεία, τὸ
ἀπὸ τούτου δὲ ἐν ἀριστερᾷ τοῦ ὕδατος τοῦ λιμνάζον-
τος. ἐν δὲ τῷ πεδίῳ τῷ Καφυῶν πεποιήται
γῆς χῶμα, δι' οὗ ἀπείργεται τὸ ὕδωρ τὸ ἐκ τῆς
Ὀρχομενίας μὴ εἶναι Καφυεύσιν βλάβος τῇ
ἐνεργῇ. κατὰ δὲ τὸ ἐντὸς τοῦ χώματος παρέξει-
σιν ὕδωρ ἄλλο, πλήθει μὲν ὅσον τε εἶναι ποταμόν,
κατερχόμενον δὲ ἐς χάσμα γῆς ἀνεισιν αὐθις
παρὰ Νάσους καλουμένας· τὸ δὲ χωρίον ἔνθα
ἀνεισιν ὀνομάζεται Ρεῦνος· ἀνατείλαντος δὲ
ἐνταῦθα, τὸ ὕδωρ τὸ ἀπὸ τούτου παρέχεται
- 3 ποταμόν ἀέναον Τράγον. τὸ δὲ ὄνομά ἐστι μὲν
δῆλον ἀπὸ Κηφέως τοῦ Ἀλέου τῇ πόλει γεγονός,

who, in the excitement of the hunt, swam after the deer. So the chasm swallowed up both the deer and her pursuer. They are said to have been followed by the water of the river, so that by the next day the whole of the water was dried up that flooded the Stympalian plain. Hereafter they put greater zeal into the festival in honour of Artemis.

XXIII. After Stympalus comes Alea, which too belongs to the Argive federation, and its citizens point to Aletis, the son of Apheidas, as their founder. The sanctuaries of the gods here are those of Ephesian Artemis and Athena Alea, and there is a temple of Dionysus with an image. In honour of Dionysus they celebrate every other year a festival called Seiercia, and at this festival, in obedience to a response from Delphi, women are flogged, just as the Spartan lads are flogged at the image of the Orthian goddess.

In my account of Orchomenus, I explained how the straight road runs at first beside the gully, and afterwards to the left of the flood water. On the plain of Caphyae has been made a dyke of earth, which prevents the water from the Orchomenian territory from doing harm to the tilled land of Caphyae. Inside the dyke flows along another stream, in size big enough to be called a river, and descending into a chasm of the earth it rises again at Nasi, as it is called. The place where it reappears is called Rheunus; the stream having risen here, hereafter the water forms an ever-flowing river, the Tragus. The name of the city is clearly derived from Cepheus, the son of Aleüs, but its form in

- ὀνομάζεσθαι δὲ αὐτὴν φωνῇ τῇ Ἀρκάδων Καφυῶς ἐκνείκηκε. φασὶ δὲ οἱ Καφυεῖς τὰ ἄνωθεν ἐκ τῆς Ἀττικῆς εἶναι χώρας, ἐκβληθέντες δὲ ὑπὸ Αἰγέως ἐξ Ἀθηνῶν εἰς Ἀρκαδίαν φυγεῖν καὶ ἰκέται γενόμενοι Κηφέως οἰκῆσαι ἐνταῦθα. τὸ μὲν δὴ πόλισμα ἐπὶ τοῦ πεδίου τῷ πέρατι ὄρων οὐκ ἄγαν ὑψηλῶν παρὰ τοῖς ποσίν ἐστι· Καφυάταις δὲ ἱερὰ θεῶν Ποσειδῶνός ἐστι καὶ ἐπὶ κλησιν
- 4 Κνακαλησίας Ἀρτέμιδος. ἔστι δὲ αὐτοῖς καὶ ὄρος Κνάκαλος, ἐνθα ἐπέτειον τελετὴν ἄγουσι τῇ Ἀρτέμιδι. ὀλίγον δὲ ὑπὲρ τὴν πόλιν πηγὴ τέ ἐστι καὶ ἐπὶ τῇ πηγῇ πλάτανος μεγάλη καὶ εὐειδὴς πέφυκε· καλοῦσι δὲ αὐτὴν Μενελαΐδα, Μενέλαον γὰρ στρατὸν ἀθροίζοντα εἰς Τροίαν ἀφικέσθαι τε ἐνταῦθα καὶ ἐπὶ τῇ πηγῇ τὴν πλάτανον φυτεῦσαι λέγοντες· ἐφ' ἡμῶν δὲ καὶ τὴν πηγὴν κατὰ ταῦτά τῇ πλατάνῳ καλοῦσι Μενελαΐδα.
- 5 εἰ δὲ Ἑλλήνων τοῖς λόγοις ἐπόμενον καταριθμῆσασθαι δεῖ με ὅποσα δένδρα σῶα ἔτι καὶ τεθνηλότα λείπεται, πρεσβύτατον μὲν ἡ λύγος ἐστὶν αὐτῶν ἡ ἐν τῷ Σαμίων πεφυκυῖα ἱερῷ Ἑρας, μετὰ δὲ αὐτὴν ἡ ἐν Δωδώνῃ δρυς καὶ ἐλαία τε ἡ ἐν Ἀκροπόλει καὶ ἡ παρὰ Δηλίοις· τρίτα δὲ ἕνεκα ἀρχαιότητος νέμοιεν ἂν τῇ δάφνῃ τῇ παρὰ σφίσιν οἱ Σύροι· τῶν δὲ ἄλλων ἡ πλάτανός ἐστιν αὕτη παλαιότατον.
- 6 Καφυῶν δὲ ἀφέστηκεν ὅσον στάδιον Κονδυλέα χωρίον, καὶ Ἀρτέμιδος ἄλσος καὶ ναός ἐστὶν ἐνταῦθα καλουμένης Κονδυλεάτιδος τὸ ἀρχαῖον· μετονομασθῆναι δὲ ἐπὶ αἰτίᾳ τὴν θεὸν φασι τοιαύτη. παιδία περὶ τὸ ἱερὸν παίζοντα—ἀριθμὸν δὲ αὐτῶν οὐ μνημονεύουσιν—ἐπέτυχε καλῶδιν,

the Arcadian dialect, Caphyae, is the one that has survived. The inhabitants say that originally they were from Attica, but on being expelled from Athens by Aegeus they fled to Arcadia, threw themselves on the mercy of Cepheus, and found a home in the country. The town is on the border of the plain at the foot of some inconsiderable mountains. The Caphyatans have a sanctuary of the god Poseidon, and one of the goddess Artemis, surnamed Cnaclesia. They have also a mountain called Cnacalus, where every year they celebrate mysteries in honour of their Artemis. A little beyond the city is a spring, and by the spring grows a large and beautiful plane tree. They call it Menelaïs, saying that the plane was planted by the spring by Menelaüs, who came to the spot when he was collecting his army against Troy. To-day they give the name Menelaïs to the spring as well as to the plane. If I am to base my calculations on the accounts of the Greeks in fixing the relative ages of such trees as are still preserved and flourish, the oldest of them is the withy growing in the Samian sanctuary of Hera, after which come the oak in Dodona, the olive on the Acropolis and the olive in Delos. The third place in respect of age the Syrians would assign to the bay-tree they have in their country. Of the others this plane-tree is the oldest.

About a stade distant from Caphyae is a place called Condylea, where there are a grove and a temple of Artemis called of old Condyleatis. They say that the name of the goddess was changed for the following reason. Some children, the number of whom is not recorded, while playing about the

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δήσαντα δὲ τὸ καλῶδιον τοῦ ἀγάλματος περὶ τὸν
 τρύχηλον ἐπέλεγεν ὡς ἀπάγχοιτο ἡ Ἄρτεμις.
 7 φωράσαντες δὲ οἱ Καφυεῖς τὰ ποιηθέντα ὑπὸ
 τῶν παιδίων καταλεύουσιν αὐτά· καὶ σφισι
 ταῦτα ἐργασαμένοις ἐσέπεσεν ἐς τὰς γυναῖκας
 νόσος, τὰ ἐν τῇ γαστρὶ πρὸ τοκετοῦ τεθνεῶτα
 ἐκβάλλεσθαι, ἐς ὃ ἡ Πυθία θάψαι τε τὰ παιδία
 ἀνεῖπε καὶ ἐναγίζειν αὐτοῖς κατὰ ἔτος· ἀποθανεῖν
 γὰρ αὐτὰ οὐ σὺν δίκῃ. Καφυεῖς δὲ ποιοῦσι τὰ τε
 ἄλλα ἔτι καὶ νῦν κατ' ἐκείνο τὸ μάντευμα καὶ
 τὴν ἐν ταῖς Κονδυλαῖς θεὸν—προσεῖναι γὰρ καὶ
 τότε ἔτι τῷ χρησμῷ φασι—καλοῦσιν Ἀπαγχο-
 μένην ἐξ ἐκείνου.

8 Ἀνελθὼν δὲ ἐκ Καφυῶν ὅσον σταδίους ἑπτὰ
 ἐπὶ Νάσους καλουμένας καταβήσῃ· πεντήκοντα
 δὲ προελθόντι αὐτόθεν σταδίους ἐστὶν ὁ Λάδων.
 διαβήσῃ τε δὴ τὸν ποταμὸν καὶ ἐπὶ δρυμὸν
 ἀφίξῃ Σόρωνα διὰ τε Ἀργεαθῶν καὶ Λυκούντων
 καλουμένων καὶ Σκοτάνης. ἄγει μὲν δὴ ὁ Σόρων
 9 τὴν ἐπὶ Ψωφίδος· θηρία δὲ οὗτός τε καὶ ὅσοι
 δρυμοὶ τοῖς Ἀρκάσιν εἰσὶν ἄλλοι παρέχονται
 τοσάδε, ἀγρίους ὕς καὶ ἄρκτους καὶ χελώνας
 μεγίστας μεγέθει· λύρας ἂν ποιήσαιο ἐξ αὐτῶν
 χελώνης Ἰνδικῆς λύρα παρισυμένας. τοῦ
 Σόρωνος δὲ πρὸς τοῖς πέρασιν ἔστι μὲν Πάου
 κώμης ἐρείπια, εἰσὶ δὲ οὐ πολὺ ἀπωτέρω καλού-
 μεναι Σεῖραι· ὅροι δὲ Κλειτορίοις τῆς χώρας
 πρὸς Ψωφιδίους εἰσὶν αἱ Σεῖραι.

XXIV. Ψωφίδος δὲ οἱ μὲν φασι οἰκιστὴν
 γενέσθαι Ψώφίδα τὸν Ἄρρωνος τοῦ Ἐρυμάνθου
 τοῦ Ἀρίστα τοῦ Παρθάονος τοῦ Περιφήτου τοῦ
 Νυκτίμου· τοῖς δὲ ἐστὶν εἰρημένα θυγατέρα

sanctuary found a rope, and tying it round the neck of the image said that Artemis was being strangled. The Caphyans, detecting what the children had done, stoned them to death. When they had done this, a malady befell their women, whose babies were still-born, until the Pythian priestess bade them bury the children, and sacrifice to them every year as sacrifice is made to heroes, because they had been wrongly put to death. The Caphyans still obey this oracle, and call the goddess at Condyleae, as they say the oracle also bade them, the Strangled Lady from that day to this.

Going up about seven stades from Caphyae you will go down to what is called Nasi. Fifty stades further on is the Ladon. You will then cross the river and reach a grove called Soron, passing through Argeathae, Lycuntes, as it is called, and Scotane. Now the road to Psophis passes by way of Soron, which, like other Arcadian groves, breeds the following beasts: wild boars, bears, and tortoises of vast size. One could of the last make harps not inferior to those made from the Indian tortoise. At the end of Soron are the ruins of the village Patis, and a little farther what is called Seirae; this Seirae forms a boundary between Cleitor and Psophis.

XXIV. The founder of Psophis, according to some, was Psophis, the son of Arrhon, the son of Erymanthus, the son of Aristas, the son of Parthaon, the son of Periphetes, the son of Nyctimus. Others say that

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Ψωφίδα εἶναι Ξάνθου τοῦ Ἐρυμάνθου τοῦ
 Ἀρκάδος. τάδε μὲν οὖν οὕτω κατὰ τὴν Ἀρκά-
 2 δων ἐς τοὺς βασιλέας ἔχει μνήμην· ὁ δὲ ἀληθέσ-
 τατος τῶν λόγων ἐστὶν Ἐρυκος τοῦ ἐν Σικανία
 δυναστεύσαντος παῖδα εἶναι τὴν Ψωφίδα, ἣ
 <συγγενόμενος Ἡρακλῆς ἀγαγέσθαι μὲν αὐτήν>¹
 ἐς τὸν οἶκον οὐκ ἤξιον, καταλείπει δὲ ἔχουσιν
 ἐν τῇ γαστρὶ παρὰ Λυκόρτα, ξένῳ μὲν ὄντι
 αὐτοῦ, παροικούντι δὲ ἐν πόλει Φηγία, πρὸ δὲ
 τοῦ Φηγέως τῆς βασιλείας Ἐρυμάνθῳ καλουμένη·
 ἐπιτραφέντες δὲ αὐτόθι Ἐχέφρων καὶ Πρόμαχος
 Ἡρακλέους τε ὄντες καὶ τῆς γυναικὸς τῆς
 Σικανῆς μετέθεντο τῇ Φηγίᾳ τὸ ὄνομα Ψωφίδα
 3 ἀπὸ τῆς μητρός. ἐστὶ δὲ καὶ Ζακυνθίων τῇ
 ἀκροπόλει Ψωφίς ὄνομα, ὅτι ναυσὶν ἐς τὴν νῆσον
 ἐπεραιώθη πρῶτος καὶ ἐγένετο οἰκιστὴς ἀνὴρ
 Ψωφίδιος, Ζάκυνθος τε ὁ Δαρδάνου. Σειρῶν
 μὲν δὴ σταδίοις ἐστὶν ἀπωτέρω τριάκοντα ἢ
 Ψωφίς· παρὰ δὲ αὐτήν ὃ τε Ἀροάνιος ποταμὸς
 καὶ ὀλίγον ἀπωτέρω τῆς πόλεως Ἐρύμανθος
 4 ῥέουσιν. ἔχει δὲ τὰς πηγὰς ὁ Ἐρύμανθος ἐν
 ὄρει Λαμπεία, τὸ δὲ ὄρος τοῦτο ἱερὸν εἶναι
 Πανὸς λέγεται· εἴη δ' ἂν τοῦ ὄρους τοῦ Ἐρυ-
 μάνθου μοῖρα ἢ Λάμπεια. ἐποίησε δὲ Ὀμηρος
 ὡς ἐν Ταυγέτῳ τε καὶ Ἐρυμάνθῳ * * * θηρευτῆς
 * * * οὖν τῆς Λαμπείας ὁ Ἐρύμανθος, καὶ
 Ἀρκαδίαν διεξελθὼν ἐν δεξιᾷ μὲν τὸ ὄρος ἔχων
 τὴν Φολόην, ἐν ἀριστερᾷ δὲ πάλιν Θέλπουσαν
 5 χώραν, κάτεισιν ἐς τὸν Ἀλφειόν. λέγεται δὲ
 ὡς Ἡρακλῆς κατὰ πρόσταγμα Εὐρυσθέως παρὰ
 τῷ Ἐρυμάνθῳ θηράσειεν ὑν μεγέθει καὶ ἀλκῇ
 τοὺς ἄλλους ὑπερηρκότα. Κυμαῖοι δὲ οἱ ἐν

Psophis was the daughter of Xanthus, the son of Erymanthus, the son of Arcas. Such are the Arcadian traditions concerning their kings, but the most accurate version is that Eryx, the despot of Sicania, had a daughter named Psophis, whom Heracles, though he had intercourse with her, refused to take to his home, but left with child in the care of his friend Lycortas, who lived at Phegia, a city called Erymanthus before the reign of Phegeus. Having been brought up here, Echephron and Promachus, the sons of Heracles and the Sicanian woman, changed the name of Phegia to Psophis, the name of their mother. Psophis is also the name of the Zacynthian acropolis, because the first man to sail across to the island was Zacynthus, the son of Dardanus, a Psophidian who became its founder. From Scirae it is thirty stades to Psophis, by the side of which runs the river Aroanius, and a little farther away the river Erymanthus. The Erymanthus has its source in Mount Lampeia, which is said to be sacred to Pan. One might regard Lampeia as a part of Mount Erymanthus. Homer says ¹ that in Taygetus and Erymanthus . . . hunter . . . so . . . of Lampeia, Erymanthus, and passing through Arcadia, with Mount Pholoë on the right and the district of Thelpusa on the left, flows into the Alpheius. There is also a legend that Heracles at the command of Eurystheus hunted by the side of the Erymanthus a boar that surpassed all others in size and in strength. The people of Cumae among

¹ *Iliad* vii. 102.

¹ The words within brackets are not in the MSS., but were added by Bekker to complete the sense and the grammar.

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- Ὀπικοῖς συὸς ὀδόντας ἀνακειμένους παρὰ σφίσιν
 ἐν Ἀπόλλωνος ἱερῷ λόγῳ μὲν λέγουσιν ὥς οἱ
 ὀδόντες υἱὸς εἶεν τοῦ Ἑρμανθίου, τῷ λόγῳ δὲ
 αὐτῶν οὐδὲ ἐπ' ὀλίγον μέτεστι τοῦ εἰκότος.
- 6 Ψωφιδίοις δὲ ἐν τῇ πόλει τοῦτο μὲν Ἀφροδίτης
 ἱερὸν Ἑρκίνης ἐστὶν ἐπὶ κλησιν, ἥς ἐρείπια ἐφ'
 ἡμῶν ἐλείπετο αὐτοῦ μόνα, ἐλέγοντο δὲ οἱ
 Ψωφίδος αὐτὸ ἰδρύσασθαι παῖδες, καὶ τῷ λόγῳ
 τὸ εἰκὸς πρόσεστι· ἔστι γὰρ καὶ ἐν Σικελίᾳ τῆς
 Ἑρκίνης ἱερὸν ἐν τῇ χώρᾳ τῇ Ἑρκυος, ἀγιώ-
 τατόν τε ἐκ παλαιοτάτου καὶ οὐκ ἀποδέον πλούτῳ
- 7 τοῦ ἱεροῦ τοῦ ἐν Πάφῳ· Προμάχου δὲ καὶ Ἐχέφ-
 ρονος τῶν Ψωφίδος οὐκ ἐπιφανῆ κατ' ἐμὲ ἔτι ἦν τὰ
 ἡρῶα. τέθραπται δὲ καὶ Ἀλκμαίων ἐν Ψωφίδι ὁ
 Ἀμφιαρίου, καὶ οἱ τὸ μνημῆμα ἐστὶν οἴκημα οὔτε
 μεγέθει μέγα¹ οὔτε ἄλλως κεκοσμημένον· περὶ
 δὲ αὐτὸ κυπάρισσοι πεφύκασιν ἐς τοσοῦτον ὕψος
 ἀνῆκουσαι, ὥστε καὶ τὸ ὄρος τὸ πρὸς τῇ Ψωφίδι
 κατεσκιάζετο ὑπ' αὐτῶν. ταύτας οὐκ ἐθέλουσιν
 ἐκκόπτειν ἱερὰς τοῦ Ἀλκμαίωνος νομίζοντες·
- 8 καλοῦνται δὲ ὑπὸ τῶν ἐπιχωρίων παρθένοι. ὁ δὲ
 Ἀλκμαίων ἠνίκα τὴν μητέρα ἀποκτείνας ἔφυγεν
 ἐξ Ἀργεῶς, τότε ἐς τὴν Ψωφίδα ἐλθὼν, Φηγίαν
 ἔτι ἀπὸ τοῦ Φηγέως ὀνομαζομένην, συνώκησεν
 Ἀλφειβοίᾳ τῇ Φηγέως θυγατρὶ καὶ αὐτῇ δῶρα
 ὥς τὸ εἰκὸς καὶ ἄλλα καὶ τὸν ὄρμον δίδωσιν.
 ὥς δὲ οἰκοῦντι αὐτῷ παρὰ τοῖς Ἀρκάσι· οὐδὲν
 ἐγίνετο ἢ νόσος ῥάων, κατέφυγεν ἐπὶ τὸ μαντεῖον
 τὸ ἐν Δελφοῖς, καὶ αὐτὸν ἡ Πυθία διδάσκει τὸν
 Ἐριφύλης ἀλάστορα ἐς ταύτην οἱ μόνην χώραν
 οὐ συνακολουθήσειν, ἥτις ἐστὶ νεωτάτη καὶ ἡ
 θάλασσα τοῦ μητρῶου μιάσματος ἀνέφηεν

the Opici say that the boar's tusks dedicated in their sanctuary of Apollo are those of the Erymanthian boar, but the saying is altogether improbable. In Psophis there is a sanctuary of Aphrodite surnamed Erycine; I found only ruins of it remaining, but the people said that it was established by the sons of Psophis. Their account is probable, for in Sicily too, in the territory of Eryx, is a sanctuary of Erycine, which from the remotest times has been very holy, and quite as rich as the sanctuary in Paphos. The hero-shrines, however, of Promachus and Echephron, the sons of Psophis, were no longer distinguished when I saw them. In Psophis is buried Alcmaeon also, the son of Amphiaraus, and his tomb is a building remarkable for neither its size nor its ornament. About it grow cypresses, reaching to such a height that even the mountain by Psophis was overshadowed by them. These the inhabitants will not cut down, holding them to be sacred to Alcmaeon. They are called "maidens" by the natives. Alcmaeon, after killing his mother, fled from Argos and came to Psophis, which was still called Phegia after Phegeus, and married Alphisiboea, the daughter of Phegeus. Among the presents that he naturally gave her was the necklace. While he lived among the Arcadians his disease did not grow any better, so he had recourse to the oracle at Delphi. The Pythian priestess informed him that the only land into which the avenging spirit of Eriphyle would not follow him was the newest land, one brought up to light by the sea after the pollution of his mother's death.

¹ μέγα is not in the MSS. It was added by Cornis.

- 9 ὕστερον αὐτήν. καὶ ὁ μὲν ἐξευρών τοῦ Ἀχελῷου τὴν πρόσχωσιν ἐνταῦθα ᾤκησε, καὶ γυναῖκα ἔσχε Καλλιρόην τοῦ Ἀχελῷου θυγατέρα λόγῳ τῷ Ἀκαρνάνων, καὶ οἱ παῖδες Ἀκαρνάν τε καὶ Ἀμφότερος ἐγένοντο· ἀπὸ δὲ τοῦ Ἀκαρνάνος τοῖς ἐν τῇ ἡπείρῳ ταύτῃ τὸ ὄνομα τὸ νῦν γενέσθαι λέγουσι τὰ πρὸ τούτου Κούρησι καλουμένοις. ἐς ἐπιθυμίας δὲ ἀνοήτους πολλοὶ μὲν ἄνδρες,
- 10 γυναῖκες δὲ ἔτι πλέον ἐξοκέλλουσιν. ἐπεθύμησεν ἡ Καλλιρόη τῆς Ἐριφύλης οἱ γενέσθαι τὸν ὄρμον καὶ δι' αὐτὸ ἐς τὴν Φηγίαν τὸν Ἀλκμαίωνα ἔστειλεν ἄκοντα, καὶ αὐτὸν ὑπὸ Φηγέως τῶν παίδων Τημένου καὶ Ἀξίουτος δολοφονηθέντα ἐπέλαβεν ἡ τελευτή. τοῦ Φηγέως δὲ οἱ παῖδες τῷ Ἀπόλλωνι ἀναθεῖναι τῷ ἐν Δελφοῖς λέγονται τὸν ὄρμον. καὶ ἐπὶ τούτων βασιλευόντων ἐν Φηγίᾳ τότε ἔτι καλουμένη τῇ πόλει στρατεῦσαί φασιν Ἕλληνας ἐς Τροίαν· σφᾶς δὲ οἱ Ψωφίδιοι τοῦ στόλου φασὶν οὐ μετασχεῖν, ὅτι αὐτῶν τοῖς βασιλεύουσιν οἱ Ἀργείων ἀπηχθάνοντο ἡγεμόνες, κατὰ γένος τε τῷ Ἀλκμαίωνι οἱ πολλοὶ προσήκοντες καὶ τῆς ἐπιστρατείας αὐτῷ κοινωνήσαντες τῆς ἐς Θήβας.
- 11 Τὰς δὲ Ἐχινάδας νήσους ὑπὸ τοῦ Ἀχελῷου μὴ σφᾶς ἡπειρον ἄχρι ἡμῶν ἀπειργάσθαι γέγονε δὴ αἰτία τὸ Αἰτωλῶν ἔθνος, γεγόνασιν δὲ αὐτοῖ τε ἀνάστατοι καὶ ἡ γῆ σφισι πᾶσα ἡρήμωται· ταῖς Ἐχινάσιν οὖν ἅτε ἀσπόρου μενούσης τῆς Αἰτωλίας οὐχ ὁμοίως ὁ Ἀχελῷος ἐπάγει τὴν ἰλύν. μαρτύριον δέ μοι τοῦ λόγου· ὁ γὰρ Μαίανδρος διὰ τῆς Φρυγῶν καὶ Καρῶν ἀρουμένης ὅσα ἔτη ῥέων τὴν μεταξὺ Πιρῆνης καὶ

On discovering the alluvial deposit of the Achelôis he settled there, and took to wife Callirhoë, said by the Acarnanians to have been the daughter of Achelôis. He had two sons, Acarnan and Amphoterus; after this Acarnan were called by their present name (so the story runs) the dwellers in this part of the mainland, who previously were called Curetes. Senseless passions shipwreck many men, and even more women. Callirhoë conceived a passion for the necklace of Eriphyle, and for this reason sent Alcmaeon against his will to Phœgia. Temenus and Axion, the sons of Phegeus, murdered him by treachery. The sons of Phegeus are said to have dedicated the necklace to the god in Delphi, and it is said that the expedition of the Greeks to Troy took place when they were kings in the city that was still called Phœgia. The people of Psophis assert that the reason why they took no part in the expedition was because their princes had incurred the enmity of the leaders of the Argives, who were in most cases related by blood to Alcmaeon, and had joined him in his campaign against Thebes.

That the Echinades islands have not been made mainland as yet by the Achelôis is due to the Aetolian people, who have been driven from their homes and all their land has been laid waste. Accordingly, as Aetolia remains untilled, the Achelôis does not bring as much mud upon the Echinades as it otherwise would do. My reasoning is confirmed by the fact that the Maeander, flowing through the land of the Phrygians and Carians, which is ploughed up each year, has turned to mainland in a short time the

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- Μιλήτου θάλασσαν ἐν οὐ πολλῷ χρόνῳ πεποίη-
 12 κεν ἤπειρον. Ψωφιδίοις δὲ καὶ παρὰ τῷ Ἐρυ-
 μάνθῳ ναὸς ἐστὶν Ἐρυμάνθου καὶ ἄγαλμα.
 ποιεῖται δὲ πλὴν τοῦ Αἰγυπτίου Νείλου ποτα-
 μοῖς τοῖς ἄλλοις λίθου λευκοῦ τὰ ἀγάλματα.
 τῷ Νείλῳ δέ, ἅτε διὰ τῆς Αἰθιοπῶν κατιόντι ἐς
 θάλασσαν, μέλανος λίθου τὰ ἀγάλματα ἐργάζεσ-
 θαι νομίζουσιν.
- 13 "Ον δὲ ἤκουσα ἐν Ψωφίδι ἐπὶ Ἀγλαῷ λόγον
 ἀνδρὶ Ψωφιδίῳ κατὰ Κροῖσον τὸν Λυδὸν ὄντι
 ἡλικίαν, ὡς ὁ Ἀγλαὸς τὸν χρόνον τοῦ βίου
 πάντα γένοιτο εὐδαίμων, οὐ με ἔπειθεν ὁ λόγος.
 ἀλλὰ ἀνθρώπων μὲν τῶν ἐφ' ἑαυτοῦ κακὰ ἂν τις
 ἐλύσσει ἀναδέξαιτο, καθὰ καὶ ναῦς ἦσσαν ἂν
 14 χειμασθεῖν νεὼς ἄλλης· ἀνδρα δὲ συμφορῶν ἀεὶ
 στάντα ἐκτὸς ἢ τὰ πάντα οὐρίῳ ναὺν χρησαμένην
 πνεύματι οὐκ ἔστιν ὅπως δυνησόμεθα ἐξευρεῖν,
 ἐπεὶ καὶ "Ομηρος κατακείμενον παρὰ τῷ Διὶ
 ἀγαθῶν πίθον, τὸν δὲ ἕτερον κακῶν ἐποίησεν,
 ὑπὸ τοῦ ἐν Δελφοῖς θεοῦ δεδιδραγμένος, ὃς αὐτόν
 ποτε "Ομηρον κακοδαίμονά τε προσεῖπε καὶ
 ὄλβιον ὡς φύντα ἐπὶ ἀμφοτέροις ὁμοίως.

XXV. Ἐς δὲ Θέλπουσαν ἰόντι ἐκ Ψωφίδος
 πρῶτα μὲν χωρίον Τρόπαιά ἐστιν ὀνομαζόμενον
 ἐν ἀριστερᾷ τοῦ Λάδωνος, Τροπαίων δὲ ἔχεται
 δρυμὸς Ἀφροδίσιον· τρίτα δὲ ἐστὶν ἀρχαῖα ἐν
 στήλῃ γράμματα, ὅροι Ψωφιδίοις πρὸς τὴν
 Θελπουσίαν χώραν. ἐν δὲ τῇ γῇ τῇ Θελπουσίᾳ
 ποταμός ἐστιν Ἀρσην καλούμενος· τοῦτον οὖν
 διαβήσῃ καὶ ὅσον πέντε ἀπ' αὐτοῦ σταδίοις
 ἀφίξῃ καὶ εἴκοσι ἐπὶ ἐρείπια Καοῦντος κώμης
 καὶ ἱερὸν Ἀσκληπιοῦ Καουσίου πεποιημένον ἐν τῇ

sea that once was between Priene and Miletus. The people of Psophis have also by the side of the Erymanthus a temple and image of Erymanthus. The images of all rivers except the Nile in Egypt are made of white marble; but the images of the Nile, because it descends to the sea through Aethiopia, they are accustomed to make of black stone.

I heard in Psophis a statement about one Aglatis, a Psophidian contemporary with Croesus the Lydian. The statement was that the whole of his life was happy, but I could not believe it. The truth is that one man may receive fewer ills than his contemporaries, just as one ship may be less tossed by storms than another ship. But we shall not be able to find a man never touched by misfortune or a ship never met by an unfavourable breeze. For Homer¹ too says in his poetry that by the side of Zeus is set a jar of good things, and another jar of evil things, taught by the god at Delphi, who once declared that Homer himself was both unhappy and blessed, being destined by birth to both states alike.

XXV. As you go from Psophis to Thelpusa you first reach on the left of the Ladon a place called Tropaea, adjoining which is a grove, Aphrodisium. Thirdly, there is ancient writing on a slab:—"The boundary between Psophis and Thelpusa." In the Thelpusian territory is a river called Arsen (*Male*). Cross this and go on for about twenty-five stades, when you will arrive at the ruins of the village Caius, with a sanctuary of Caiusian Asclepius, built on the

¹ *Iliad* xxiv. 527.

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- 2 ὁδῷ. τοῦ δὲ ἱεροῦ τούτου σταδίους τεσσαράκοντα
 μάλιστα ἀφέστηκεν ἡ πόλις· τεθῆναι δὲ αὐτῇ
 ὄνομα ἀπὸ νύμφης λέγουσι Θελπούσης, ταύτην
 δὲ θυγατέρα εἶναι Λάδωνος. τῷ δὲ Λάδωνι
 ἄρχεται μὲν τὸ ὕδωρ ἐν πηγαῖς τῆς Κλειτορίας,
 καθὰ ὁ λόγος ἐδήλωσεν ἤδη μοι· ρεῖ δὲ πρῶτον
 μὲν παρὰ Λευκάσιον χωρίον καὶ Μεσόβουα καὶ
 διὰ τῶν Νύσων ἐπὶ τε Ὀρυγα τὸν καὶ Ἀλοῦντα
 ὀνομαζόμενον, ἐξ Ἀλοῦντος δὲ ἐπὶ Θαλιάδας τε
 καὶ ἐπὶ Δήμητρος ἱερὸν κάτεισιν Ἐλευσινίας.
- 3 τὸ δὲ ἱερὸν τοῦτο ἔστι μὲν Θελπουσίῳ ἐν ὄρις·
 ἀγάλματα δὲ ἐν αὐτῷ, ποδῶν ἑπτὰ οὐκ ἀποδέον
 ἕκαστον, Δήμητρός ἐστι καὶ ἡ παῖς καὶ ὁ
 Διόνυσος, τὰ πάντα ὁμοίως λίθου. μετὰ δὲ τῆς
 Ἐλευσινίας τὸ ἱερὸν καὶ Θέλπουσαν τὴν πόλιν
 ὁ Λάδων παρέξεισιν ἐν ἀριστερᾷ, κειμένην μὲν
 ἐπὶ λόφου μεγάλου, τὰ πλείω δὲ ἐφ' ἡμῶν
 ἔρημον, ὥστε καὶ τὴν ἀγορὰν ἐπὶ τῷ πέρατι
 οὐσάν φασιν ἐν τῷ μεσαιτάτῳ ποιηθῆναι τὸ ἐξ
 ἀρχῆς. ἔστι δὲ ἐν Θελπούσῃ ναὸς Ἀσκληπιοῦ
 καὶ θεῶν ἱερὸν τῶν δώδεκα· τούτου τὰ πολλὰ ἐς
- 4 ἑδάφος ἔκειτο ἤδη. μετὰ δὲ Θέλπουσαν ἐπὶ τὸ
 ἱερὸν τῆς Δήμητρος ὁ Λάδων κάτεισι τὸ ἐν
 Ὀγκείῳ· καλοῦσι δὲ Ἐρινὺν οἱ Θελπουσίοι τὴν
 θεόν, ὁμολογεῖ δὲ σφισι καὶ Ἀντίμαχος ἐπι-
 στρατεῖαν Ἀργείων ποιήσας ἐς Θήβας· καὶ οἱ τὸ
 ἔπος ἔχει,

Δήμητρος τόθι φασὶν Ἐρινύος εἶναι ἔδεθλον.

ὁ μὲν δὴ Ὀγκιος Ἀπόλλωνός ἐστι κατὰ τὴν
 φήμην καὶ ἐν τῇ Θελπουσίᾳ περὶ τὸ χωρίον
 ἐδυνάστευε τὸ Ὀγκιον, τῇ θεῇ δὲ Ἐρινὺς

road. Thelpusa is some forty stades distant from this sanctuary. It is said that it was named after Thelpusa, a nymph, and that she was a daughter of Ladon. The Ladon rises in springs within the territory of Cleitor, as my account has already set forth. It flows first beside a place Leucasium and Mesoboa, through Nasi to Oryx, also called Halus, and from Halus it descends to Thaliades and a sanctuary of Eleusinian Demeter. This sanctuary is on the borders of Thelpusa. In it are images, each no less than seven feet high, of Demeter, her daughter, and Dionysus, all alike of stone. After the sanctuary of the Eleusinian goddess the Ladon flows by the city Thelpusa on the left, situated on a high hill, in modern times so deserted that the market-place, which is at the extremity of it, was originally, they say, right in the very middle of it. Thelpusa has a temple of Asclepius and a sanctuary of the twelve gods; the greater part of this, I found, lay level with the ground. After Thelpusa the Ladon descends to the sanctuary of Demeter in Onceium. The Thelpusians call the goddess Fury, and with them agrees Antimachus also, who wrote a poem about the expedition of the Argives against Thebes. His verse runs thus:—

There, they say, is the seat of Demeter Fury.

Now Oncius was, according to tradition, a son of Apollo, and held sway in Thelpusian territory around the place Oncium; the goddess has the surname

- 5 γέγονεν ἐπὶ κλησίς· πλανωμένη γὰρ τῇ Δήμητρι, ἥνικα τὴν παῖδα ἐξήτει, λέγουσιν ἔπεισθαί οἱ τὸν Ποσειδῶνα ἐπιθυμοῦντα αὐτῇ μιχθῆναι, καὶ τὴν μὲν ἐς ἵππον μεταβαλοῦσαν ὁμοῦ ταῖς ἵπποις νέμεσθαι ταῖς Ὀγκίου, Ποσειδῶν δὲ συνίησεν ἀπατῶμενος καὶ συγγίνεται τῇ
- 6 Δήμητρι ἄρσενι ἵππῳ καὶ αὐτὸς εἰκασθείς. τὸ μὲν δὴ παραυτίκα τὴν Δήμητρα ἐπὶ τῷ συμβάντι ἔχειν ὀργίλως, χρόνῳ δὲ ὕστερον τοῦ τε θυμοῦ παύσασθαι καὶ τῷ Λάδωνι ἐθελῆσαι· φασιν αὐτὴν λούσασθαι ἐπὶ τούτῳ καὶ ἐπικλήσεις τῇ θεῷ γεγόνاسι, τοῦ μηνίματος μὲν ἕνεκα Ἐρινύς, ὅτι τὸ θυμῷ χρῆσθαι καλοῦσιν ἐρινύειν οἱ Ἀρκάδες, Λουσία δὲ ἐπὶ τῷ λούσασθαι τῷ Λάδωνι. τὰ δὲ ἀγάλματά ἐστι τὰ ἐν τῷ ναῷ ξύλου, πρόσωπα δὲ σφισι καὶ χεῖρες ἄκραι καὶ
- 7 πόδες εἰς Παρίου λίθου· τὸ μὲν δὴ τῆς Ἐρινύος τὴν τε κίστην καλουμένην ἔχει καὶ ἐν τῇ δεξιᾷ δᾶδα, μέγεθος δὲ εἰκάζομεν ἐννέα εἶναι ποδῶν αὐτῇ· ἡ Λουσία δὲ ποδῶν ἕξ ἐφαίνετο εἶναι. ὅσοι δὲ Θέμιδος καὶ οὐ Δήμητρος τῆς Λουσίας τὸ ἄγαλμα εἶναι νομίζουσι, μάταια ἴστωσαν ὑπειληφότες. τὴν δὲ Δήμητρα τεκεῖν φασιν ἐκ τοῦ Ποσειδῶνος θυγατέρα, ἧς τὸ ὄνομα ἐς ἀτελέστους λέγειν οὐ νομίζουσι, καὶ ἵππον τὸν Ἀρείονα· ἐπὶ τούτῳ δὲ παρὰ σφίσιν Ἀρκάδων
- 8 πρώτοις Ἴππιον Ποσειδῶνα ὀνομασθῆναι. ἐπάγονται δὲ ἐξ Ἰλιάδος ἔπη καὶ ἐκ Θηβαίδος μαρτύριά σφισιν εἶναι τῷ λόγῳ, ἐν μὲν Ἰλιάδι ἐς αὐτὸν Ἀρείονα πεποιῆσθαι,
- οὐδ' εἴ κεν μετόπισθεν Ἀρείονα δῖον ἐλαύνει,
Ἀδρήστου ταχὺν ἵππον, δς ἐκ θεόφιν γένος ἦεν·

Fury for the following reason. When Demeter was wandering in search of her daughter, she was followed, it is said, by Poseidon, who lusted after her. So she turned, the story runs, into a mare, and grazed with the mares of Oncius; realising that he was outwitted, Poseidon too changed into a stallion and enjoyed Demeter. At first, they say, Demeter was angry at what had happened, but later on she laid aside her wrath and wished to bathe in the Ladon.. So the goddess has obtained two surnames, Fury because of her avenging anger, because the Arcadians call being wrathful "being furious," and Bather (*Lusia*) because she bathed in the Ladon. The images in the temple are of wood, but their faces, hands and feet are of Parian marble. The image of Fury holds what is called the chest, and in her right hand a torch; her height I conjecture to be nine feet. *Lusia* seemed to be six feet high. Those who think the image to be Themis and not Demeter *Lusia* are, I would have them know, mistaken in their opinion. Demeter, they say, had by Poseidon a daughter, whose name they are not wont to divulge to the uninitiated, and a horse called Areion. For this reason they say that they were the first Arcadians to call Poseidon Horse. They quote verses from the *Iliad* and from the *Thebaid* in confirmation of their story. In the *Iliad*¹ there are verses about Areion himself:

Not even if he drive divine Areion behind,
The swift horse of Adrastus, who was of the race
of the gods.

¹ *Iliad* xxiii. 346.

PAUSANIAS: DESCRIPTION OF GREECE

ἐν δὲ τῇ Θηβαΐδι ὡς Ἀδραστος ἔφηνεν ἐκ
Θηβῶν

εἴματα λυγρὰ φέρων σὺν Ἀρείου κυανοχαίτῃ.
αἰνίσσεσθαι οὖν ἐθέλουσι τὰ ἔπη Ποσειδῶνα
Ἀρείου εἶναι πατέρα, Ἀντίμαχος δὲ παῖδα εἶναι
Γῆς φησίν·

- 9 Ἀδρηστος Ταλαῶ νίδος Κρηθηιάδαο
πρώτιστος Δαναῶν ἐὼ αἰνέτω ἤλασεν ἵππῳ,
Καιρόν τε κραιπνὸν καὶ Ἀρείονα Θελπουσαίου,
τὸν ῥά τ' Ἀπόλλωνος σχεδὸν ἄλσεος
Ὀγκαίοιο
αὐτὴ Γαῖ' ἀνέδωκε, σέβας θνητοῖσιν ιδέσθαι.

- 10 δύναιτο δ' ἂν καὶ ἀναφύντι ἐκ γῆς τῷ ἵππῳ ἐκ
θεοῦ τε εἶναι τὸ γένος καὶ αἱ τρίχες αἱ τὴν
χρόαν εἰκέναι κυανῷ. λέγεται δὲ καὶ τοιάδε,
Ἡρακλέα πολεμοῦντα Ἠλείοις αἰτήσας παρ'
Ὀγκου τὸν ἵππον καὶ ἐλεῖν τὴν Ἥλιν ἐπὶ τῷ
Ἀρείῳ ὁχούμενον ἐς τὰς μάχας, δοθῆναι δὲ ὑπὸ
Ἡρακλέους ὑστερόν Ἀδράστῳ τὸν ἵππον. ἐπὶ
τούτῳ δὲ ἐς τὸν Ἀρείονα ἐποίησεν Ἀντίμαχος
ὅς ῥά ποτ' Ἀδρήστῳ τριτάτῳ δέδμηθ' ὑπ'
ἄνακτι.

- 11 Ὁ δὲ Λάδων τῆς Ἐρινύος τὸ ἱερὸν ἀπολιπὼν
ἐν ἀριστερᾷ, παρέξεισιν ἐν ἀριστερᾷ μὲν τοῦ
Ἀπόλλωνος τοῦ Ὀγκαιάτου τὸν ναόν, τὰ δὲ
ἐν δεξιᾷ παρὰ Ἀσκληπιοῦ Παιδὸς ἱερὸν, ἔνθα
Τρυγόνος μνήμ' ἐστι.¹ τροφὸν δὲ Ἀσκληπιοῦ
τὴν Τρυγὸνα εἶναι λέγουσιν· ἐν γὰρ τῇ Θελπούσῃ
τῷ Ἀσκληπιῷ παιδί ἐκκειμένῳ φασὶν ἐπιτυ-

ARCADIA, xxv. 8-11

In the *Thebaid* it is said that Adrastus fled from Thebes:

Wearing wretched clothes, and with him dark-
maned Areion.

They will have it that the verses obscurely hint that Poseidon was father to Areion, but Antimachus says that Earth was his mother:

Adraſtus, ſon of Talatis, ſon of Cretheus,
The very firſt of the Danaï to drive his famous
horses,
Swift Caerus and Areion of Thelpuſa,
Whom near the grove of Oncean Apollo
Earth herſelf ſent up, a marvel for mortals to ſee.

But even though ſprung from Earth the horſe might be of divine lineage and the colour of his hair might ſtill be dark. Legend alſo has it that when Heracles was warring on Elis he aſked Oncus for the horſe, and was carried to battle on the back of Areion when he took Elis, but afterwards the horſe was given to Adraſtus by Heracles. Wherefore Antimachus ſays about Areion:

Adraſtus was the third lord who tamed him.

The Ladon, leaving on the left the ſanctuary of the Fury, paſſes on the left the temple of Oncaeatian Apollo, and on the right a ſanctuary of Boy Aſclepius, where is the tomb of Trygon, who is ſaid to have been the nurſe of Aſclepius. For the ſtory is that Aſclepius, when little, was expoſed in Thelpuſa, but

¹ After *ἐστι* the MSS. have *τροφῶν*.

- χόντα Αὐτόλαον Ἀρκάδος υἱὸν νόθον ἀνελέσθαι¹
 τὸ παιδίον, καὶ ἐπὶ τούτῳ παῖδα Ἀσκληπιὸν
 * + * εἰκότα εἶναι μᾶλλον ἡγοῦμην, ὃ καὶ ἐδή-
 12 λωσα ἐν τοῖς Ἐπιδαυρίων. ἔστι δὲ Τουθόα
 ποταμός· ἐμβάλλει δὲ ἐς τὸν Λάδωνα καὶ ἡ
 Τουθόα κατὰ τὸν Θελπουσίων ὄρον πρὸς Ἡραιεῖς,
 καλούμενον δὲ ὑπὸ Ἀρκάδων Πεδίον. καθότι
 δὲ αὐτὸς ὁ Λάδων ἐκδίδωσιν ἐς τὸν Ἀλφειόν,
 Κοράκων ὠνόμασται νᾶσος. οἱ δὲ ἡγνυται τὴν
 Ἐνίσπην καὶ Στρατίνην τε καὶ Ῥίπην τὰς ὑπὸ
 Ὀμήρου κατειλεγμένας γενέσθαι νήσους ποτὲ
 ἐν τῇ Λάδωνι ὑπὸ ἀνθρώπων οἰκουμένας, ἃ οἱ
 13 πεπιστευκότες μάταια ἴστωσαν· οὐ γὰρ ἂν ποτε
 οὐδὲ νηὶ παρισουμένας πορθμίδι παράσχοιτο ὁ
 Λάδων νήσους. κάλλους μὲν γὰρ ἔνεκα οὐδενὸς
 ποταμῶν δεύτερος οὔτε τῶν βαρβαρικῶν ἐστὶν
 οὔτε Ἕλληνας, μέγεθος δὲ οὐ τοσοῦτος ὥς ἐν
 αὐτῷ καὶ νήσους ἀναφαίνεσθαι καθάπερ ἐν
 Ἰστρῷ τε καὶ Ἡριδανῷ.

- XXVI. Ἡραιεῦσι δὲ οἰκιστῆς μὲν γέγονεν
 Ἡραιεὺς ὁ Λυκίονος, κεῖται δὲ ἡ πόλις ἐν δεξιᾷ
 τοῦ Ἀλφειοῦ, τὰ μὲν πολλὰ ἐν ἡρέμα προσάντει,
 τὰ δὲ καὶ ἐπ' αὐτὸν καθήκει τὸν Ἀλφειόν.
 δρόμοι τε παρὰ τῷ ποταμῷ πεποίηνται μυρσί-
 ναις καὶ ἄλλοις ἡμέροις διακεκριμένοι δένδροις,
 καὶ τὰ λουτρὰ αὐτόθι, εἰσὶ δὲ καὶ Διονύσῳ ναοί·
 τὸν μὲν καλοῦσιν αὐτῶν Πολίτην, τὸν δὲ Αὐξί-
 τήν, καὶ οἰκημῖά ἐστί σφισιν ἔνθα τῷ Διονύσῳ τὰ
 2 ὄργια ἄγουσιν. ἔστι καὶ ναὸς ἐν τῇ Ἡραίᾳ
 Πανὸς ἅτε τοῖς Ἀρκάσιν ἐπιχωρίου, τῆς δὲ
 Ἡρας τοῦ ναοῦ καὶ ἄλλα ἐρείπια καὶ οἱ κίονες
 ἔτι ἐλείποντο· ἀβλητὰς δὲ ὁπόσοι γεγόνασιν
 28

was found by Autolaüs, the illegitimate son of Arcas, who reared the baby, and for this reason Boy Asclepius . . . I thought more likely, as also I set forth in my account of Epidaurus.¹ There is a river Tuthoa, and it falls into the Ladon at the boundary between Thelpusa and Heraca, called Plain by the Arcadians. Where the Ladon itself falls into the Alpheius is an island called the Island of Crows. Those who have thought that Enispe, Stratia and Rhipe, mentioned by Homer,² were once inhabited islands in the Ladon, cherish, I would tell them, a false belief. For the Ladon could never show islands even as large as a ferry-boat. As far as beauty is concerned, it is second to no river, either in Greece or in foreign lands, but it is not big enough to carry islands on its waters, as do the Danube and the Eridannus.

XXVI. The founder of Heraca was Heraecus the son of Lycaon, and the city lies on the right of the Alpheius, mostly upon a gentle slope, though a part descends right to the Alpheius. Walks have been made along the river, separated by myrtles and other cultivated trees; the baths are there, as are also two temples to Dionysus. One is to the god named Citizen, the other to the Giver of Increase, and they have a building there where they celebrate their mysteries in honour of Dionysus. There is also in Heraca a temple of Pan, as he is native to Arcadia, and of the temple of Hera I found remaining various ruins, including the pillars. Of Arcadian athletes

¹ See II. xxvi. §§ 4 foll.

² *Iliad* ii. 606.

¹ ἀναθέσθαι MSS. : ἀνελέσθαι Kuhn.

PAUSANIAS: DESCRIPTION OF GREECE

Ἀρκάσιν ὑπερῆρκε τῇ δόξῃ Δαμάρετος Ἡραϊεύς, ὃς τὸν ὀπλίτην δρόμον ἐνίκησεν ἐν¹ Ὀλυμπία πρῶτος.

- 3 Ἐς δὲ τὴν Ἡλείαν κατιὼν ἐξ Ἡραίας στάδια μὲν πέντε καὶ δέκα ἀποσχὼν Ἡραίας διαβήσῃ τὸν Λάδωνα, ἀπὸ τούτου δὲ ἐς² Ἐρύμανθον ὅσον εἴκοσιν ἀφίξῃ σταδίοις. τῇ δὲ Ἡραία ὄροι πρὸς τὴν Ἡλείαν λόγῳ μὲν τῷ Ἀρκάδων ἐστὶν ὁ Ἐρύμανθος, Ἡλεῖοι δὲ τὸν Κοροΐβου τάφον
- 4 φασὶ τὴν χώραν σφίσιν ὀρίζειν. ἡνίκα δὲ τὸν ἀγῶνα τὸν Ὀλυμπικὸν ἐκλιπόντα ἐπὶ χρόνον πολλὸν ἀνενεώσατο Ἴφιτος καὶ αὖθις ἐξ ἀρχῆς Ὀλύμπια ἤγαγον, τότε δρόμου σφίσιν ἄθλα ἐτέθη μόνον καὶ ὁ Κόροιβος ἐνίκησε· καὶ ἔστιν ἐπιγραμμα ἐπὶ τῷ μνήματι ὡς Ὀλυμπιάσιν ὁ Κόροιβος ἐνίκησεν ἀνθρώπων πρῶτος καὶ ὅτι τῆς Ἡλείας ἐπὶ τῷ πέρατι ὁ τάφος αὐτῷ πεποιήται.
- 5 Ἔστι δὲ Ἀλίφηρα πόλισμα οὐ μέγα· ἐξελείφθη γὰρ ὑπὸ οἰκητόρων πολλῶν ὑπὸ τὸν συνοικισμὸν τῶν Ἀρκάδων ἐς Μεγάλην πόλιν. ἐς τοῦτο οὖν τὸ πόλισμα ἐρχόμενος ἐξ Ἡραίας τὸν τε Ἀλφειὸν διαβήσῃ καὶ σταδίων μάλιστα πέντε διελθὼν πεδίον ἐπὶ ὄρος ἀφίξῃ καὶ αὖθις στάδια ὅσον τριάκοντα ἐς τὸ πόλισμα
- 6 ἀναβήσῃ διὰ τοῦ ὄρους. Ἀλιφηρεῦσι δὲ τὸ μὲν ὄνομα τῇ πόλει γέγονεν ἀπὸ Ἀλιφήρου Λυκάονος παιδός, ἱερὰ δὲ Ἀσκληπιοῦ τέ ἐστι καὶ Ἀθηνᾶς, ἣν θεῶν σέβονται μάλιστα, γενέσθαι καὶ τραφῆναι παρὰ σφίσιν αὐτὴν λέγοντες· καὶ Διὸς τε ἰδρύσαντο Λεχεάτου βωμόν, ἅτε ἐνταῦθα τὴν Ἀθηνᾶν τεκόντος, καὶ κρήνην καλοῦσι Τριτωνίδα, τὸν

the most renowned has been Damarectus of Heraea, who was the first to win the race in armour at Olympia.

As you go down to the land of Elis from Heraea, at a distance of about fifteen stades from Heraea you will cross the Ladon, and from it to the Erymanthus is a journey of roughly twenty stades. The boundary between Heraea and the land of Elis is according to the Arcadians the Erymanthus, but the people of Elis say that the grave of Coroebus bounds their territory. But when the Olympic games, after not being held for a long period, were revived by Iphitus, and the Olympic festival was again held, the only prizes offered were for running, and Coroebus won. On the tomb is an inscription that Coroebus was the first man to win at Olympia, and that his grave was made at the end of Elean territory.

There is a town, Aliphera, of no great size, for it was abandoned by many of its inhabitants at the union of the Arcadians into Megalopolis. As you go to this town from Heraea you will cross the Alpheius, and after going over a plain of just about ten stades you will reach a mountain, and ascending across the mountain for some thirty stades more you will come to the town. The city of Aliphera has received its name from Alipherus, the son of Lyacon, and there are sanctuaries here of Asclepius and Athena; the latter they worship more than any other god, saying that she was born and bred among them. They also set up an altar of Zeus Lecheates (*In child-bed*), because here he gave birth to Athena. There is a stream

¹ ἐν is not in the MSS.

² ἐς is not in the MSS.

ἐπὶ τῷ ποταμῷ τῷ Τρίτωνι οἰκείουμενοι λόγον.
 7 τῆς δὲ Ἀθηνᾶς τὸ ἄγαλμα πεποιήται χαλκοῦ,
 Ὑπατοδῶρου ἔργον, θεᾶς ἄξιον μεγέθους τε ἔνεκα
 καὶ ἐς τὴν τέχνην. ἄγουσι δὲ καὶ πανήγυριν
 ὅτῳ δὴ θεῶν, δοκῶ δὲ σφᾶς ἄγειν τῇ Ἀθηνᾷ.
 ἐν ταύτῃ τῇ πανηγύρει Μυάγρῳ¹ προθύουσιν,
 ἐπευχόμενοι τε κατὰ τῶν ἱερείων τῷ ἥρωι καὶ
 ἐπικαλούμενοι τὸν Μύαγρον· καὶ σφισι ταῦτα
 8 δρᾶσασιν οὐδὲν ἔτι ἀνιάρον εἰσιν αἱ μυῖαι. κατὰ
 δὲ τὴν ἐξ Ἡραίας ἄγουσαν ἐς Μεγάλην πόλιν
 εἰσὶ Μελαινεαί· ταύτας ᾤκισε μὲν Μελαινεὺς ὁ
 Λυκάονος, ἔρημος δὲ ἦν ἐφ' ἡμῶν, ὕδατι δὲ
 καταρρεῖται. Μελαινεῶν δὲ τεσσαράκοντά ἐστιν
 ἀνωτέρω σταδίοις Βουφάγιον, καὶ ὁ ποταμὸς
 ἐνταῦθα ἔχει πηγὰς ὁ Βουφάγος κατιὼν ἐς τὸν
 Ἀλφειόν· τοῦ Βουφάγου δὲ περὶ τὰς πηγὰς ὄροι
 πρὸς Μεγαλοπολίτας Ἡραιεῦσιν εἰσιν.

XXVII. Ἡ δὲ Μεγὰλη πόλις νεωτάτη πόλεω
 ἐστιν οὐ τῶν Ἀρκαδικῶν μόνον ἀλλὰ καὶ τῶν
 ἐν Ἑλλησι, πλὴν ὅσων κατὰ συμφορὰν ἀρχῆς
 τῆς Ῥωμαίων μεταβεβήκασιν οἰκήτορες· συνήλθον
 δὲ ὑπὲρ ἰσχύος ἐς αὐτὴν οἱ Ἀρκάδες, ἅτε καὶ
 Ἀργεῖους ἐπιστάμενοι τὰ μὲν ἔτι παλαιότερα
 μόνον οὐ κατὰ μίαν ἡμέραν ἐκάστην κινδυνεύοντας
 ὑπὸ Λακεδαιμονίων παραστῆναι τῷ πολέμῳ,
 ἐπειδὴ δὲ ἀνθρώπων πλήθει τὸ Ἄργος ἐπηύξησαν
 καταλύσαντες Τίρυνθα καὶ Ὑσιᾶς τε καὶ Ὀρνεᾶς
 καὶ Μυκήνας καὶ Μίδειαν καὶ εἰ δὴ τι ἄλλο
 πόλισμα οὐκ ἀξιόλογον ἐν τῇ Ἀργολίδι ἦν, τὰ
 τε ἀπὸ Λακεδαιμονίων ἀδεέστερα τοῖς Ἀργείοις
 2 ὑπάρξαντα καὶ ἅμα ἐς τοὺς περιόικους ἰσχύον
 γενομένην αὐτοῖς. γνώμη μὲν τοιαύτη συνφεκί-
 32

they call Tritonis, adopting the story about the river Triton. The image of Athena is made of bronze, the work of Hypatodorus, worth seeing for its size and workmanship. They keep a general festival in honour of some god or other; I think in honour of Athena. At this festival they sacrifice first to Fly-catcher, praying to the hero over the victims and calling upon the Fly-catcher. When they have done this the flies trouble them no longer. On the road from Heraea to Megalopolis is Melaeneae. It was founded by Melaneus, the son of Lycaon; in my time it was uninhabited, but there is plenty of water flowing over it. Forty stades above Melaeneae is Buphagium, and here is the source of the Buphagus, which flows down into the Alpheius. Near the source of the Buphagus is the boundary between Megalopolis and Heraea.

XXVII. Megalopolis is the youngest city, not of Arcadia only, but of Greece, with the exception of those whose inhabitants have been removed by the accident of the Roman domination. The Arcadians united into it to gain strength, realising that the Argives also were in earlier times in almost daily danger of being subjected by war to the Lacedaemonians, but when they had increased the population of Argos by reducing Tiryns, Hysiae, Orneae, Mycenae, Midea, along with other towns of little importance in Argolis, the Argives had less to fear from the Lacedaemonians, while they were in a stronger position to deal with their vassal neighbours. It was with this policy in view that the

¹ It has been proposed to read *Μυιάγρη*.

- ζοντο οἱ Ἀρκάδες, τῆς πόλεως δὲ οἰκιστὴς Ἐπαμινώνδας ὁ Θηβαῖος σὺν τῷ δικαίῳ καλοῖτο ἄν· τούς τε γὰρ Ἀρκάδας οὗτος ἦν ὁ ἐπεγεῖρας ἐς τὸν συνοικισμὸν Θηβαίων τε χιλίους λογάδας καὶ Παμμένην ἀπέστειλεν ἡγεμόνα ἀμύνειν τοῖς Ἀρκάσιν, εἰ κωλύειν πειρῶνται οἱ Λακεδαιμόνιοι τὸν οἰκισμόν. ἤρέθησαν δὲ καὶ ὑπὸ τῶν Ἀρκάδων οἰκισταὶ Λυκομήδης καὶ Ὀπολέας καὶ Τιμων τε καὶ Πρόξενος, οὗτοι μὲν ἐκ Τεγέας, Λυκομήδης δὲ καὶ Ὀπολέας Μαντινεῖς, Κλειτορίων δὲ Κλεόλαος καὶ Ἀκρίφιος, Εὐκαμπίδας δὲ καὶ Ἱερώνυμος ἐκ Μαινάλου, Παρρασίων δὲ Ποσσικράτης τε καὶ
- 3 Θεόξενος. πόλεις δὲ τοσαῖδε ἦσαν ὅποσας ὑπὸ τε προθυμίας καὶ διὰ τὸ ἔχθος τὸ Λακεδαιμονίων πατρίδας σφίσιν οὔσας ἐκλιπεῖν ἐπείθοντο οἱ Ἀρκάδες, Ἀλέα Παλλάντιον Εὐταία Σουμάτειον Ἀσέα Περαιθεῖς Ἐλισσών Ὀρεσθάσιον Δίπαια Λύκαια· ταύτας μὲν ἐκ Μαινάλου· ἐκ δὲ Εὐτρησίων Τρικόλωνιοι καὶ Ζοίτιον καὶ Χαρισία καὶ
- 4 Πτολέδερμα καὶ Κναῦσον καὶ Παρώρεια· παρὰ δὲ Αἰγυτῶν Αἶγυς¹ καὶ Σκιρτώνιον καὶ Μαλέα καὶ Κρῶμοι καὶ Βλένινα καὶ Λεῦκτρον· Παρρασίων δὲ Λυκοσουρεῖς Θωκνεῖς Τραπεζούντιοι Προσεῖς Ἀκακήσιον Ἀκόντιον Μακαρία Δασέα· ἐκ δὲ Κυνουραίων τῶν ἐν Ἀρκαδία Γόρτυς καὶ Θεισόα ἢ πρὸς Λυκαίῳ καὶ Λυκαιᾶται καὶ Ἀλίφηρα· ἐκ δὲ τῶν συντελούντων ἐς Ὀρχομενὸν Θεισόα Μεθύδριον Τεῦθις· προσεγένετο δὲ καὶ Τρίπολις ὀνομαζομένη, Καλλία καὶ
- 5 Δίποινα καὶ Νῶνακρις. τὸ μὲν δὴ ἄλλο Ἀρκαδικὸν οὔτε τι παρέλκε τοῦ κοινοῦ δόγματος καὶ συνελέγοντο ἐς τὴν Μεγάλην πόλιν σπουδῇ·

Arcadians united, and the founder of the city might fairly be considered Epaminondas of Thebes. For he it was who gathered the Arcadians together for the union and despatched a thousand picked Thebans under Panmenes to defend the Arcadians, if the Lacedaemonians should try to prevent the union. There were chosen as founders by the Arcadians, Lycomedes and Hopoleas of Mantinea, Timon and Proxenus of Tegea, Cleolaüs and Acriphius of Cleitor, Eucampidas and Hieronymus of Maenalus, Possicrates and Theoxenus of the Parrhasians. The following were the cities which the Arcadians were persuaded to abandon through their zeal and because of their hatred of the Lacedaemonians, in spite of the fact that these cities were their homes: Alca, Pallantium, Eutaea, Sumateium, Asea, Peracthenses, Helisson, Oresthasium, Dipaea, Lycaea; these were cities of Maenalus. Of the Eutresian cities Tricoloni, Zoetium, Charisia, Ptolederma, Cnausum, Paroreia. From the Aegytae: Aegys, Scirtonium, Malea, Cromi, Blenina, Leuctrum. Of the Parrhasians: Lycosura, Thocnia, Trapezus, Prosenses, Acacesium, Acontium, Macaria, Dasea.. Of the Cynurians in Arcadia: Gortys, Theisoa by Mount Lycaeus, Lycaea, Aliphera. Of those belonging to Orchomenus: Theisoa, Methydrium, Teuthis. These were joined by Tripolis, as it is called, Callia, Dipoea, Nonacris. The Arcadians for the most part obeyed the general resolution and assembled promptly at

¹ *Alyus* is not in the MSS.

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- Λυκαιοῦνται δὲ καὶ Τρικολωνεῖς καὶ Λυκοσουρεῖς
 τε καὶ Τραπεζούντιοι μετεβάλλοντο Ἀρκάδων
 μόνοι, καὶ—οὐ γὰρ συνεχώρουν ἔτι τὰ ἄσθη
 τὰ ἀρχαῖα ἐκλιπεῖν—οἱ μὲν αὐτῶν καὶ ἄκοντες
 ἀνάγκη κατήγοντο ἐς τὴν Μεγάλην πόλιν,
 6 Τραπεζούντιοι δὲ ἐκ Πελοποννήσου τὸ παράπαν
 ἐξεχώρησαν, ὅσοι γε αὐτῶν ἐλείφθησαν καὶ μὴ
 σφᾶς ὑπὸ τοῦ θυμοῦ παραντίκα διεχρήσαντο
 οἱ Ἀρκάδες· τοὺς δὲ αὐτῶν ἀνασωθέντας
 ἀναπλεύσαντας ναυσὶν ἐς τὸν Πόντον συνοί-
 κους ἐδέξαντο μητροπολίτας τ' ὄντας καὶ
 ὁμωνύμους οἱ Τραπεζούντα ἔχοντες τὴν ἐν τῷ
 Εὐξείνῳ. Λυκοσουρεῦσι δὲ καὶ ἀπειθήσασιν
 ἐγένετο ὅμως παρὰ τῶν Ἀρκάδων αἰδῶς Δήμη-
 τρός τε ἔνεκα καὶ Δεσποίνης ἐλθοῦσιν ἐς τὸ
 7 ἱερόν. τῶν δὲ ἄλλων τῶν κατειλεγμένων πόλεων
 αἱ μὲν ἐς ἅπαν εἰσὶν ἐφ' ἡμῶν ἔρημοι, τὰς δὲ
 ἔχουσιν οἱ Μεγαλοπολῖται κώμας, Γόρτυνα
 Διποῖνας Θεισόαν τὴν πρὸς Ὀρχομενῷ Μεθύδριον
 Τεῦθιν Καλλιὰς Ἑλισσόντα· μόνη δὲ ἐξ αὐτῶν
 Παλλάντιον ἔμελλεν ἄρα ἡπιωτέρου πειρᾶσθαι
 καὶ τότε¹ τοῦ δαίμονος. τοῖς δὲ Ἀλιφηρεῦσι
 παραμεμένηκεν ἐξ ἀρχῆς πόλιν σφᾶς καὶ ἐς τόδε
 8 νομίζεσθαι. συμφκίσθη δὲ ἡ Μεγάλῃ πόλιν
 ἐνιαυτῷ τε τῷ αὐτῷ καὶ μηνσὶν² ὀλίγοις ὕστερον
 ἢ τὸ πταῖσμα ἐγένετο Λακεδαιμονίων τὸ ἐν
 Λεύκτροις, Φρασικλείδου μὲν Ἀθήνησιν ἄρχοντος,
 δευτέρῳ δὲ ἔτει τῆς ἐκατοστῆς Ὀλυμπιάδος καὶ
 δευτέρας, ἣν Δάμων Θούριος ἐνίκα στάδιον.
 9 Μεγαλοπολίταις δὲ ἐς τὴν Θηβαίων συμμαχίαν
 ἐγγραφεῖσιν ἀπὸ Λακεδαιμονίων δεῖμα ἦν οὐδέν.

¹ Frazer would delete καὶ τότε as meaningless.

Megalopolis. But the people of Lyncæa, Tricoloni, Lycosura and Trapezus, but no other Arcadians, repented and, being no longer ready to abandon their ancient cities, were, with the exception of the last, taken to Megalopolis by force against their will, while the inhabitants of Trapezus departed altogether from the Peloponnesus, such of them as were left and were not immediately massacred by the exasperated Arcadians. Those who escaped with their lives sailed away to Pontus and were welcomed by the citizens of Trapezus on the Euxine as their kindred, as they bore their name and came from their mother-city. The Lycosurians, although they had disobeyed, were nevertheless spared by the Arcadians because of Demeter and the Mistress, in whose sanctuary they had taken refuge. Of the other cities I have mentioned, some are altogether deserted in our time, some are held by the people of Megalopolis as villages, namely Gortys, Dipoenæ, Theisoa near Orchomenus, Methydrium, Teuthis, Calliæ, Helisson. Only one of them, Pallantium, was destined to meet with a kindlier fate even then. Aliphera has continued to be regarded as a city from the beginning to the present day. Megalopolis was united into one city in the same year, but a few months later, as occurred the defeat of the Lacedæmonians at Leuctra, when Phrasicleides was archon at Athens, in the second year of ^{371 B.C.} the hundred and second Olympiad, when Damon of Thurii was victor in the foot-race.

When the citizens of Megalopolis had been enrolled in the Theban alliance they had nothing to fear from

² After *μηδὲν* the MSS. have *τε*.

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- ὥς δὲ ἐς τὸν πόλεμον τὸν ἱερὸν ὀνομασθέντα οἱ
Θηβαῖοι κατέστησαν καὶ αὐτοῖς ἐπέκειντο οἱ
Φωκεῖς, τὴν τε ὁμορον τῇ Βοιωτῶν ἔχοντες καὶ
οὔτε οὐκ ἀδύνατοι χρήμασιν ἄτε τὸ ἱερὸν τὸ ἐν
- 10 Δελφοῖς κατειληφότες, τῆνικαῦτα οἱ Λακεδαι-
μόνιοι προθυμίας μὲν ἔνεκα Ἀρκάδας τε ἂν τοὺς
ἄλλους καὶ τοὺς Μεγαλοπολίτας ἐποίησαν ἀνα-
στάτους, ἀμυνομένων δὲ τῶν τότε οὐκ ἀθύμως καὶ
ἄμα τῶν περιοίκων ἀπροφασίστως σφίσιν ἐπι-
κουρούντων, λόγου μὲν συνέπεσεν οὐδὲν ἄξιον
γενέσθαι παρὰ οὐδετέρων· Φίλιππον δὲ τὸν
Ἀμύντου καὶ Μακεδόνων τὴν ἀρχὴν οὐχ ἤκιστα
αὐξηθῆναι τὸ ἔχθος τὸ Ἀρκάδων ἐς Λακεδαι-
μόνιους ἐποίησε, καὶ Ἑλλησιν ἐν Χαιρωνείᾳ καὶ
αὐθις περὶ Θεσσαλίαν τοῦ ἀγῶνος οὐ μετέσχον
- 11 οἱ Ἀρκάδες· χρόνον δὲ οὐ μετὰ πολὺν Ἀριστό-
δημος Μεγαλοπολίταις ἀνέφν τύραννος, Φιγαλεὺς
μὲν γένος καὶ υἱὸς Ἀρτύλα, ποιησαμένου δὲ
αὐτὸν Τριταίου τῶν οὐκ ἀδυνάτων ἐν Μεγάλῃ
πόλει· τούτῳ τῷ Ἀριστοδήμῳ καὶ τυραννοῦντι
ἐξεγένετο ὅμως ἐπικληθῆναι Χρηστῷ· ἐπὶ τού-
του τυραννοῦντος ἐσβάλλουσιν ἐς τὴν Μεγαλο-
πολίτην στρατιᾷ Λακεδαιμόνιοι καὶ τοῦ βασιλέως
Κλεομένους ὁ πρεσβύτατος τῶν παίδων Ἀκρό-
τατος· ἐγενεαλόγησα δὲ ἤδη τά τε ἐς τοῦτον καὶ
ἐς τὸ πᾶν γένος τῶν ἐν Σπάρτῃ βασιλέων· γενο-
μένης δὲ ἰσχυρᾶς μάχης καὶ ἀποθανόντων πολλῶν
παρ' ἀμφοτέρων κρατοῦσιν οἱ Μεγαλοπολίται
τῇ συμβολῇ· καὶ ἄλλοι τε διεφθάρησαν Σπαρ-
τιατῶν καὶ Ἀκρότατος, οὐδέ οἱ τὴν πατρίαν
- 12 παραλαβεῖν ἐξεγένετο ἀρχήν· μετὰ δὲ Ἀριστό-
δημον τελευτήσαντα δύο μάλιστα ὕστερον γενεαῖς

the Lacedaemonians. But when the Thebans became involved in what was called the Sacred War, and they were hard pressed by the Phocians, who were neighbours of the Boeotians, and wealthy because they had seized the sanctuary at Delphi, then the Lacedaemonians, if eagerness would have done it, would have removed bodily the Megalopolitans and the other Arcadians besides; but as the Arcadians of the day put up a vigorous defence, while their vassal neighbours gave them whole-hearted assistance, no achievement of note was accomplished by either side. But the hatred felt by the Arcadians for the Lacedaemonians was not a little responsible for the rise of Philip, the son of Amyntas, and of the Macedonian empire, and the Arcadians did not help the Greeks at Chaeroneia or again in the struggle in Thessaly. After a short time a tyrant arose at Megalopolis in the person of Aristodemus, a Phigalian by birth and a son of Artylas, who had been adopted by Tritaetis, an influential citizen of Megalopolis. This Aristodemus, in spite of his being a tyrant, nevertheless won the surname of "the Good." During his tyranny the territory of Megalopolis was invaded by the Lacedaemonians under Acrotatus, the eldest of the sons of King Cleomenes, whose lineage I have already traced with that of all the other Spartan kings.¹ A fierce battle took place, and after many had fallen on both sides the army of Megalopolis had the better of the encounter. Among the Spartan killed was Acrotatus, who never succeeded to the throne of his fathers. Some two generations after the death of Aristodemus, Lydiades became tyrant, a man of

¹ See III. vi. 2.

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- ἐτυρίωννησε Λυδιδάδης, οἴκου μὲν οὐκ ἄφανους, φύσιν δὲ φιλότιμος ὦν καὶ οὐχ ἥκιστα, ὡς ἐπέδειξεν ὕστερον, καὶ φιλόπολις. ἔσχε μὲν γὰρ ἔτι νέος ὦν τὴν ἀρχήν· ἐπεὶ δὲ ἤρχετο φρονεῖν, κατέπαυεν ἑαυτὸν ἐκὼν τυραννίδος, καίπερ ἐς τὸ ἀσφαλὲς ἦδη οἱ τῆς ἀρχῆς καθωρμισμένης. Μεγαλοπολιτῶν δὲ συντελούντων ἦδη τότε ἐς τὸ Ἀχαικόν, ὁ Λυδιδάδης ἔν τε αὐτοῖς Μεγαλοπολίταις καὶ ἐν τοῖς πᾶσιν Ἀχαιοῖς ἐγένετο οὕτω δόκιμος ὡς Ἀράτῳ παρισωθῆναι τὰ ἐς δόξαν.
- 13 Λακεδαιμόνιοι δὲ αὐτοῖ τε πανδημεὶ καὶ ὁ τῆς οἰκίας βασιλεὺς τῆς ἐτέρας Ἄγισ ὁ Εὐδαμίδου στρατεύουσιν ἐπὶ Μεγύλην πόλιν παρασκευῇ μείζονι καὶ ἀξιολογωτέρα τῆς ὑπὸ Ἀκροτάτου συναχθείσης· καὶ μάχῃ τε ἐπεξελθόντας τοὺς Μεγαλοπολίτας ἐνίκησαν καὶ μηχανήματα ἰσχυρὸν προσάγοντες τῷ τείχει τὸν πύργον τὸν ταύτῃ δι' αὐτοῦ σείουσι καὶ ἐς τὴν ὑστεραίαν καταρρίψειν
- 14 τῷ μηχανήματι ἤλπιζον. ἔμελλε δὲ ἄρα οὐχ Ἑλλήσιν ὁ Βορέας ἔσεσθαι μόνον τοῖς πᾶσιν ὄφελος, τοῦ Μήδων ναυτικοῦ ταῖς Σηπιασι προσράξας τὰς πολλὰς, ἀλλὰ καὶ Μεγαλοπολίτας ὁ ἄνεμος οὗτος ἐρρύσατο μὴ ἀλῶναι· κατέλυσέ τε γὰρ τὸ μηχανήμα τοῦ Ἄγιδος καὶ διεφόρησεν ἐς ἀπώλειαν παντελῇ βιαίῳ τῷ πνεύματι ὁμοῦ καὶ συνεχεῖ. ὁ δὲ Ἄγισ ὄτῳ τὰ ἐκ τοῦ Βορέου μὴ ἐλεῖν τὴν Μεγαλόπολιν ἐγένετο ἐμποδῶν, ἔστιν ὁ τὴν ἐν Ἀχαΐᾳ Πελλήνην ἀφαιρεθεὶς ὑπὸ Ἀράτου καὶ Σικυωνίων καὶ ὕστερον πρὸς Μαν-
- 15 τινεῖα χρησάμενος τῷ τέλει. μετὰ δὲ οὐ πολὺν χρόνον Κλεομένης ὁ Λεωνίδου Μεγαλόπολιν κατέλαβεν ἐν σπονδαῖς. Μεγαλοπολιτῶν δὲ οἱ

distinguished family, by nature ambitious and, as he proved later, a devoted patriot. For he came to power while still young, but on reaching years of discretion he was minded to resign voluntarily the tyranny, although by this time his power was securely established. At this time Megalopolis was already a member of the Achæan League, and Lydiades became so famous among not only the people of Megalopolis but also all the Achæans that he rivalled the fame of Aratus. The Lacedæmonians with all their forces under Agis, the son of Eudamidas, the king of the other house, attacked Megalopolis with larger and stronger forces than those collected by Acrotatus. They overcame in battle the men of Megalopolis, who came out against them, and bringing up a powerful engine against the wall they shook by it the tower in this place, and hoped on the morrow to knock it down by the engine. But the north wind was not only to prove a help to the whole Greek nation, when it dashed the greater part of the Persian fleet on the Sepiad rocks, but it also saved Megalopolis from being captured. For it blew violently and continuously, and broke up the engine of Agis, scattering it to utter destruction. The Agis whom the north wind prevented from taking Megalopolis is the man from whom was taken Pellene in Achaia by the Sicyonians under Aratus, and later he met his end at Mantinea. Shortly afterwards Cleomenes the son of Leonidas seized Megalopolis during a truce. Of the Megalopolitans some fell at

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- μὲν ἐν τῇ νυκτὶ εὐθὺς τότε ἀμύνοντες τῇ πατρίδι
 ἐπεπτιώκεσαν, ἔνθα καὶ Λυδιδάδην ἀγωνιζόμενον
 ἀξίως λόγου κατέλαβεν ἐν τῇ μάχῃ τὸ χρεών·
 τοὺς δὲ αὐτῶν Φιλοποίμην ὁ Κραυγίδος ὅσον τε
 τὰ δύο μέρη τῶν ἐν ἡλικίᾳ καὶ παῖδας ἅμα ἔχων
 16 καὶ γυναῖκας διέφυγεν εἰς τὴν Μεσσηνίαν. Κλεο-
 μένης δὲ τοὺς τε ἐγκαταληφθέντας ἐφόνευσεν καὶ
 κατέσκαπτε τε καὶ ἔκαιε τὴν πόλιν. Μεγαλο-
 πολίται μὲν δὴ τρόπον ὁποῖον ἀνέσώσαντο τὴν
 αὐτῶν καὶ ὅποια κατελθοῦσιν αὐθις ἐπράχθη
 σφίσι, δηλώσει τοῦ λόγου μοι τὰ εἰς Φιλοποί-
 μενα· Λακεδαιμονίων δὲ τῷ δήμῳ τοῦ τῶν
 Μεγαλοπολιτῶν παθήματος μέτεστιν αἰτίας
 οὐδέν, ὅτι σφίσιν ἐκ βασιλείας μετέστησεν εἰς
 τυραννίδα ὁ Κλεομένης τὴν πολιτείαν.
 17 Μεγαλοπολίταις δὲ καὶ Ἱεραιεῦσι κατὰ τὰ
 εἰρημένα ἤδη μοι τοῦ Βουφάγου ποταμοῦ περὶ
 τὰς πηγὰς εἰσιν ὅροι τῆς χώρας. γενέσθαι δὲ
 τῷ ποταμῷ τὸ ὄνομα ἀπὸ Βουφάγου φασὶν
 ἥρωος, εἶναι δὲ Ἰαπετοῦ τε παῖδα αὐτὸν καὶ
 Θόρνακος. ταύτην καὶ ἐν τῇ Λακωνικῇ Θόρνακα
 ὀνομάζουσι. λέγουσι δὲ καὶ ὥς ἐν Φολόῃ τῷ
 ὄρει τοξεύσειεν Ἀρτεμις Βουφάγον ἔργα τολμή-
 σαντα οὐχ ὅσια εἰς τὴν θεόν.

XXVIII. Ἴόντι δὲ ἀπὸ τοῦ ποταμοῦ τῶν
 πηγῶν, πρῶτα μὲν σε ἐκδέξεται Μάραθα χωρίον,
 μετὰ δὲ αὐτὸ Γόρτυς κώμη τὰ ἐπ' ἐμοῦ, τὰ δὲ
 ἔτι ἀρχαιότερα πόλεις. ἔστι δὲ αὐτόθι ναὸς
 Ἀσκληπιοῦ λίθου Πεντελησίου, καὶ αὐτός τε
 οὐκ ἔχων πω γένεια καὶ Ὑγείας ἄγαλμα· Σκόπα
 δὲ ἦν ἔργα. λέγουσι δὲ οἱ ἐπιχώριοι καὶ τάδε,
 ὥς Ἀλέξανδρος ὁ Φιλίππου τὸν θώρακα καὶ

once on the night of the capture in the defence of their country, when Lydiades too met his death in ^{226 B.C.} the battle, fighting nobly; others, about two-thirds of those of military age along with the women and children, escaped to Messenia with Philopoemen the son of Craugis. But those who were caught in the city were massacred by Cleomenes, who razed it to the ground and burnt it. How the Megalopolitans restored their city, and their achievements on their return, will be set forth in my account of Philopoemen. The Lacedaemonian people were in no way responsible for the disaster to Megalopolis, because Cleomenes had changed their constitution from a kingship to a tyranny.

As I have already related, the boundary between Megalopolis and Heraca is at the source of the river Buphagus. The river got its name, they say, from a hero called Buphagus, the son of Iapetus and Thornax. This is what they call her in Laconia also. They also say that Artemis shot Buphagus on Mount Pholoë because he attempted an unholy sin against her godhead.

XXVIII. As you go from the source of the river, you will reach first a place called Maratha, and after it Gortys, which to-day is a village, but of old was a city. Here there is a temple of Asclepius, made of Pentelic marble, with the god, as a beardless youth, and an image of Health. Scopas was the artist. The natives also say that Alexander the son of Philip

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- δόρῳ ἀναθείη τῷ Ἀσκληπιῷ· καὶ ἐς ἐμέ γε ἔτι
ὁ θώραξ καὶ τοῦ δόρατος ἦν ἡ αἰχμή.
- 2 Ἦν δὲ Γόρτυνα ποταμὸς διέξεισιν ὑπὸ μὲν
τῶν περὶ τὰς πηγὰς ὀνομαζόμενος Λούσιος, ἐπὶ
λουτροῖς δὴ τοῖς Διὸς τεχθέντος· οἱ δὲ ἀπωτέρω
τῶν πηγῶν καλοῦσιν ἀπὸ τῆς κώμης Γορτύνιον.
οὗτος ὁ Γορτύνιος ὕδωρ ψυχρότατον παρέχεται
ποταμῶν. Ἴστρον μὲν γε καὶ Ῥήνον, ἔτι δὲ
Ὑπανὴν τε καὶ Βορυσθένην καὶ ὅσων ἄλλων
ἐν ὥρᾳ χειμῶνος τὰ ρεύματα πηγνυται, τούτους
μὲν χειμερίους κατὰ ἐμὴν δόξαν ὀρθῶς ὀνομάσαι
τις ἂν, οἳ ρέουσι μὲν διὰ γῆς τὸ πολὺ τοῦ χρόνου
νειφομένης, ἀνάπλεως δὲ κρυμοῦ καὶ ὁ περὶ
3 αὐτούς ἐστιν ἀήρ· ὅσοι δὲ γῆν διεξίσουσιν εὖ τῶν
ὥρῶν ἔχουσιν καὶ θέρους σφίσι τὸ ὕδωρ πινό-
μενόν τε καὶ λουόμενους ἀνθρώπους ἀναψύχει,
χειμῶνος δὲ ἀνιάρων οὐκ ἔστι, τούτους ἐγὼ φημι
παρέχεσθαι σφᾶς ὕδωρ ψυχρόν. ψυχρόν μὲν
δὴ ὕδωρ καὶ Κύδνου τοῦ διεξιόντος Ἰαρσεῖς καὶ
Μέλανος τοῦ παρὰ Σίδην τὴν Παμφύλων·
Ἀλεντος δὲ τοῦ ἐν Κολοφῶνι καὶ ἐλεγείων
ποιηταὶ τὴν ψυχρότητα ἄδουσι. Γορτύνιος δὲ
προήκει καὶ ἐς πλεον ψυχρότητος, μάλιστα δὲ
ὥρᾳ θέρους. ἔχει μὲν δὴ τὰς πηγὰς ἐν Θεισόᾳ
τῇ Μεθυδριεῦσιν ὁμόρῳ· καθότι δὲ τῷ Ἀλφειῷ
τὸ ρεῦμα ἀνακοινοῖ, καλοῦσι Ῥαιτέας.
- 4 Τῇ χώρᾳ δὲ τῇ Θεισόᾳ προσεχῆς κώμη Τεϋθίς
ἐστι· πάλαι δὲ ἦν πόλις ἡ Τεϋθίς. ἐπὶ δὲ τοῦ
πολέμου τοῦ πρὸς Ἰλίῳ ἰδίᾳ παρείχοντο οἱ
ἐνταῦθα ἡγεμόνα· ὄνομα δὲ αὐτῷ Τεϋθιν, οἱ δὲ
Ὅρνυτόν φασιν εἶναι. ὥς δὲ τοῖς Ἑλλήσιν οὐκ
ἐγίνετο ἐπίφορα ἐξ Αὐλίδος πνεύματα, ἀλλὰ

dedicated to Asclepius his breastplate and spear. The breastplate and the head of the spear are still there to-day.

Through Gortys flows a river called by those who live around its source the *Lusius* (*Bathing River*), because Zeus after his birth was bathed in it; those farther from the source call it the Gortynius after the village. The water of this Gortynius is colder than that of any other river. The Danube, Rhine, Hypanis, Borysthenes, and all rivers the streams of which freeze in winter, as they flow through land on which there is snow the greater part of the time, while the air about them is full of frost, might in my opinion rightly be called wintry; I call the water cold of those which flow through a land with a good climate and in summer have water refreshing to drink and to bathe in, without being painful in winter. Cold in this sense is the water of the Cydnus which passes through Tarsus, and of the Melas which flows past Side in Pamphylia. The coldness of the Ales in Colophon has even been celebrated in the verse of elegiac poets. But the Gortynius surpasses them all in coldness, especially in the season of summer. It has its source in Theisoa, which borders on Methydrium. The place where its stream joins the Alpheius is called Rhaeteae.

Adjoining the land of Theisoa is a village called Teuthis, which in old days was a town. In the Trojan war the inhabitants supplied a general of their own. His name according to some was Teuthis, according to others Ornytus. When the Greeks failed to secure favourable winds to take them from Aulis, but were shut in for a long time by a violent

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- ἄνεμος σφᾶς βίαιος ἐπὶ χρόνον εἶχεν ἐγκλείσας,
 ἀφίκετο ὁ Τεῦθις Ἀγαμέμνονι ἐς ἀπέχθειαν καὶ
 ὑπίσω τοὺς Ἀρκάδας ὧν ἦρχεν ἀπάξειν ἔμελλεν.
 5 ἐνταῦθα Ἀθηναῖν λέγουσι Μέλανι τῷ Ὠπος
 εἰκασμένην ἀποτρέπειν τῆς ὁδοῦ Τεῦθιν τῆς
 οἴκαδε· ὁ δέ, ἅτε οἰδοῦντος αὐτῷ τοῦ θυμοῦ,
 παίει τὴν θεὸν τῷ δόρατι ἐς τὸν μηρόν, ἀπήγαγε
 δὲ καὶ ἐκ τῆς Αὐλίδος ὑπίσω τὸν στρατόν. ἀνα-
 στρέψας δὲ ἐς τὴν οἰκείαν, τὴν θεὸν ἔδοξεν αὐτὴν
 τετρωμένην φανῆναί οἱ τὸν μηρόν· τὸ δὲ ἀπὸ
 τούτου κατέλαβε Τεῦθιν φθινώδης νόσος, μόνους
 τε Ἀρκίδων τοῖς ἐνταῦθα οὐκ ἀπεδίδου καρπὸν
 6 οὐδένα ἢ γῆ. χρόνῳ δὲ ὕστερον ἄλλα τε ἐχρήσθη
 σφίσιν ἐκ Δωδώνης, ὅποια δρῶντες ἰλάσσεσθαι
 τὴν θεὸν ἔμελλον, καὶ ἄγαλμα ἐποιήσαντο
 Ἀθηναῖς ἔχον τραῦμα ἐπὶ τοῦ μηροῦ. τοῦτο καὶ
 αὐτὸς τὸ ἄγαλμα εἶδον, τελαμῶνι πορφυρῷ τὸν
 μηρόν κατειλημένον. καὶ ἄλλα ἐν Τεϋθίδι,
 Ἀφροδίτης τε ἱερὸν καὶ Ἀρτέμιδος ἔστι.
 7 Ταῦτα μὲν δὴ ἐνταῦθά ἐστι· κατὰ δὲ τὴν
 ὁδὸν τὴν ἐκ Γόρτυνος ἐς Μεγάλην πόλιν πεποίη-
 ται μνῆμα τοῖς ἀποθανούσιν ἐν τῇ πρὸς Κλεο-
 μένῃ μάχῃ. τὸ δὲ μνῆμα τοῦτο ὀνομάζουσιν οἱ
 Μεγαλοπολῖται Παραιβασίον, ὅτι ἐς αὐτοὺς
 παρεσπόνδησεν ὁ Κλεομένης. Παραιβασίον δὲ
 ἔχεται πεδίου ἐξήκοντα σταδίων μάλιστα· καὶ
 πόλεως ἐρείπια Βρένθης ἔστιν ἐν δεξιᾷ τῆς ὁδοῦ,
 καὶ ποταμὸς ἔξεισιν αὐτόθεν Βρενθεάτης καὶ
 ὅσον σταδίους προελθόντι πέντε κάτεισιν ἐς τὸν
 Ἀλφειόν.

XXIX. Διαβάντων δὲ Ἀλφειὸν χώρα τε
 καλουμένη Τραπεζουντία καὶ πόλεως ἔστιν
 46

gale, Teuthis quarrelled with Agamemnon and was about to lead the Arcadians under his command back home again. Whereupon, they say, Athena in the guise of Melas, the son of Ops, tried to turn Teuthis aside from his journey home. But Teuthis, his wrath swelling within him, struck with his spear the thigh of the goddess, and actually did lead his army back from Aulis. On his return to his native land the goddess appeared to him in a vision with a wound in her thigh. After this a wasting disease fell on Teuthis, and its people, alone of the Arcadians, suffered from famine. Later, oracles were delivered to them from Dodona, telling them what to do to appease the goddess, and in particular they had an image of Athena made with a wound in the thigh. This image I have myself seen, with its thigh swathed in a purple bandage. There are also at Teuthis sanctuaries of Aphrodite and Artemis.

These are the notable things at Teuthis. On the road from Gortys to Megalopolis stands the tomb of those who were killed in the fight with Cleomenes. This tomb the Megalopolitans call *Paraebasium* (*Transgression*), because Cleomenes broke his truce with them. Adjoining *Paraebasium* is a plain about sixty stades across. On the right of the road are ruins of a city Brenthe, and here rises a river Brentheates, which some five stades farther on falls into the Alphæus.

XXIX. After crossing the Alphæus you come to what is called Trapezuntian territory and to the ruins

ἐρείπια Τραπεζοῦντος. καὶ αὖθις ἐπὶ τὸν Ἀλφειὸν ἐν ἀριστερᾷ καταβαίνοντι ἐκ Τραπεζοῦντος, οὐ πόρρω τοῦ ποταμοῦ Βάθος ἐστὶν ὀνομαζόμενον, ἐνθα ἄγουσι τελετὴν διὰ ἔτους τρίτου θεαῖς Μεγάλαις· καὶ πηγὴ τε αὐτόθι ἐστὶν Ὀλυμπιάς καλουμένη, τὸν ἕτερον τῶν ἐνιαυτῶν οὐκ ἀπορρέουσα, καὶ πλησίον τῆς πηγῆς πῦρ ἄνεισι. λέγουσι δὲ οἱ Ἀρκάδες τὴν λεγομένην γιγάντων μάχην καὶ θεῶν ἐνταῦθα καὶ οὐκ ἐν τῇ Θρακίᾳ γενέσθαι Παλλήνῃ, καὶ θύουσιν ἱστραπαῖς αὐτόθι καὶ θυέλλαις τε καὶ
 2 βρονταῖς. γιγάντων δὲ ἐν μὲν Ἰλιάδι οὐδεμίαν ἐποίησατο Ὅμηρος μνήμην· ἐν Ὀδυσσεΐᾳ δὲ ἔγραψε μὲν ὡς ταῖς Ὀδυσσέως ναυσὶ Λαιστρυγόνες ἐπέλθοιεν γίγασιν καὶ οὐκ ἀνδράσιν εἰκασμένοι, ἐποίησε δὲ καὶ τὸν βασιλέα τῶν Φαίακων λέγοντα εἶναι τοὺς Φαίακας θεῶν ἐγγυὺς ὥσπερ Κυκλωπας καὶ τὸ γιγάντων ἔθνος. ἐν τε οὖν τούτοις δηλοῖ θνητοὺς ὄντας καὶ οὐ θεῖον γένος τοὺς γίγαντας καὶ σαφέστερον ἐν τῷδε ἔτι,

ὅς ποθ' ὑπερθύμοισι γιγάντεσσιν βασίλευεν·
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτύσθαλον, ὤλετο δ'
 αὐτός.

ἐθέλουσι δ' αὐτῷ λαὸς ἐν τοῖς ἔπεσιν ἀνθρώπων
 3 οἱ πολλοὶ καλεῖσθαι. δράκοντας δὲ ἀντὶ ποδῶν τοῖς γίγασιν εἶναι, πολλαχῇ τε ὁ λόγος ἄλλῃ καὶ ἐν τῷδε ἐδείχθη μάλιστα ὡς ἔστιν εὐήθης. Ὀρόντην τὸν Σύρων ποταμὸν οὐ τὰ πάντα ἐν ἰσοπέδῳ μέχρι θαλάσσης ῥέοντα, ἀλλὰ ἐπὶ κρημνόν τε ἀπορρῶγα καὶ ἐς κάταντες ἀπ' αὐτοῦ φερόμενον, ἠθέλησεν ὁ Ῥωμαίων βασι-

of a city Trapezus. On the left, as you go down again from Trapezus to the Alphæus, there is, not far from the river, a place called Bathos (*Depth*), where they celebrate mysteries every other year to the Great Goddesses. Here there is a spring called Olympias which, during every other year, does not flow, and near the spring rises up fire. The Arcadians say that the fabled battle between giants and gods took place here and not at Pellene in Thrace, and at this spot sacrifices are offered to lightnings, hurricanes and thunders. Homer does not mention giants at all in the *Iliad*, but in the *Odyssey* he relates how the Laestrygonæ attacked the ships of Odysseus in the likeness not of men but of giants,¹ and he makes also the king of the Phæaciæns say that the Phæaciæns are near to the gods like the Cyclopes and the race of giants.² In these places then he indicates that the giants are mortal, and not of divine race, and his words in the following passage are plainer still:—

Who once was king among the haughty giants;
But he destroyed the infatuate folk, and was destroyed himself.³

“Folk” in the poetry of Homer means the common people. That the giants had serpents for feet is an absurd tale, as many pieces of evidence show, especially the following incident. The Syrian river Orontes does not flow its whole course to the sea on a level, but meets a precipitous ridge with a slope away from it. The Roman emperor⁴ wished ships to

¹ *Odyssey* x. 118 foll.

² *Odyssey* vii. 205 foll.

³ *Odyssey* vii. 50, 60.

⁴ It is not known who the emperor was, but some suppose that it was Tiberius.

- λεὺς ἀναπλεῖσθαι ναυσὶν ἐκ θαλάσσης ἐς Ἀντιόχειαν πόλιν· ἔλυτρον οὖν σὺν πόνῳ τε καὶ δαπάνῃ χρημάτων ὀρυζάμενος ἐπιτήδειον ἐς τὸν ἀνάπλου, ἐξέτρεψεν ἐς τοῦτο τὸν ποταμόν.
- 4 ἀναξηρανθέντος δὲ τοῦ ἀρχαίου ρεύματος, κεραμεῖα τε ἐν αὐτῷ σορὸς πλέον ἢ ἐνός τε καὶ δέκα εὐρέθη πηχῶν καὶ ὁ νεκρὸς μέγεθός τε ἦν κατὰ τὴν σορὸν καὶ ἄνθρωπος διὰ παντὸς τοῦ σώματος. τοῦτοι τὸν νεκρὸν ὁ¹ ἐν Κλάρῳ θεός, ἀφικομένων ἐπὶ τὸ χρηστήριον τῶν Σύρων, εἶπεν Ὀρόντην εἶναι, γένους δὲ αὐτὸν εἶναι τοῦ Ἰνδῶν εἰ δὲ τὴν γῆν τὸ ἀρχαῖον οὔσαν ὑγράν ἔτι καὶ ἀνάπλεων νοτίδος θερμαίνων ὁ ἥλιος τοὺς πρώτους ἐποίησεν ἀνθρώπους, ποίαν εἰκὸς ἐστὶν ἄλλην χώραν ἢ προτέραν τῆς Ἰνδῶν ἢ μείζονας ἀνεῖναι τοὺς ἀνθρώπους, ἢ γε καὶ ἐς ἡμᾶς ἔτι καὶ ὄψεως τῷ παραλόγῳ καὶ μεγέθει διάφορα ἐκτρέφει θηρία;
- 5 Τοῦ δὲ χωρίου τοῦ ὀνομαζομένου Βάθους σταδίου ὡς δέκα ἀφέστηκε καλουμένη Βασιλὶς ταύτης ἐγένετο οἰκιστὴς Κύψελος ὁ Κρεσφόντη τῷ Ἀριστομάχου τὴν θυγατέρα ἐκδούς· ἐπ' ἐμοῦ δὲ ἐρείπια ἢ Βασιλὶς ἦν καὶ Δήμητρος ἱερὸν ἐν αὐτοῖς ἐλείπετο Ἐλευσινίας. ἐντεῦθεν δὲ προΐων τὸν Ἀλφειὸν αὐθις διαβήσῃ καὶ ἐπὶ Θωκνίαν ἀφίξῃ, τὸ ὄνομα ἀπὸ Θῶκνου τοῦ Λυκούου ἐχουσιν, ἐς ἅπαν δὲ ἐφ' ἡμῶν ἔρημον· ἐλέγετο δὲ ὁ Θῶκνος ἐν τῷ λόφῳ κτίσθαι τὴν πόλιν. ποταμὸς δὲ ὁ Ἀμίνιος ῥέων παρὰ τὸν λόφον ἐς τὸν Ἐλισσόντα ἐκδίδωσι, καὶ οὐ πολὺ ἄπωθεν ἐς τὸν Ἀλφειὸν ὁ Ἐλισσών.

XXX. Ὁ δὲ Ἐλισσών οὗτος ἀρχόμενος ἐκ

sail up the river from the sea to Antioch. So with much labour and expense he dug a channel suitable for ships to sail up, and turned the course of the river into this. But when the old bed had dried up, an earthenware coffin more than eleven cubits long was found in it, and the corpse was proportionately large, and human in all parts of its body. This corpse the god in Clarus, when the Syrians came to his oracle there, declared to be Orontes, and that he was of Indian race. If it was by warming the earth of old when it was still wet and saturated with moisture that the sun made the first men, what other land is likely to have raised men either before India or of greater size, seeing that even to-day it still breeds beasts monstrous in their weird appearance and monstrous in size?

Some ten stades distant from the place named Depth is what is called Basilis. The founder of it was Cypselus, who gave his daughter in marriage to Cresphontes, the son of Aristomachus. To-day Basilis is in ruins, among which remains a sanctuary of Eleusinian Demeter. Going on from here you will cross the Alpheius again and reach Thocnia, which is named after Thocnus, the son of Lycaon, and to-day is altogether uninhabited. Thocnus was said to have built the city on the hill. The river Aminius, flowing by the hill, falls into the Helisson, and not far away the Helisson falls into the Alpheius.

XXX. This Helisson, beginning at a village of

¹ In the MSS, δ is before $\theta\epsilon\delta\varsigma$.

κώμης ὁμωνύμου—καὶ γὰρ τῇ κώμῃ τὸ ὄνομα Ἑλισσῶν ἐστὶ—τὴν τε Διπαιέων καὶ τὴν Λυκαϊᾶτιν χώραν, τρίτα δὲ αὐτὴν διεξελθὼν Μεγάλην πόλιν, εἴκοσι¹ σταδίοις ἀπωτέρω Μεγαλοπολιτῶν τοῦ ἄστεως κάτεισιν εἰς τὸν Ἀλφειόν. πλησίον δὲ ἤδη τῆς πόλεως Ποσειδώνος ἐστὶν Ἐπόπτου ναός· ἐλείπετο δὲ τοῦ ἀγάλματος ἡ κεφαλὴ.

- 2 Διαιρῶντος δὲ τὴν Μεγάλην πόλιν τοῦ ποταμοῦ τοῦ Ἑλισσόντος, καθὰ δὴ καὶ Κνίδου καὶ Μιτυλήνῃν δίχα οἱ εὐριποὶ νέμονται, ἐν μέρει τῷ πρὸς ἄρκτους, δεξιᾷ δὲ κατὰ τὸ μετέωρον τοῦ ποταμοῦ, πεποιήται σφισιν ἀγορά. περίβολος δὲ ἐστὶν ἐν ταύτῃ λίθων καὶ ἱερὸν Λυκαίου Διός, ἔσοδος δὲ εἰς αὐτὸ οὐκ ἔστι· τὰ γὰρ ἐντὸς ἐστὶ δὴ σύνοπτα,² βωμοὶ τέ εἰσι τοῦ θεοῦ καὶ τράπεζαι δύο καὶ ἀετοὶ ταῖς τραπέζαις ἴσοι καὶ
- 3 ἄγαλμα Πανὸς λίθου πεποιημένον· ἐπὶ κλησὶς δὲ Σινόεις³ ἐστὶν αὐτῷ, τὴν τε ἐπὶ κλησιν γενέσθαι τῷ Πανὶ ἀπὸ νύμφης Σινόης³ λέγουσι, ταύτην δὲ σὺν ἄλλαις τῶν νυμφῶν καὶ ἰδίᾳ γενέσθαι τροφὸν τοῦ Πανός. ἐστὶ δὲ πρὸ τοῦ τεμένους τούτου χαλκοῦν ἄγαλμα Ἀπόλλωνος θεᾶς ἄξιον, μέγεθος μὲν εἰς πόδας δώδεκα, ἐκομίσθη δὲ ἐκ τῆς Φιγαλέων συντέλεια⁴ εἰς κόσμον τῇ Μεγάλῃ
- 4 πόλει. τὸ δὲ χωρίον ἔνθα τὸ ἄγαλμα ἵδρυτο ἐξ ἀρχῆς ὑπὸ Φιγαλέων, ὀνομάζεται Βᾶσαι· τῷ θεῷ δὲ ἡ ἐπὶ κλησὶς ἠκολούθηκε μὲν ἐκ τῆς Φιγαλέων, ἐφ' ὅτῳ δὲ ὄνομα ἔσχεν Ἐπικούριος, δηλώσει μοι τὰ εἰς Φιγαλέας τοῦ λόγου. ἐστὶ δὲ ἐν δεξιᾷ τοῦ Ἀπόλλωνος ἄγαλμα οὐ μέγα

¹ εἴκοσι is not in the MSS.

the same name—for the name of the village also is Helisson—passes through the lands of Dipaea and Lycaea, and then through Megalopolis itself, descending into the Alpheius twenty stades away from the city of Megalopolis. Near the city is a temple of Poseidon Overseer. I found the head of the image still remaining.

The river Helisson divides Megalopolis just as Cnidus and Mitylene are cut in two by their straits, and in the north section, on the right as one looks down the river, the townsfolk have made their market-place. In it is an enclosure of stones and a sanctuary of Lycaean Zeus, with no entrance into it. The things inside, however, can be seen—altars of the god, two tables, two eagles, and an image of Pan made of stone. His surname is Sinoeis, and they say that Pan was so surnamed after a nymph Sinoë, who with others of the nymphs nursed him on her own account. There is before this enclosure a bronze image of Apollo worth seeing, in height twelve feet, brought from Phigalia as a contribution to the adornment of Megalopolis. The place where the image was originally set up by the Phigalians is named Bassae. The surname of the god has followed him from Phigalia, but why he received the name of Helper will be set forth in my account of Phigalia. On the right of the Apollo is a small

² Madvig would read · τὰ δὲ εἰκό. — ἔστι γὰρ σύνυπτα — κ.τ.ξ.

³ Οἰνόεις and Οἰνόης have been suggested.

⁴ The MSS. have συντελείας.

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Μητρὸς θεῶν, τοῦ ναοῦ δέ, ὅτι μὴ οἱ κίονες, ἄλλα ὑπόλοιπον οὐδέν.

- 5 Πρὸ δὲ τοῦ ναοῦ τῆς Μητρὸς ἀνδριάς μὲν οὐδεὶς ἐστὶ, δῆλα δὲ ἦν τὰ βύθρα, ἐφ' ὧν ἀνδριάντες ποτὲ ἐστήκεσαν. ἐλεγείον δὲ ἐπὶ ἐνὸς γεγραμμένοι τῶν βάθρων Διοφάνους φησὶν εἶναι τὴν εἰκόνα, Διαίου μὲν υἱοῦ, συντάξαντος δὲ ἀνδρὸς πρώτου Πελοπόννησον τὴν πᾶσαν ἐς τὸν
- 6 ὀνομασθέντα Ἀχαικὸν σύλλογον. στοὰν δὲ τῆς ἀγορᾶς ὀνομαζομένην Φιλίππειον οὐ Φίλιππος ἐποίησεν ὁ Ἀμύντου, χαριζόμενοι δὲ οἱ Μεγαλοπολῖται τὴν ἐπωνυμίαν διδύασιν αὐτῷ τοῦ οἰκοδομήματος. Ἐρμού δὲ Ἀκακησίου πρὸς αὐτῇ ναὸς κατεβέβλητο, καὶ οὐδὲν ἐλείπετο ὅτι μὴ χελώνη λίθου. ταύτης δὲ ἔχεται τῆς Φιλίππειον μέγεθος ἀποδέουσα ἐτέρα στοά, Μεγαλοπολίταις δὲ αὐτόθι ὠκοδομημένα ἐστὶ τὰ ἀρχεῖα, ἀριθμὸν οἰκήματα ἕξ· ἐν ἐνὶ δὲ ἐστὶν αὐτῶν Ἐφεσίας ἄγαλμα Ἀρτέμιδος καὶ ἐν ἐτέρῳ χαλκοῦς Πᾶν πηχυαῖος ἐπὶ κλησιν Σκολεΐτας.
- 7 μετεκομίσθη δὲ ἀπὸ λόφου τοῦ Σκολεΐτα· καὶ ὁ λόφος οὗτος τοῦ τείχους ἐστὶν ἐντός, ἀπὸ δὲ αὐτοῦ ἀτείσειν ὕδωρ ἐς τὸν Ἐλισσόντα ἐκ πηγῆς. τῶν ἀρχείων δὲ ὅπισθε ναὸς Τύχης καὶ ἄγαλμα λίθου πεποίηται ποδῶν πέντε οὐκ ἀποδέου. στοὰν δὲ ἦν τινα καλοῦσι Μυρόπωλιν, ἐστὶ μὲν τῆς ἀγορᾶς, ὠκοδομήθη δὲ ἀπὸ λαφύρων, ἥνικα τὸ πταῖσμα ἐγένετο Ἀκροτάτῳ τῷ Κλεομένους καὶ Λακεδαιμονίων τοῖς συστρατεύσασι, μαχεσάμενοις πρὸς Ἀριστόδημον τυραννίδα ἐν Μεγάλῃ
- 8 πόλει τότε ἔχοντα. Μεγαλοπολίταις δὲ ἐπὶ τῆς ἀγορᾶς ἐστὶν ὅπισθεν τοῦ περιβόλου τοῦ ἀνειμένου

image of the Mother of the Gods, but of the temple there remains nothing save the pillars.

Before the temple of the Mother is no statue, but I found still to be seen the pedestals on which statues once stood. An inscription in elegiacs on one of the pedestals says that the statue was that of Diophanes, the son of Diacüs, the man who first united the whole Peloponnesus into what was named the Achæan League. The portico of the market-place, called the Philippeium, was not made by Philip, the son of Amyntas, but as a compliment to him the Megalopolitans gave his name to the building. Near it I found a temple of Hermes Acacesius in ruins, with nothing remaining except a tortoise of stone. Adjoining this Philippeium is another portico, smaller in size, where stand the government offices of Megalopolis, six rooms in number. In one of them is an image of Ephesian Artemis, and in another a bronze Pan, surnamed Scoleitas, one cubit high. It was brought from the hill Scoleitas, which is within the walls, and from a spring on it a stream descends to the Helisson. Behind the government offices is a temple of Fortune with a stone image not less than five feet high. The portico called Myropolis, situated in the market-place, was built from the spoils taken when the Lacedæmonians fighting under Acrotatus, the son of Cleomenes, suffered the reverse sustained at the hands of Aristodemus, then tyrant of Megalopolis. In the market-place of that city, behind the enclosure sacred to

- τῷ Λυκαίῳ Διὶ ἀνὴρ ἐπειργασμένος ἐπὶ στήλῃ, Πολύβιος Λυκόρτα· γέγραπται δὲ καὶ ἐλεγεία ἐπ' αὐτῷ λέγοντα ὡς ἐπὶ γῆν καὶ θάλασσαν πᾶσαν πλανηθείη, καὶ ὅτι σύμμαχος γένοιτο Ῥωμαίων καὶ πυνύσειεν αὐτοὺς ὀργῆς τῆς ἐς τὸ Ἑλληνικόν. συνέγραψε δὲ ὁ Πολύβιος οὗτος καὶ ἄλλα ἔργα Ῥωμαίων καὶ ὡς Καρχηδονίοις κατέστησαν ἐς πόλεμον, αἰτία τε ἣτις ἐγένετο αὐτοῦ καὶ ὡς ὀψέ οὐκ ἄνευ κινδύνων μεγάλων Ῥωμαῖοι Σκιπίωνι * * * ὃν τινα Καρχηδονιακὸν ὀνομάζουσι τέλος τε ἐπιθέντα τῷ πολέμῳ καὶ τῇ
- 9 Καρχηδόνα καταβαλόντα ἐς ἔδαφος. ὅσα μὲν δὴ Πολυβίῳ παραινοῦντι ὁ Ῥωμαῖος ἐπέθετο, ἐς ὀρθὸν ἐχώρησεν αὐτῷ· ἃ δὲ οὐκ ἠκροᾶτο διδάσκοντος, γενέσθαι οἱ λέγουσιν ἁμαρτήματα. Ἑλλήνων δὲ ὁπόσαι πόλεις ἐς τὸ Ἀχαικὸν συνετέλουν, παρὰ Ῥωμαίων εὖραντο αὐταὶ Πολύβιον σφισι πολιτείας τε καταστήσασθαι καὶ νόμους θεῖναι. τῆς δ' εἰκόνης τοῦ Πολυβίου τὸ βουλευτήριόν ἐστιν ἐν ἀριστερᾷ.
- 10 Τοῦτο μὲν δὴ ἐστὶν ἐνταῦθα, στοὰν δὲ τῆς ἀγορᾶς Ἀριστάνδρειον ἐπὶ κλησὶν ἄνδρα τῶν ἀστῶν Ἀρίστανδρον οἰκοδομήσαι λέγουσι. ταύτης τῆς στοᾶς ἐστὶν ἐγγυτάτῳ ὡς πρὸς ἥλιον ἀνίσχοντα ἱερὸν Σωτῆρος ἐπὶ κλησὶν Διός· κεκόσμηται δὲ περίξ κίοσι. καθεζομένῳ δὲ τῷ Διὶ ἐν θρόνῳ παρεστήκασιν τῇ μὲν ἢ Μεγάλῃ πόλιν, ἐν ἀριστερᾷ δὲ Ἀρτέμιδος Σωτείρας ἄγαλμα. ταῦτα μὲν λίθου τοῦ Πεντελῆσιου Ἀθηναῖοι Κηφισόδοτος καὶ Ξενοφῶν εἰργάσαντο.

XXXI. Τὸ δὲ ἕτερον πέρας τῆς στοᾶς παρέχεται τὸ πρὸς ἡλίου δυσμῶν περίβολον θεῶν ἱερὸν τῶν

Lycæan Zeus, is the figure of a man carved in relief on a slab, Polybius, the son of Lycortas. Elegiac verses are inscribed upon it saying that he roamed over every land and every sea, and that he became the ally of the Romans and stayed their wrath against the Greek nation. This Polybius wrote also a history of the Romans, including how they went to war with Carthage, what the cause of the war was, and how at last, not before great dangers had been run, Scipio . . . whom they name Carthaginian, because he put an end to the war and razed Carthage to the ground. Whenever the Romans obeyed the advice of Polybius, things went well with them, but they say that whenever they would not listen to his instructions they made mistakes. All the Greek cities that were members of the Achaean League got permission from the Romans that Polybius should draw up constitutions for them and frame laws. On the left of the portrait-statue of Polybius is the Council Chamber.

Here then is the Chamber, but the portico called "Aristander's" in the market-place was built, they say, by Aristander, one of their townsfolk. Quite near to this portico, on the east, is a sanctuary of Zeus, surnamed Saviour. It is adorned with pillars round it. Zeus is seated on a throne, and by his side stand Megalopolis on the right and an image of Artemis Saviour on the left. These are of Pentelic marble and were made by the Athenians Cephisodotus and Xenophon.

XXXI. At the other end, the western, of the portico is an enclosure sacred to the Great Goddesses.

Μεγάλων. αἱ δέ εἰσιν αἱ Μεγάλαι θεαὶ Δημήτηρ
καὶ Κόρη, καθότι ἐδήλωσα ἤδη καὶ ἐν τῇ Μεσσηνίᾳ
συγγραφῇ· τὴν Κόρην δὲ Σώτειραν καλοῦσιν οἱ
Ἀρκαῖδες. ἐπειργασμένοι δὲ ἐπὶ τύπων πρὸ τῆς
ἐσόδου τῇ μὲν Ἀρτεμις, τῇ δὲ Ἀσκληπιὸς ἐστὶ
2 καὶ Ὑγεία. θεαὶ δὲ αἱ Μεγάλαι Δημήτηρ μὲν
λίθου διὰ πάσης, ἡ δὲ Σώτειρα τὰ ἐσθῆτος
ἐχόμενα ξύλου πεποίηται· μέγεθος δὲ ἑκατέρας
πέντε πον καὶ δέκα εἰσὶ πόδες. τά τε ἀγάλματα
* † *¹ καὶ πρὸ αὐτῶν κύρας ἐποίησεν οὐ μεγάλας,
ἐν χιτῶσί τε καθήκουσιν ἐς σφυρὰ καὶ ἄνθων
ἀνάπλεων ἑκατέρα τάλαρον ἐπὶ τῇ κεφαλῇ φέρει·
εἶναι δὲ θυγατέρες τοῦ Δαμοφώντος λέγονται,
τοῖς δὲ ἐπανάγουσιν ἐς τὸ θεϊότερον δοκεῖ σφᾶς
Ἀθηναῖαν τε εἶναι καὶ Ἀρτεμιν τὰ ἄνθη μετὰ τῆς
3 Περσεφόνης συλλεγούσας. ἔστι δὲ καὶ Ἡρακλῆς
παρὰ τῇ Δήμητρι μέγεθος μάλιστα πῆχυν·
τοῦτον τὸν Ἡρακλέα εἶναι τῶν Ἰδαίων καλου-
μένων Δακτύλων Ὀνομάκριτός φησιν ἐν τοῖς
ἔπεσι. κείμεναι δὲ τράπεζα ἔμπροσθεν, ἐπειργασ-
μέναι τε ἐπ' αὐτῇ δύο τέ εἰσιν ὦραι καὶ ἔχων
Πᾶν σύριγγα καὶ Ἀπόλλων κιθαρίζων· ἔστι δὲ
καὶ ἐπίγραμμα ἐπ' αὐτοῖς εἶναι σφᾶς θεῶν τῶν
4 πρώτων. πεποίηνται δὲ ἐπὶ τραπέζῃ καὶ Νύμφαι·
Νέδα² μὲν Δία φέρουσά ἐστι νήπιον παῖδα,
Ἀνθρακία δὲ νύμφη τῶν Ἀρκαδικῶν καὶ αὕτη
δᾶδα ἔχουσά ἐστιν, Ἀγνώ δὲ τῇ μὲν ὑδρίαν, ἐν
δὲ τῇ ἐτέρᾳ χειρὶ φιάλην· Ἀγχιρόης³ δὲ καὶ
Μυρτώεσσης εἰσὶν ὑδρίαι τὰ φορήματα, καὶ
ὑδωρ δῆθεν ἀπ' αὐτῶν κάττεισιν. τοῦ περιβόλου
δέ ἐστὶν ἐντὸς Φιλίου Διὸς ναός, Πολυκλείτου

¹ Here with Bekker we should add Διμοφῶν.

The Great Goddesses are Demeter and the Maid, as I have already explained in my account of Messenia,¹ and the Maid is called Saviour by the Arcadians. Carved in relief before the entrance are, on one side Artemis, on the other Asclepius and Health. Of the Great Goddesses, Demeter is of stone throughout, but the Saviour has drapery of wood. The height of each is about fifteen feet. The images . . . and before them he made small maids in tunics reaching to the ankles, each of whom carries on her head a basket full of flowers. They are said to be daughters of Damophon, but those inclining to a more religious interpretation hold that they are Athena and Artemis gathering the flowers with Persephone. By the side of Demeter there is also a Heracles about a cubit high. This Heracles, says Onomacritus in his poem, is one of those called Idacæan Dactyls. Before it stands a table, on which are carved in relief two seasons, Pan with pipes, and Apollo playing the harp. There is also an inscription by them saying that they are among the first gods. Nymphs too are carved on the table: Neda carrying an infant Zeus, Anthracia, another Arcadian nymph, holding a torch, and Hagno with a water-pot in one hand and a bowl in the other. Anchirhoe and Myrtoessa carry water-pots, with what is meant to be water coming down from them. Within the precinct is a temple of Zeus Friendly. Polycleitus of Argos made the

¹ Book IV. i. § 5.

² The MSS. have *ναῖδα*.

³ The MSS. have *ἀρχιδῶς*—an otherwise unknown name.

μὲν τοῦ Ἀργείου τὸ ἄγαλμα, Διονύσῳ δὲ
 ἐμφερές· κόθορνοί τε γὰρ τὰ ὑποδήματά ἐστιν
 αὐτῷ καὶ ἔχει τῇ χειρὶ ἕκπωμα, τῇ δὲ ἑτέρα
 θύρσον, κάθηται δὲ αἰτὸς ἐπὶ τῷ θύρσῳ· καίτοι
 τοῖς¹ γε ἐς Διόνυσον λεγομένοις τοῦτο οὐχ
 5 ὁμολογοῦν ἐστι. τούτου δὲ ὀπισθεν τοῦ ναοῦ
 δένδρων ἐστὶν ἄλσος οὐ μέγα, θριγκῶ περιεχό-
 μενον· ἐς μὲν δὴ τὸ ἐντὸς ἔσοδος οὐκ ἐστὶν
 ἀνθρώποις, πρὸ δὲ αὐτοῦ Δήμητρος καὶ Κόρης
 ὅσον τε ποδῶν τριῶν εἰσὶν ἀγάλματα. ἐστὶ δὲ
 ἐντὸς τοῦ περιβόλου τῶν Μεγάλων θεῶν καὶ
 Ἀφροδίτης ἱερόν. πρὸ μὲν δὴ τῆς ἐσόδου ξοάνά
 ἐστὶν ἀρχαῖα, Ἥρα καὶ Ἀπόλλων τε καὶ Μοῦσαι
 —ταῦτα κομισθῆναί φασιν ἐκ Τραπεζοῦντος—
 6 ἀγάλματα δὲ ἐν τῷ ναῷ Δαμοφῶν ἐποίησεν
 Ἑρμῆν ξύλου καὶ Ἀφροδίτης ξόανον· καὶ ταύτης
 χεῖρές εἰσι λίθου καὶ πρόσωπόν τε καὶ ἄκροι
 πόδες. τὴν δὲ ἐπὶ κλησὶν τῇ θεῷ Μαχανίτιν
 ὀρθότατα ἔθεντο ἐμοὶ δοκεῖν· Ἀφροδίτης γὰρ²
 ἕνεκα καὶ ἔργων τῶν ταύτης πλείστα μὲν ἐπι-
 τεχνήσεις, παντοῖα δὲ ἀνθρώποις ἀνευρημένα ἐς
 7 λόγους ἐστίν. ἐστήκασιν δὲ καὶ ἀνδριάντες ἐν
 οἰκῇματι, Καλλιγνώτου τε καὶ Μέντα καὶ Σωσι-
 γένους τε καὶ Πώλου· καταστήσασθαι δὲ οὗτοι
 Μεγαλοπολίταις λέγονται πρῶτον τῶν Μεγάλων
 θεῶν τὴν τελετήν, καὶ τὰ δρώμενα τῶν Ἐλευσινί
 ἐστὶ μιμήματα. κεῖται δὲ ἐντὸς τοῦ περιβόλου
 θεῶν τοσάδε ἄλλων ἀγάλματα τὸ τετράγωνον
 παρεχόμενα σχῆμα, Ἑρμῆς τε ἐπὶ κλησὶν Ἀγίτωρ
 καὶ Ἀπόλλων καὶ Ἀθηνᾶ τε καὶ Ποσειδῶν, ἔτι
 δὲ Ἥλιος ἐπωνυμίαν ἔχων Σωτήρ εἶναι καὶ
 Ἥρα κληῖς. ὤκοδόμηται δὲ καὶ * * *³ σφισσι

image; it is like Dionysus in having buskins as foot-wear and in holding a beaker in one hand and a thyrsus in the other, but an eagle sitting on the thyrsus does not fit in with the received accounts of Dionysus. Behind this temple is a small grove of trees surrounded by a wall; nobody may go inside, and before it are images of Demeter and the Maid some three feet high. Within the enclosure of the Great Goddesses is also a sanctuary of Aphrodite. Before the entrance are old wooden images of Hera, Apollo and the Muses, brought, it is said, from Trapezus, and in the temple are images made by Damophon, a wooden Hermes and a wooden Aphrodite with hands, face and feet of stone. The surname Deviser given to the goddess is, in my opinion, a most apt one; for very many are the devices, and most varied are the forms of speech invented by men because of Aphrodite and her works. In a building stand statues also, those of Callignotus, Mentas, Sosigenes and Polus. These men are said to have been the first to establish at Megalopolis the mysteries of the Great Goddesses, and the ritual acts are a copy of those at Eleusis. Within the enclosure of the goddesses are the following images, which all have a square shape: Hermes, surnamed Agetor, Apollo, Athena, Poseidon, Sun too, surnamed Saviour, and Heracles. There has also been built for them a <sanctuary> of vast size,

¹ τῶς added by Porson.

² The MSS. read τε for γὰρ. Perhaps we should read γε.

³ We must supply here ἱερόν or μέγαρον.

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μεγέθει μέγα, καὶ ἄγουσιν ἐνταῦθα τὴν τελετὴν ταῖς θεαῖς.

- 8 Τοῦ ναοῦ δὲ τῶν Μεγάλων θεῶν ἐστὶν ἱερὸν ἐν δεξιᾷ καὶ Κόρης· λίθου δὲ τὸ ἄγαλμα ποδῶν ὀκτὼ μάλιστα· ταινίαι δὲ ἐπέχουσι διὰ παντὸς τὸ βάθρον. ἐς τοῦτο τὸ ἱερὸν γυναιξὶ μὲν τὸν πάντα ἐστὶν ἔσοδος χρόνον, οἱ δὲ ἄνδρες οὐ πλέον ἢ ἕπαξ κατὰ ἔτος ἕκαστον ἐς αὐτὸ ἐσίασι. γυμνάσιον δὲ τῇ ἀγορᾷ συνεχὲς κατὰ ἡλίου
- 9 δυσμῆς ἐστὶν ὠκοδομημένον. τῆς στοᾶς δὲ ἦν ἀπὸ τοῦ Μακεδόνος Φιλίππου καλοῦσι, ταύτης εἰσὶ δύο ὀπισθεν λόφοι, οὐκ ἐς ὕψος ἀνήκοντες· ἐρείπια δὲ Ἀθηνῆς ἱεροῦ Πολιάδος † ἐπὶ αὐτῷ, καὶ τῷ ἐτέρῳ †¹ ναὸς ἐστὶν Ἡρας Ἐλείας, ὁμοίως καὶ ταῦτα ἐρείπια. ὑπὸ τούτῳ τῷ λόφῳ Βάθυλλος καλουμένη πηγὴ συντελεῖ καὶ αὕτη τῷ ποταμῷ Ἐλισσύντι ἐς μέγεθος.

XXXII. Τοσάδε ἐνταῦθα ἀξιόχρεα ἦν· ἡ δὲ ἐπέκεινα τοῦ ποταμοῦ μοῖρα ἢ κατὰ μεσημβρίαν παρείχeto ἐς μνήμην θεάτρον μέγιστον τῶν ἐν τῇ Ἑλλάδι· ἐν δὲ αὐτῷ καὶ ἀέναός ἐστιν ὕδατος πηγὴ. τοῦ θεάτρου δὲ οὐ πόρρω λείπεται τοῦ βουλευτηρίου θεμέλια, ὃ τοῖς μυρίοις ἐπεποίητο Ἀρκάδων· ἐκαλεῖτο δὲ ἀπὸ τοῦ ἀναθέντος Θερσίλιον. πλησίον δὲ οἰκίαν, ἰδιώτου κατ' ἐμὲ κτῆμα ἀνδρός, ὃ Ἀλεξάνδρῳ τῷ Φιλίππου τὸ ἐξ ἀρχῆς ἐποίησαν· ἐστὶ δὲ ἄγαλμα Ἀμμωνος πρὸς τῇ οἰκίᾳ, τοῖς τετραγώνοις Ἑρμαῖς εἰκασμένον, κέρατα ἐπὶ τῆς κεφαλῆς ἔχον

¹ Kaysor would read καὶ ἐπὶ τῷ ἐτέρῳ. Perhaps ἐπὶ αὐτῶν τῷ ἐτέρῳ καὶ οἱ καὶ ἐπὶ αὐτῶν τῷ ἐτέρῳ.

and here they celebrate the mysteries in honour of the goddesses.

To the right of the temple of the Great Goddesses there is also a sanctuary of the Maid. The image is of stone, about eight feet high; ribbons cover the pedestal all over. Women may enter this sanctuary at all times, but men enter it only once every year. Adjoining the market-place on the west there is built a gymnasium. Behind the portico called after Philip of Macedon are two hills, rising to no great height. Ruins of a sanctuary of Athena Polias are on one, while on the other¹ is a temple of Hera Full-grown, this too being in ruins. Under this hill is a spring called Bathyllus, which is one of the tributaries that swell the Helisson.

XXXII. Such are the notable things on this site. The southern portion, on the other side of the river, can boast of the largest theatre in all Greece, and in it is a spring which never fails. Not far from the theatre are left foundations of the council house built for the Ten Thousand Arcadians, and called Thersilium after the man who dedicated it. Hard by is a house, belonging to-day to a private person, which originally was built for Alexander, the son of Philip. By the house is an image of Ammon, like the square images of Hermes, with a ram's

¹ This sense can scarcely be got from the Greek. The emendations would give (a) (Kayser's and my second) the sense of the translation, and (b) (my first) "On one of them are ruins of a sanctuary . . . and a temple," etc.

- 2 κριοῦ. τὸ δὲ τῶν Μουσῶν Ἀπόλλωνός τε ἱερὸν καὶ Ἑρμοῦ, κατασκευασθέν σφισιν ἐν κοινῷ, παρείχεται ἐς μνήμην θεμέλια οὐ πολλά· ἦν δὲ καὶ τῶν Μουσῶν μία ἔτι καὶ Ἀπόλλωνος ἄγαλμα κατὰ τοὺς Ἑρμᾶς τοὺς τετραγώνους τέχνην. ἐρείπια δὲ καὶ τῆς Ἀφροδίτης ἦν τὸ ἱερὸν, πλὴν ὅσον πρόναός τε ἐλείπετο ἔτι καὶ ἀγάλματα ἰριθμὸν τρία, ἐπὶ κλησὶς δὲ Οὐρανία, τῇ δ' ἔστι
- 3 Πιάνδημος, τῇ τρίτῃ δὲ οὐδὲν ἐτίθεντο· ἀπέχει δὲ οὐ πολὺ Ἀρεως βωμός, ἐλέγεται δὲ ὡς καὶ ἱερὸν ἐξ ἀρχῆς ὠκοδομήθη τῷ θεῷ. πεποιήται δὲ καὶ στάδιον ὑπὲρ τῆς Ἀφροδίτης τῇ μὲν ἐπὶ τὸ θέατρον καθήκον—καὶ κρήνη σφισιν ἔστιν αὐτόθι, ἣν ἱερὰν Διονύσου νομίζουσι—κατὰ δὲ τὸ ἕτερον τοῦ σταδίου πέρας Διονύσου ναὸς ἐλέγεται ὑπὸ τοῦ θεοῦ κεραυνωθῆναι γενεαῖς δύο ἐμοῦ πρότερον, καὶ ἐρείπια οὐ πολλὰ ἔτι ἐς ἐμὲ ἦν αὐτοῦ. Ἑρακλέους δὲ κοινὸς καὶ Ἑρμοῦ πρὸς τῷ σταδίῳ ναὸς μὲν οὐκέτι ἦν, μόνος δὲ σφισι βωμὸς ἐλεί-
- 4 πετο. ἔστι δὲ ἐν τῇ μοίρᾳ ταύτῃ λόφος πρὸς ἀνίσχοντα ἥλιον καὶ Ἀγροτέρας ἐν αὐτῷ ναὸς Ἀρτέμιδος, ἀνάθημα Ἀριστοδήμου καὶ τοῦτο. τῆς δὲ Ἀγροτέρας ἔστιν ἐν δεξιᾷ τέμενος· ἐνταῦθα ἔστι μὲν ἱερὸν Ἀσκληπιοῦ καὶ ἀγάλματα αὐτὸς τε καὶ Ὑγεία, εἰσὶ δὲ ὑποκαταβάντι ὀλίγον θεοὶ—παρέχονται δὲ καὶ οὗτοι σχῆμα τετραγώνων, Ἐργάται δὲ ἔστιν αὐτοῖς ἐπὶ κλησὶς—Ἀθηνᾶ τε Ἐργάνη καὶ Ἀπόλλων Ἀγυιεύς· τῷ δὲ Ἑρμῇ καὶ Ἑρακλεῖ καὶ Εἰλειθυίᾳ πρόσσεστιν ἐξ ἐπῶν τῶν Ὀμήρου φήμη, τῷ μὲν Διὸς τε αὐτὸν διάκονον εἶναι καὶ ὑπὸ τὸν Αἰδὼν ἄγειν τῶν ὑπογινομένων τὰς ψυχὰς, Ἑρακλεῖ

horns on his head. The sanctuary built in common for the Muses, Apollo and Hermes had for me to record only a few foundations, but there was still one of the Muses, with an image of Apollo after the style of the square Hermae. The sanctuary of Aphrodite too was in ruins, save that there were left the fore-temple and three images, one surnamed Heavenly, the second Common, and the third without a surname. At no great distance is an altar of Ares, and it was said that originally a sanctuary too was built for the god. Beyond the Aphrodite is built also a race-course, extending on one side to the theatre (and here they have a spring, held sacred to Dionysus), while at the other end of the race-course a temple of Dionysus was said to have been struck by lightning two generations before my time, and a few ruins of it were still there when I saw it. The temple near the race-course shared by Heracles and Hermes was no longer there, only their altar was left. There is also in this district a hill to the east, and on it a temple of Artemis Huntress; this too was dedicated by Aristodemus. To the right of the Huntress is a precinct. Here there is a sanctuary of Asclepius, with images of the god and of Health, and a little lower down there are gods, also of square shape, surnamed Workers, Athena Worker and Apollo, God of Streets. To Hermes, Heracles and Eileithyia are attached traditions from the poems of Homer: that Hermes is the minister of Zeus and leads the souls of the departed down to Hades,¹ and that Heracles accom-

¹ *Odyssey* XXIV. 1, 10, 100.

δὲ ὡς πολλοὺς τε καὶ χαλεποὺς τελέσειεν ἄθλους·
 Εἰλειθυία δὲ ἐποίησεν ἐν Ἰλιάδι ὠδῖνας γυναικῶν
 5 μέλειν. ἔστι δὲ καὶ ἄλλο ὑπὸ τὸν λόφον τοῦτον
 Ἀσκληπιοῦ Παιδὸς ἱερόν· τούτου μὲν δὴ τὸ
 ἄγαλμα ὀρθὸν πεποιήται πηχυαῖον μάλιστα,
 Ἀπόλλωνος δὲ ἐν θρόνῳ κάθεται ποδῶν ἕξ οὐκ
 ἀποδέον μέγεθος. ἀνάκειται δὲ αὐτόθι καὶ ὁστῷ
 ὑπερηρκότα ἢ ὡς ἀνθρώπου δοκεῖν· καὶ δὴ καὶ
 ἐλέγετο ἐπ' αὐτοῖς εἶναι τῶν γιγάντων ἐνός, οὗς
 ἐς τὴν συμμαχίαν τῆς Ῥέας ἤθροισεν Ὀπλά-
 δαμος, ἃ δὴ καὶ ἐς ὕστερον ἐπέξεισιν ἡμῖν ὁ
 λόγος. τούτου δὲ ἐστὶ πηγὴ τοῦ ἱεροῦ πλησίον,
 καὶ ἀπ' αὐτῆς ὁ Ἑλισσῶν τὸ ὕδωρ δέχεται
 κατερχόμενον.

XXXIII. Εἰ δὲ ἡ Μεγάλη πόλις προθυμία
 τε τῇ πάσῃ συνοικισθεῖσα ὑπὸ Ἀρκάδων καὶ ἐπὶ
 μεγίσταις τῶν Ἑλλήνων ἐλπίσιν ἐς αὐτὴν κόσμον
 τὸν ἅπαντα καὶ εὐδαιμονίαν τὴν ἀρχαίαν ἀφήρηται
 καὶ τὰ πολλὰ ἐστὶν αὐτῆς ἐρείπια ἐφ' ἡμῶν, θαῦμα
 οὐδὲν ἐποιησάμην, εἰδὼς τὸ δαιμόνιον νεώτερα
 αἰεὶ τινα ἐθέλον ἐργάζεσθαι, καὶ ὁμοίως τὰ πάντα
 τά τε ἐχυρὰ καὶ τὰ ἀσθενῆ καὶ τὰ γινόμενά τε
 καὶ ὅποσα ἀπόλλυνται μεταβάλλουσιν τὴν
 2 ἰσχυρὰς ἀνάγκης ἄγουσαν. Μυκῆναι μὲν γε,
 τοῦ πρὸς Ἰλῖω πολέμου τοῖς Ἑλλήσιν ἡγησα-
 μένη, καὶ Νῆνος, ἐνθα ἦν Ἀσσυριοῖς βασιλεία,
 καὶ Βοιωταὶ Θῆβαι προστῆναι τοῦ Ἑλληνικοῦ
 ποτε ἀξιοθεῖσαι, αἱ μὲν ἡρήμονται πανώλεθροι,
 τὸ δὲ ὄνομα τῶν Θηβῶν ἐς ἀκρόπολιν μόνην καὶ
 οἰκήτορας καταβέβηκεν οὐ πολλούς. τὰ δὲ
 ὑπερηρκότι πλούτῳ τὸ ἀρχαῖον, Θῆβαί τε αἱ
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Αἰγύπτιοι καὶ ὁ Μινύης Ὀρχομενὸς καὶ ἡ Δῆλος
 τὸ κοινὸν Ἑλλήνων ἐμπόριον, αἱ μὲν ἀνδρὸς
 ἰδιώτου μέσου δυνάμει χρημάτων καταδέουσιν
 ἐς εὐδαιμονίαν, ἡ Δῆλος δέ, ἀφελόντι τοὺς
 ἀφικνουμένους παρ' Ἀθηναίων ἐς τοῦ ἱεροῦ τὴν
 φρουρίαν, Δηλίων γε ἕνεκα ἔρημός ἐστιν ἀνθρώ-
 3 πων. Βαβυλῶνος δὲ τοῦ μὲν Βήλου τὸ ἱερὸν
 λείπεται, Βαβυλῶνος δὲ ταύτης, ἣν τινα εἶδε
 πόλεων τῶν τότε μεγίστην ἡλιος, οὐδὲν ἔτι ἦν εἰ
 μὴ τεῖχος, καθὰ καὶ Ἴβρυθος τῆς ἐν τῇ Ἀργολίδι.
 ταῦτα μὲν δὴ ἐποίησεν ὁ δαίμων εἶναι τὸ μηδέν·
 ἡ δὲ Ἀλεξάνδρου πόλις ἐν Αἰγύπτῳ καὶ ἡ Σελεύ-
 κου παρὰ τῷ Ὀρόντῃ χθὲς τε ὠκισμένοι καὶ
 πρῶν ἐς τοσοῦτο ἐπιδεδώκασιν μεγέθους καὶ
 4 εὐδαιμονίας, ὅτι σφᾶς ἡ τύχη δεξιούται. ἐπι-
 δείκνυνται δὲ καὶ ἐν τῷδε ἔτι τὴν ἰσχὺν μείζονα
 καὶ θαύματος πλείονος ἢ κατὰ συμφορὰς καὶ
 εὐπραγίας πόλεων. Δήμνου γὰρ πλοῦν ἀπείχευ
 οὐ πολὺν Χρῦση νῆσος, ἐν ἣ καὶ τῷ Φιλοκτήτῃ
 γενέσθαι συμφορὰν ἐκ τοῦ ὕδρου φασί· ταύτην
 κατέλαβεν ὁ κλύδων πᾶσαν, καὶ κατέδυν τε ἡ
 Χρῦση καὶ ἠφάνισται κατὰ τοῦ βυθοῦ. νῆσον
 δὲ ἄλλην καλουμένην Ἱερὰν * * * τόνδε οὐκ
 ἦν χρόνον.

XXXIV. Οὕτω μὲν τὰ ἀνθρώπινα πρόσκαιρά
 τε καὶ οὐδαμῶς ἐστὶν ἐχυρά· ἐκ δὲ Μεγάλης
 πόλεως ἰόντι ἐς Μεσσήνην καὶ σταδίους μάλιστα
 προελθόντι ἐπτά, ἔστιν ἐν ἀριστερᾷ τῆς λεωφόρου
 θεῶν ἱερὸν. καλοῦσι δὲ καὶ αὐτὰς τὰς θεὰς καὶ
 τὴν χώραν τὴν περὶ τὸ ἱερὸν Μανίας· δοκεῖν δέ
 μοι θεῶν τῶν Εὐμενίδων ἐστὶν ἐπὶ κλησις, καὶ
 Ὀρέστην ἐπὶ τῷ φόνῳ τῆς μητρὸς φασιν αὐτόθι
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Orchomenus are now less prosperous than a private individual of moderate means, while Delos, once the common market of Greece, has no Delian inhabitant, but only the men sent by the Athenians to guard the sanctuary. At Babylon the sanctuary of Belus still is left, but of the Babylon that was the greatest city of its time under the sun nothing remains but the wall. The case of Tiryns in the Argolid is the same. These places have been reduced by heaven to nothing. But the city of Alexander in Egypt, and that of Seleucus on the Orontes, that were founded but yesterday, have reached their present size and prosperity because fortune favours them. The following incident proves the might of fortune to be greater and more marvellous than is shown by the disasters and prosperity of cities. No long sail from Lemnos was once an island Chryse, where, it is said, Philoctetes met with his accident from the water-snake. But the waves utterly overwhelmed it, and Chryse sank and disappeared in the depths. Another island called Hiera (*Sacred*) . . . was not during this time. So temporary and utterly weak are the fortunes of men.

XXXIV. As you go from Megalopolis to Messene, after advancing about seven stades, there stands on the left of the highway a sanctuary of goddesses. They call the goddesses themselves, as well as the district around the sanctuary, Maniac (*Madnesses*). In my view this is a surname of the Eumenides; in fact they say that it was here that madness overtook Orestes as punishment for shedding his mother's

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- 2 *μανῆναι. οὐ πόρρω δὲ τοῦ ἱεροῦ γῆς χῶμά ἐστιν οὐ μέγα, ἐπίθημα ἔχον λίθου πεποιημένον δάκτυλον, καὶ δὴ καὶ ὄνομα τῷ χῶματί ἐστι Δακτύλου μνῆμα· ἐνταῦθα ἔκφρονα Ὀρέστην γενόμενον λέγουσιν ἓνα τῆς ἐτέρας τῶν χειρῶν ἀποφαγεῖν δάκτυλον. τούτῳ δὲ ἐστὶν ἕτερον συνεχὲς χωρίον Ἰλκῃ καλούμενον, ὅτι ἐγένετο ἐν αὐτῷ τῆς νόσου τῷ Ὀρέστῃ τὰ ἰάματα·*
- 3 *πεποιήται δὲ Εὐμένισι καὶ αὐτόθι ἱερὸν. ταύτας τὰς θεάς, ἡνίκα τὸν Ὀρέστην ἔκφρονα ἔμελλον ποιήσῃν, φασὶν αὐτῷ φανῆναι μελαίνας· ὥς δὲ ἀπέφαγε τὸν δάκτυλον, τὰς δὲ αὐθις δοκεῖν οἱ λευκὰς εἶναι, καὶ αὐτὸν σωφρονῆσαί τε ἐπὶ τῇ θεᾷ· καὶ οὕτω ταῖς μὲν ἐνήγισεν ἀποτρέπων τὸ μῆνιμα αὐτῶν, ταῖς δὲ ἔθυσσε ταῖς λευκαῖς. ὁμοῦ δὲ αὐταῖς καὶ Χάρισι θύειν νομίζουσι. πρὸς δὲ τῷ χωρίῳ τοῖς Ἰκεσιν ἕτερόν ἐστιν * * *¹ ὄνομαζόμενον ἱερὸν, ὅτι Ὀρέστης ἐνταῦθα ἐκείρατο*
- 4 *τὴν κόμην, ἐπειδὴ ἐντὸς ἐγένετο αὐτοῦ· Πελοποννησίων δὲ οἱ τὰ ἀρχαῖα μνημονεύοντες πρότερα τῷ Ὀρέστῃ τὰ ἐν Ἀρκαδίᾳ γενέσθαι φασὶν ὑπὸ Ἐρινύων τῶν Κλυταιμνήστρας ἢ ἐν Ἀρείῳ πάγῳ τὴν κρίσιν, καὶ αὐτῷ κατήγορον οὐ τὸν Τυνδάρεων—περιεῖναι γὰρ οὐκέτι ἐκείνου—Περίλαον δὲ ἐπιστῆναι δίκην καὶ ἐπὶ τῷ αἵματι τῆς μητρὸς αἰτοῦντα ἅτε ἀνεψιὸν τῆς Κλυταιμνήστρας· Ἰκαρίου γὰρ παῖδα εἶναι Περίλαον, γενέσθαι δὲ ὕστερον καὶ θυγατέρας τῷ Ἰκαρίῳ.*
- 5 *Ἐκ Μανιῶν δὲ ὁδὸς ἐπὶ τὸν Ἀλφειὸν ἐστὶν ὅσον πέντε σταδίων καὶ δέκα· κατὰ τοῦτο Γαθεάτας ποταμὸς ἐκδίδωσιν ἐς τὸν Ἀλφειόν, ἐς δὲ τὸν Γαθεάταν πρότερον ἔτι κάτεισιν ὁ Καρνίων.*

blood. Not far from the sanctuary is a mound of earth, of no great size, surmounted by a finger made of stone; the name, indeed, of the mound is the Tomb of the Finger. Here, it is said, Orestes on losing his wits bit off one finger of one of his hands. Adjoining this place is another, called Acê (*Remedies*) because in it Orestes was cured of his malady. Here too there is a sanctuary for the Eumenides. The story is that, when these goddesses were about to put Orestes out of his mind, they appeared to him black; but when he had bitten off his finger they seemed to him again to be white and he recovered his senses at the sight. So he offered a sin-offering to the black goddesses to avert their wrath, while to the white deities he sacrificed a thank-offering. It is customary to sacrifice to the Graces also along with the Eumenides. Near to the place called Acê is another . . . a sanctuary called . . . because here Orestes cut off his hair on coming to his senses. Historians of Peloponnesian antiquities say that what Clytaemnestra's Furies did to Orestes in Arcadia took place before the trial at the Areopagus; that his accuser was not Tyndareus, who no longer lived, but Perilâus, who asked for vengeance for the mother's murder in that he was a cousin of Clytaemnestra. For Perilâus, they say, was a son of Icarus, to whom afterwards daughters also were born.

The road from Maniae to the Alpheius is roughly fifteen stades long. At this point the river Gatheatas falls into the Alpheius, and before this the Carnion flows into the Gatheatas. The source of

¹ It has been proposed to add here the word *Koupeïov* (*Place of Hair-Cutting*).

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τούτῳ μὲν δὴ αἱ πηγαὶ γῆς εἰσι τῆς Αἰγύτιδος
 ὑπὸ τοῦ Ἀπόλλωνος τοῦ Κερεάτα¹ τὸ ἱερόν, τῷ
 Γαθεάτῳ δὲ τῆς Κρωμίτιδος χώρας ἐν Γαθείαις,
 6 ἡ δὲ Κρωμίτις ἀνωτέρω τοῦ Ἀλφειοῦ σταδίου
 ὡς τεσσαράκοντά ἐστι, καὶ ἐν αὐτῇ πόλεως
 Κρώμων οὐ παντάπασιν τὰ ἐρείπια ἦν ἐξίτηλα.
 ἐκ δὲ Κρώμων ὡς εἴκοσι στάδια ἐστὶν ἐπὶ
 Νυμφάδα· καταρρεῖται δὲ ὕδατι καὶ δένδρων
 ἀνάπλεως ἐστὶν ἡ Νυμφάς. καὶ ἀπ' αὐτῆς
 στάδια εἴκοσι ἐστὶν ἐπὶ τὸ Ἑρμαῖον, ἐς ὃ
 Μεσσηνίοις καὶ Μεγαλοπολίταις εἰσὶν ὄροι·
 πεποιήνται δὲ αὐτόθι καὶ Ἑρμῇ ἐπὶ στήλῃ.

XXXV. Αὕτη μὲν ἐπὶ Μεσσήνην, ἑτέρα δὲ²
 ἐκ Μεγάλης πόλεως ἐπὶ Καρνάσιον ἄγει τὸ
 Μεσσηνίων· καὶ ταύτῃ πρῶτα μὲν σε ὁ Ἀλφειὸς
 ἐκδέχεται, καθότι καὶ Μαλοῦς καὶ ὁ Σκύρος ἐς
 αὐτὸν κατέρχονται προανακοινωσάμενοι τὸ ῥεῦμα.
 αὐτόθεν δὲ ἔχων τὸν Μαλοῦντα ἐν δεξιᾷ μετὰ
 σταδίου ὡς τριάκοντα διαβήσῃ τε αὐτὸν καὶ
 ἀναβήσῃ δι' ὁδοῦ προσαυτεστέρας ἐς χωρίον
 2 καλούμενον Φαιδρίαν. Φαιδρίου δὲ ὡς πέντε
 ἀπέχει καὶ δέκα σταδίου κατὰ Δέσποιναν
 ὀνομαζόμενον Ἑρμαῖον· ὄροι Μεσσηνίων πρὸς
 Μεγαλοπολίτας καὶ οὗτοι, καὶ ἀγάλματα οὐ
 μέγαλα Δεσποίνης τε καὶ Δήμητρος, ἔτι³ δὲ καὶ
 Ἑρμοῦ πεποιήται καὶ Ἑρακλέους· δοκεῖν δέ μοι
 καὶ τὸ ὑπὸ Δαιδάλου ποιηθὲν τῷ Ἑρακλεῖ
 ξόανον ἐν μεθορίῳ τῆς Μεσσηνίας καὶ Ἀρκάδων
 ἐνταῦθα εἰστήκει.

3 Ἡ δὲ ἐς Λακεδαίμονα ἐκ Μεγάλης πόλεως
 ὁδὸς ἐπὶ μὲν τὸν Ἀλφειὸν στάδιοι τριάκοντα
 εἰσιν, ἀπὸ δὲ τοῦδε παρὰ ποταμὸν ὁδεύσας

the Carnion is in Aegyptian territory beneath the sanctuary of Apollo Cereatas; that of the Gatheatas is at Gatheae in Cromitian territory. The Cromitian territory is about forty stades up from the Alpheius, and in it the ruins of the city Cromi have not entirely disappeared. From Cromi it is about twenty stades to Nymphas, which is well supplied with water and covered with trees. From Nymphas it is twenty stades to the Hermacum, where is the boundary between Messenia and Megalopolis. Here they have made a Hermes also on a slab.

XXXV. This road leads to Messene, and there is another leading from Megalopolis to Carnasium in Messenia. The first thing you come to on the latter road is the Alpheius at the place where it is joined by the Malus and the Scyrus, whose waters have already united. From this point keeping the Malus on the right after about thirty stades you will cross it and ascend along a rather steep road to a place called Phaedrias. About fifteen stades distant from Phaedrias is an Hermacum called "by the Mistress"; it too forms a boundary between Messenia and Megalopolis. There are small images of the Mistress and Demeter; likewise of Hermes and Heracles. I am of opinion that the wooden image also, made for Heracles by Daedalus, stood here on the borders of Messenia and Arcadia.

The road from Megalopolis to Lacedaemon is thirty stades long at the Alpheius. After this you

¹ Maas would read *Κεῖρατα*. Cf. VIII. xiii. 2.

² Here Spiro would add *ὁδὸς*.

³ The MSS. have *ἔστι* and add *δὲ* after *πεπολήτοι*.

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Θειοῦντα—κάτεισι δὲ καὶ ὁ Θειοῦς οὗτος ἐς τὸν Ἀλφειόν—ἀπολιπὼν οὖν τὸν Θειοῦντα ἐν ἀριστερᾷ σταδίοις ἀπὸ τοῦ Ἀλφειοῦ τεσσαράκοντα ἤξεις μάλιστα ἐς Φαλαισίας· ἀπέχονσι δὲ αἱ Φαλαισῖαι σταδίους εἴκοσι τοῦ Ἑρμαίου τοῦ
 4 κατὰ Βελεμίναν. λέγουσι μὲν δὴ οἱ Ἀρκάδες τὴν Βελεμίναν τῆς σφετέρας οὔσαν τὸ ἀρχαῖον ὑποτεμέσθαι Λακεδαιμονίους· λέγειν δὲ οὐκ εἰκότα ἐφαίνοντό μοι καὶ ἄλλων ἕνεκα καὶ μάλιστα ὅτι μοι δοκοῦσι Θηβαῖοι μῆδ' ἂν¹ τοῦτο ἐλασσουμένους περιδεῖν τοὺς Ἀρκάδας, εἴ σφισιν ἔσσεσθαι σὺν τῷ δικαίῳ τὸ ἐπανόρθωμα ἔμελλεν.

5 Εἰσὶ δὲ ἐκ Μεγάλης πόλεως καὶ ἐς τὰ χωρία ὁδοὶ τὰ ἐντὸς Ἀρκαδίας, ἐς μὲν Μεθύδριον ἐβδομήκοντα στάδιοι καὶ ἑκατόν, τρισὶ δὲ ἀπὸ Μεγάλης πόλεως ἀπωτέρω σταδίοις καὶ δέκα Σκιάς τε καλούμενον χωρίον καὶ Ἀρτέμιδος Σκιάτιδος ἐρείπιά ἐστιν ἱεροῦ· ποιῆσαι δὲ αὐτὸ ἐλέγετο Ἀριστόδημος ὁ τυραννήσας. ἐντεῦθεν μετὰ σταδίους ὡς δέκα πόλεως Χαρισιῶν ὑπομνήματα ἐστιν οὐ πολλά, σταδίων δὲ ἄλλων δέκα
 6 ἐστὶν ἀπὸ Χαρισιῶν ἐς Τρικολῶνους ὁδός. πόλις δὲ ἦσαν καὶ οἱ Τρικόλωνοί ποτε· μένει δὲ αὐτόθι καὶ ἐς ἡμᾶς ἔτι ἐπὶ λόφου Ποσειδῶνος ἱερὸν καὶ ἄγαλμα τετράγωνον, καὶ δένδρων περὶ τὸ ἱερόν ἐστιν ἄλσος. ταύταις μὲν δὴ οἱ Λυκάωνος παῖδες ἐγένοντο οἰκισταί, Ζοιτίαν δὲ ἀπωτέρω μὲν Τρικολῶνων πέντε που καὶ δέκα σταδίοις, κειμένην δὲ οὐ κατ' εὐθὺ ἄλλ' ἐκ Τρικολῶνων ἐν ἀριστερᾷ, Ζοιτέα οἰκίσαι τὸν Τρικολῶνον λέγουσι. Παρωρεὺς δὲ ὁ νεώτερος Τρικολῶνον

will travel beside a river Theius, which is a tributary of the Alpheius, and some forty stades from the Alpheius leaving the Theius on the left you will come to Phalaesia. This place is twenty stades away from the Hermaeum at Belemina. The Arcadians say that Belemina belonged of old to Arcadia but was severed from it by the Lacedaemonians. This account struck me as improbable on various grounds, chiefly because the Thebans, I think, would never have allowed the Arcadians to suffer even this loss, if they could have brought about restitution with justice.

There are also roads from Megalopolis leading to the interior of Arcadia; to Methydrium it is one hundred and seventy stades, and thirteen stades from Megalopolis is a place called Scias, where are ruins of a sanctuary of Artemis Sciatis, said to have been built by Aristodemus the tyrant. About ten stades from here are a few memorials of the city Charisiae, and the journey from Charisiae to Tricoloni is another ten stades. Once Tricoloni also was a city, and even to-day there still remains on a hill a sanctuary of Poseidon with a square image, and around the sanctuary stands a grove of trees. These cities had as founders the sons of Lycaon; but Zoetia, some fifteen stades from Tricoloni, not lying on the straight road but to the left of Tricoloni, was founded, they say, by Zoeteus, the son of Tricolonus. Paroreus, the younger of the sons of Tricolonus,

¹ ἀν is not in the MSS., but must be added here or after περιθεῖν.

- τῶν παίδων Παρωρίαν καὶ οὗτος ἔκτισεν, ἀπέ-
 7 χουσαν Ζοιτίας σταδίους δέκα. ἔρημοι δὲ καὶ¹ ἐς
 ἐμὲ ἦσαν ἀμφοτέραι· μένει δὲ ἐν Ζοιτία Δῆμητρος
 ναὸς καὶ Ἀρτέμιδος. ἐρείπια δὲ πόλεων καὶ
 ἄλλα, Θυραίου μὲν σταδίοις πέντε ἀπωτέρω
 Παρωρίας καὶ δέκα, τὰ δὲ Ὑψούντος ἐστὶν ἐν
 ὄρει κειμένῳ μὲν ὑπὲρ τοῦ πεδίου, καλουμένῳ δὲ
 Ὑψούντι. ἡ δὲ Θυραίου τε καὶ Ὑψούντος
 μεταξὺ ὄρεινὴ πᾶσά ἐστι καὶ θηριώδης· Λυκάονος
 δὲ εἶναι Θυραῖον τε καὶ Ὑψούντα προεδήλωσεν
 ἡμῖν ὁ λόγος.
- 8 Τρικολῶνων δὲ ἐστὶν ἐν δεξιᾷ πρῶτα μὲν
 ἀνάντης ὁδὸς ἐπὶ πηγὴν καλουμένους Κρουνούς·
 σταδίους δὲ ὡς τριάκοντα καταβάντι ἐκ Κρουνῶν
 τάφος ἐστὶ Καλλιστοῦς, χῶμα γῆς ὑψηλόν, δένδρα
 ἔχον πολλὰ μὲν τῶν ἀκάρπων, πολλὰ δὲ καὶ
 ἡμερα. ἐπὶ δὲ ἄκρῳ τῷ χώματι ἱερόν ἐστιν
 Ἀρτέμιδος ἐπὶ κλησὶν Καλλίστης· δοκεῖν δέ μοι
 καὶ Πάμφως μαθὼν τι παρὰ Ἀρκάδων πρῶτος
 Ἀρτεμιν ἐν τοῖς ἔπεσιν ὠνόμασε Καλλίστην.
- 9 σταδίους δὲ αὐτόθεν μὲν πέντε καὶ εἴκοσι, Τρι-
 κολῶνων δὲ ἑκατὸν τοὺς σύμπαντας ἀπέχουσα
 ἐπὶ γε τοῦ Ἐλισσόντος, κατὰ δὲ τὴν εὐθείαν
 Μεθυδρίου—αὕτη γὰρ δὴ ἐκ Τρικολῶνων ἔτι
 λείπεται—Ἀνεμῶσά τέ ἐστι χωρίον καὶ ὄρος
 Φάλανθον, ἐν αὐτῷ δὲ ἐρείπια ἐστὶ Φαλάνθου
 πόλεως· Ἀγελάου δὲ τοῦ Στυμφήλου παῖδα εἶναι
- 10 τὸν Φάλανθον λέγουσιν. ὑπὲρ τούτου δὲ πεδίων
 τέ ἐστι Πώλου καλούμενον καὶ μετ' αὐτὸ Σχοινοῦς,
 ἀπὸ ἀνδρὸς Βοιωτοῦ Σχοινέως ἔχων τὴν κλήσιν.
 εἰ δὲ ὁ Σχοινεὺς ἀπεδήμησεν οὗτος παρὰ τοὺς

¹ It has been proposed to delete καὶ.

also founded a city, in this case Paroria, ten stades distant from Zoetia. To-day both towns are without inhabitants. In Zoetia, however, there still remains a temple of Demeter and Artemis. There are also other ruins of cities: of Thyraeum, fifteen stades from Paroria, and of Hypsus, lying above the plain on a mountain which is also called Hypsus. The district between Thyraeum and Hypsus is all mountainous and full of wild beasts. My narrative has already pointed out that Thyraetis and Hypsus were sons of Lycaon.¹

To the right of Tricoloni there is first a steep road ascending to a spring called Cruni. Descending from Cruni for about thirty stades you come to the grave of Callisto, a high mound of earth, whereon grow many trees, both cultivated and also those that bear no fruit. On the top of the mound is a sanctuary of Artemis, surnamed Calliste (*Most Beautiful*). I believe it was because he had learnt it from the Arcadians that Pamphos was the first in his poems to call Artemis by the name of Calliste. Twenty-five stades from here, a hundred stades in all from Tricoloni, there is on the Helisson, on the straight road to Methydrium, the only city left to be described on the road from Tricoloni, a place called Anemosa, and also Mount Phalanthus, on which are the ruins of a city Phalanthus. It is said that Phalanthus was a son of Agelatis, a son of Stymphalus. Beyond this is a plain called the Plain of Polus, and after it Schoenus, so named from a Boeotian, Schoeneus. If this Schoeneus emigrated

¹ See VIII. iii. 3.

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Ἀρκάδας, εἶεν ἂν καὶ οἱ τῆς Ἀταλάντης δρόμοι
 συνεγγυς τῷ Σχοινοῦντι ὄντες ἀπὸ τῆς τούτου
 θυγατρὸς τὸ ὄνομα εἰληφότες. ἐξῆς δέ ἐστιν * *
 ἐμοὶ δοκεῖν καλούμενον, καὶ τοῖς πᾶσιν Ἀρκαδίαν
 εἶναι¹ τὴν χώραν φασὶν ἐνταῦθα.

XXXVI. Τὸ ἀπὸ τούτου δὲ ἐς μνήμην οὐδὲν
 ἄλλο ὅτι μὴ αὐτὸ τὸ Μεθύδριον λείπεται· ὁδὸς
 δὲ ἐκ Τρικολῶνων ἐς αὐτὸ στάδιοι τριῶν δέοντες
 τεσσαράκοντα καὶ ἑκατόν. ὠνομάσθη μὲν δὴ
 Μεθύδριον, ὅτι κολωνὸς ἐστὶν ὑψηλὸς Μαλοῖτα
 τε ποταμοῦ καὶ Μυλῶντος μέσος, ἐφ' ᾧ τὴν
 πόλιν ὁ Ὀρχομενὸς ᾤκιζε· πρὶν δὲ ἢ συντελεῖν
 ἐς τὸ Μεγαλοπολιτικόν, γεγούνασι καὶ Μεθυδριεύ-
 2 σιν ἀνδράσιν Ὀλυμπικαὶ νῖκαι. ἔστι δὲ ἐν
 Μεθυδρίῳ Ποσειδῶνός τε Ἰππίου ναός, οὗτος
 μὲν ἐπὶ τῷ Μυλῶντί ἐστι· τὸ δὲ ὄρος τὸ Θαυ-
 μάσιον καλούμενον κείται μὲν ὑπὲρ τὸν ποταμὸν
 τὸν Μαλοῖταν, ἐθέλουσι δὲ οἱ Μεθυδριεῖς τὴν
 Ῥεάν, ἥνικα τὸν Δία εἶχεν ἐν τῇ γαστρί, ἐς
 τοῦτο ἀφικέσθαι τὸ ὄρος, παρασκευάσασθαι δὲ
 αὐτῇ καὶ βοήθειαν, ἣν ὁ Κρόνος ἐπ' αὐτὴν ἔη,
 τὸν τε Ὀπλάδαμον καὶ ἄλλους ὅσοι περὶ ἐκείνον
 3 ἦσαν γίγαντες· καὶ τεκεῖν μὲν συγχωροῦσιν
 αὐτὴν ἐν μοίρᾳ τινὶ τοῦ Λυκαίου, τὴν δὲ ἐς τὸν
 Κρόνον ἀπάτην καὶ ἀντὶ τοῦ παιδὸς τὴν λεγο-
 μένην ὑπὸ Ἑλλήνων ἀντίδοσιν τοῦ λίθου
 γενέσθαι φασὶν ἐνταῦθα. ἔστι δὲ πρὸς τῇ
 κορυφῇ τοῦ ὄρους σπήλαιον τῆς Ῥέας, καὶ ἐς
 αὐτὸ ὅτι μὴ γυναιξὶ μόναις ἱεραῖς τῆς θεοῦ
 ἀνθρώπων γε οὐδενὶ ἐσελθεῖν ἔστι τῶν ἄλλων.

4 Μεθυδρίου δὲ ὡς τριάκοντα ἀπέχει σταδίους
 Νυμφασία πηγὴ· τοσοῦτοι δὲ ἀπὸ Νυμφασίας

to Arcadia, the race-courses of Atalanta, which are near Schoenus, probably got their name from his daughter. Adjoining is . . . in my opinion called, and they say that the land here is Arcadia to all.

XXXVI. From this point nothing remains to be recorded except Methydrium itself, which is distant from Tricoloni one hundred and thirty-seven stades. It received the name Methydrium (*Between the Waters*) because there is a high knoll between the river Maloetas and the Mylaon, and on it Orcho-menius built his city. Methydrium too had citizens victorious at Olympia before it belonged to Megalopolis. There is in Methydrium a temple of Horse Poseidon, standing by the Mylaon. But Mount Thaumasius (*Wonderful*) lies beyond the river Maloetas, and the Methydrians hold that when Rhea was pregnant with Zeus, she came to this mountain and enlisted as her allies, in case Cronus should attack her, Hopladamus and his few giants. They allow that she gave birth to her son on some part of Mount Lycaeus, but they claim that here Cronus was deceived, and here took place the substitution of a stone for the child that is spoken of in the Greek legend. On the summit of the mountain is Rhea's Cave, into which no human beings may enter save only the women who are sacred to the goddess.

About thirty stades from Methydrium is a spring Nymphasia, and it is also thirty stades from Nym-

¹ Ἀρκάδιον ἀνεῖναι (hurtius)

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- ἕτεροι πρὸς τοὺς Μεγαλοπολιτῶν εἰσι καὶ Ὀρχομενίων τε κοινοὺς καὶ Καφνατῶν ὄρους.
- 5 Μεγαλοπολίταις δὲ διὰ τῶν ἐπὶ τὸ ἔλος ὀνομαζομένων πυλῶν, διὰ τούτων ὁδεύουσιν εἰς Μαίναλον παρὰ τὸν ποταμὸν τὸν Ἑλισσόντα ἔστι τῆς ὁδοῦ ἐν ἀριστερᾷ Ἀγαθοῦ θεοῦ ναός· εἰ δὲ ἀγαθῶν οἱ θεοὶ δοτῆρές εἰσιν ἀνθρώποις, Ζεὺς δὲ ὕπατος θεῶν ἐστίν, ἐπόμενος ἂν τις τῷ λόγῳ τὴν ἐπὶ κλησιν ταύτην Διὸς τεκμαίροιτο εἶναι. προελθόντι δὲ οὐ πολὺ ἔστι μὲν γῆς χῶμα Ἀριστοδήμου τάφος, ὃν οὐδὲ τυραννοῦντα ἀφείλοντο μὴ ἐπονομάσαι Χρηστόν, ἔστι δὲ Ἀθηναῖς ἱερὸν ἐπὶ κλησιν Μαχανίτιδος, ὅτι βουλευμάτων ἐστὶν ἡ θεὸς παντοίων καὶ ἐπι-
- 6 τεχνημάτων εὐρέτις. πεποίηται δὲ ἐν δεξιᾷ τῆς ὁδοῦ Βορέα τῷ ἀνέμῳ τέμενος, καὶ οἱ Μεγαλοπολῖται θυσίας θύουσιν ἀνὰ πᾶν ἔτος καὶ θεῶν οὐδενὸς Βορέαν ὕστερον ἄγουσιν ἐν τιμῇ, ἅτε σωτήρα γενόμενόν σφισιν ἀπὸ Λακεδαιμονίων τε καὶ Ἀγιδος. ἐξῆς δὲ Οἰκλέους τοῦ Ἀμφιαράου πατρὸς μνήμᾳ ἐστίν, εἴ γε δὴ ἐπέλαβεν αὐτὸν τὸ χρεῶν ἐν Ἀρκαδίᾳ καὶ μὴ τῆς ἐπὶ Λαομέδοντα Ἡρακλεῖ στρατείας μετασχόντα. μετὰ τοῦτό ἐστι Δήμητρος καλουμένης ἐν ἔλει ναός τε καὶ ἄλσος· τοῦτο σταδίοις πέντε ἀπωτέρω τῆς πόλεως, γυναιξὶ δὲ εἰς αὐτὸ ἔσοδος ἐστὶ μόναις.
- 7 τριάκοντα δὲ ἐστὶν ἀπωτέρω σταδίοις Παλίσκιος ὀνομαζομένη χώρα· ἐκ Παλίσκιου δὲ ἀφιέντι μὲν ἐν ἀριστερᾷ τὸν Ἐλαφον ὄντα οὐκ ἀέναον καὶ προελθόντι ὅσον εἴκοσι σταδίους, ἄλλα τε ἐρείπια Περαιθέων καὶ ἱερὸν λείπεται Πανός. ἦν δὲ τὸν χειμάρρουν διαβῆς, κατ' εὐθὺ πέντε μὲν

phasia to the common boundaries of Megalopolis, Orchomenus and Caphyae.

Passing through the gate at Megalopolis named the Gate to the Marsh, and proceeding by the side of the river Helisson towards Maenalus, there stands on the left of the road a temple of the Good God. If the gods are givers of good things to men, and if Zeus is supreme among gods, it would be consistent to infer that this surname is that of Zeus. A short distance farther on is a mound of earth which is the grave of Aristodemus, whom in spite of his being a tyrant they could not help calling "the Good"; and there is also a sanctuary of Athena surnamed Contriver, because the goddess is the inventor of plans and devices of all sorts. On the right of the road there has been made a precinct to the North Wind, and the Megalopolitans offer sacrifices every year, holding none of the gods in greater honour than the North Wind, because he proved their saviour from the Lacedaemonians under Agis. Next is the tomb of Oicles, the father of Amphiaratis, if indeed he met his end in Arcadia, and not after he had joined Heracles in his campaign against Laomedon. After it comes a temple of Demeter styled "in the Marsh" and her grove, which is five stades away from the city, and women only may enter it. Thirty stades away is a place named Paliscius. Going on from Paliscius and leaving on the left the Elaphus, an intermittent stream, after an advance of some twenty stades you reach ruins of Peraethenses, among which is a sanctuary of Pan. If you cross the torrent and go straight

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- σταδίοις καὶ δέκα ἀπωτέρω τοῦ ποταμοῦ πεδίου
 ἐστί, διελθόντι δὲ τοῦτο, τὸ ὄρος ὁμώνυμον τῷ
 πεδίῳ τὸ Μαινάλιον. τοῦ δὲ ὄρους ὑπὸ τοῖς
 καταλήγουσι πόλεως σημεῖα Λυκοῦ καὶ Ἀρτέμι-
 δος ἱερὸν καὶ ἄγαλμά ἐστι χαλκοῦν Λυκοῦτιδος.
 8 ἐν δὲ τοῖς κατὰ μεσημβρίαν τοῦ ὄρους Σουμητία
 ᾤκιστο. ἐν τούτῳ δὲ εἰσι τῷ ὄρει καὶ αἱ καλού-
 μεναι Τρίοδοι, καὶ τὰ ὅσῃ Ἀρκάδος τοῦ Καλ-
 λιστοῦς ἀνείλυντο ἐντεῦθεν κατὰ τὸ ἐκ Δελφῶν
 μάντευμα οἱ Μαντινεῖς. λείπεται δὲ καὶ αὐτῆς
 ἔτι ἐρείπια Μαιναίου, ναοῦ τε σημεῖα Ἀθηνᾶς
 καὶ στάδιον ἐς ἀθλητῶν ἀγῶνα καὶ τὸ ἕτερον
 αὐτῶν ἐς ἵππων δρόμον· τὸ δὲ ὄρος τὸ Μαινάλιον
 ἱερὸν μάλιστα εἶναι Πανὸς νομίζουσιν, ὥστε οἱ
 9 Πανὸς λέγουσι. τοῦ δὲ τῆς Δεσποίνης ἱεροῦ
 καὶ Μεγαλοπολιτῶν τοῦ ἄστεως στάδιοι τεσσα-
 ράκοντα μεταξύ εἰσιν· ἡμισυ μὲν τῆς ὁδοῦ πρὸς
 τοῦ Ἀλφειοῦ τὸ ρεῦμα, διαβάντων δὲ μετὰ μὲν
 δύο ἀπὸ τοῦ Ἀλφειοῦ σταδίου Μακαρεῶν ἐστὶν
 ἐρείπια, αὐτόθεν δὲ ἐς ἐρείπια ἄλλα τὰ Δασεῶν
 ἐπτά εἰσι στάδιοι, τοσούτοι δὲ ἐκ Δασεῶν πρὸς
 10 τὸν Ἀκακήσιον ὀνομαζόμενον λόφον. ὑπὸ τούτῳ
 δὲ τῷ λόφῳ πόλις τε ἦν Ἀκακήσιον Ἑρμοῦ τε
 Ἀκακησίου λίθου πεποιημένον ἄγαλμα καὶ ἐς
 ἡμᾶς ἐστὶν ἐπὶ τοῦ λόφου, τραφῆναι δὲ Ἑρμῆν
 παῖδα αὐτόθι καὶ Ἀκακὸν τὸν Λυκάονος γενέσθαι
 οἱ τροφέα Ἀρκάδων ἐστὶν ἐς αὐτὸν λόγος·
 διάφορα δὲ τούτοις Θηβαῖοι καὶ αὖθις οὐχ
 ὁμολογούντα τοῖς Θηβαίων Ταναγραῖοι λέγουσιν.
 XXXVII. Ἀπὸ δὲ Ἀκακησίου τέσσαρας
 σταδίου ἀπέχει τὸ ἱερὸν τῆς Δεσποίνης. πρῶτα

on for fifteen stades you come to a plain, and after crossing it to the mountain called, like the plain, Maenalian. Under the fringe of the mountain are traces of a city Lycoa, a sanctuary of Artemis Lycoan, and a bronze image of her. On the southern slope of the mountain once stood Sumetia. On this mountain is what is called the Meeting of the Three Ways, whence the Mantineans fetched the bones of Arcas, the son of Callisto, at the bidding of the Delphic oracle. There are still left ruins of Maenalus itself: traces of a temple of Athena, one race-course for athletes and one for horses. Mount Maenalus is held to be especially sacred to Pan, so that those who dwell around it say that they can actually hear him playing on his pipes. From the sanctuary of the Mistress to the city of Megalopolis it is forty stades. From Megalopolis to the stream of the Alpheius is half this distance. After crossing the river it is two stades from the Alpheius to the ruins of Macareae, from these to the ruins of Daseae seven stades, and seven again from Daseae to the hill called Acacesian Hill. At the foot of this hill used to be a city Acacesium, and even to-day there is on the hill a stone image of Acacesian Hermes, the story of the Arcadians about it being that here the child Hermes was reared, and that Acacus the son of Lycaon became his foster-father. The Theban legend is different, and the people of Tanagra, again, have a legend at variance with the Theban.

XXXVII. From Acaccsium it is four stades to the sanctuary of the Mistress. First in this place

- μὲν δὴ αὐτόθι Ἡγεμόνης ναός ἐστιν Ἀρτέμιδος καὶ χαλκοῦν ἄγαλμα ἔχον δᾶδας—ποδῶν ἔξ εἶναι μάλιστα αὐτὸ εἰκάζομεν—ἐντεῦθεν δὲ εἰς τὸν ἱερὸν περίβολον τῆς Δεσποίνης ἐστὶν ἔσοδος. ἰόντων δὲ ἐπὶ τὸν ναὸν στοά τέ ἐστιν ἐν δεξιᾷ καὶ ἐν τῷ τοίχῳ λίθου λευκοῦ τύποι πεποιημένοι, καὶ τῷ μὲν εἰσὶν ἐπειργασμένοι Μοῖραι καὶ Ζεὺς ἐπὶ κλησὶν Μοιραγέτης, δευτέρῳ δὲ Ἡρακλῆς τρίποδα Ἀπόλλωνα ἀφαιρούμενος· ὅποια δὲ εἰς αὐτοὺς ἐπυνθανόμην γενέσθαι, δηλώσω καὶ τοῦτο, ἣν εἰς τοῦ Φωκικοῦ λόγου τὰ ἔχοντα εἰς
- 2 Δελφοὺς ἀφικώμεθα. ἐν δὲ τῇ στοᾷ τῇ παρὰ τῇ Δεσποίνῃ μεταξὺ τῶν τύπων τῶν κατειλεγμένων πινακίον ἐστὶ γεγραμμένον, ἔχον τὰ εἰς τὴν τελετὴν. Νύμφαι δὲ εἰσι καὶ Πάνες ἐπὶ τῷ τρίτῳ, ἐπὶ δὲ τῷ τετάρτῳ Πολύβιος ὁ Λυκόρτα· καὶ οἱ ἐπίγραμμα ἐστὶν ἐξ ἀρχῆς τε μὴ ἂν σφαλῆναι τὴν Ἑλλάδα, εἰ Πολυβίῳ τὰ πάντα ἐπείθετο, καὶ ἁμαρτούσῃ δι' ἐκείνου βοήθειαν αὐτῇ γενέσθαι μόνου. πρὸ δὲ τοῦ ναοῦ Δήμητρί τέ ἐστὶ βωμὸς καὶ ἕτερος Δεσποίνῃ, μετ' αὐτὸν
- 3 δὲ μεγάλης Μητρός. θεῶν δὲ αὐτὰ τὰ ἄγάλματα, Δέσποινα καὶ ἡ Δημήτηρ τε καὶ ὁ θρόνος ἐν ᾧ καθέζονται, καὶ τὸ ὑπόθημα τὸ ὑπὸ τοῖς ποσίῃν ἐστὶν ἐνὸς ὁμοίως λίθου· καὶ οὔτε τῶν ἐπὶ τῇ ἐσθῇτι οὔτε ὅποσα εἵργασται περὶ τὸν θρόνον οὐδέν ἐστιν ἑτέρου λίθου προσεχὲς σιδήρῳ καὶ κόλλῃ, ἀλλὰ τὰ πάντα ἐστὶν εἰς λίθος. οὗτος οὐκ ἐσεκομίσθη σφίσις ὁ λίθος, ἀλλὰ κατὰ ὄψιν ὀνειράτος λέγουσιν αὐτὸν ἐξευρεῖν ἐντὸς τοῦ περιβόλου τὴν γῆν ὀρύξαντες. τῶν δὲ ἀγαλμάτων ἐστὶν ἑκατέρου μέγεθος κατὰ τὸ Ἀθήνησιν

is a temple of Artemis Leader, with a bronze image, holding torches, which I conjecture to be about six feet high. From this place there is an entrance into the sacred enclosure of the Mistress. As you go to the temple there is a portico on the right, with reliefs of white marble on the wall. On the first relief are wrought Fates and Zeus surnamed Guide of Fate, and on the second Heracles wrestling a tripod from Apollo. What I learned about the story of the two latter I will tell if I get as far as an account of Delphi in my history of Phocis. In the portico by the Mistress there is, between the reliefs I have mentioned, a tablet with descriptions¹ of the mysteries. On the third relief are nymphs and Pans; on the fourth is Polybius, the son of Lycortas. On the latter is also an inscription, declaring that Greece would never have fallen at all, if she had obeyed Polybius in everything, and when she met disaster her only help came from him. In front of the temple is an altar to Demeter and another to the Mistress, after which is one of the Great Mother. The actual images of the goddesses, Mistress and Demeter, the throne on which they sit, along with the footstool under their feet, are all made out of one piece of stone. No part of the drapery, and no part of the carvings about the throne, is fastened to another stone by iron or cement, but the whole is from one block. This stone was not brought in by them, but they say that in obedience to a dream they dug up the earth within the enclosure and so found it. The size of both images just about corresponds to the image of

¹ Either in writing or in pictures—probably the former. See Frazer's note.

- 4 ἄγαλμα μάλιστα τῆς Μητρός· Δαμοφώντος δὲ καὶ ταῦτα ἔργα. ἡ μὲν οὖν Δημήτηρ δᾶδα ἐν δεξιᾷ φέρει, τὴν δὲ ἑτέραν χεῖρα ἐπιβέβληκεν ἐπὶ τὴν Δέσποιναν· ἡ δὲ Δέσποινα σκῆπτρόν τε καὶ τὴν καλουμένην κίστην ἐπὶ τοῖς γόνασιν ἔχει, τῆς δὲ ἔχεται τῇ δεξιᾷ τῆς κίστης. τοῦ θρόνου δὲ ἐκατέρωθεν Ἄρτεμις μὲν παρὰ τὴν Δήμητρα ἕστηκεν ἀμπεχομένη δέρμα ἐλάφου καὶ ἐπὶ τῶν ὤμων φαρέτραν ἔχουσα, ἐν δὲ ταῖς χερσὶ τῇ μὲν λαμπάδα ἔχει, τῇ δὲ δράκοντας δύο. παρὰ δὲ τὴν Ἄρτεμιν κατὰκειται κύων, οἷαι θηρεύειν
- 5 εἰσὶν ἐπιτήδαιοι. πρὸς δὲ τῆς Δεσποίνης τῷ ἀγάλματι ἕστηκεν Ἄνυτος σχῆμα ὠπλισμένου παρεχόμενος· φασὶ δὲ οἱ περὶ τὸ ἱερὸν τραφῆναι τὴν Δέσποιναν ὑπὸ τοῦ Ἄνυτου, καὶ εἶναι τῶν Τιτᾶνων καλουμένων καὶ τὸν Ἄνυτον. Τιτᾶνας δὲ πρῶτος ἐς ποίησιν ἐσήγαγεν Ὀμηρος, θεοὺς εἶναι σφᾶς ὑπὸ τῷ καλουμένῳ Ταρτάρῳ, καὶ ἔστιν ἐν Ἑρμῇ ὅρκῳ τὰ ἔπη· παρὰ δὲ Ὀμήρου Ὀνομάκριτος παραλαβὼν τῶν Τιτᾶνων τὸ ὄνομα Διονύσῳ τε συνέθηκεν ὄργια καὶ εἶναι τοὺς Τιτᾶνας τῷ Διονύσῳ τῶν παθημάτων
- 6 ἐποίησεν αὐτουργούς. τὰ μὲν δὲ ἐς τὸν Ἄνυτον ὑπὸ Ἀρκάδων λέγεται· Δήμητρος δὲ Ἄρτεμιν θυγατέρα εἶναι καὶ οὐ Λητοῦς, ὅντα Αἰγυπτίων τὸν λόγον Αἰσχύλος ἐδίδαξεν Εὐφορίωνος τοὺς Ἕλληνας. τὰ δὲ ἐς Κούρητας—οὗτοι γὰρ ὑπὸ τῶν ἀγαλμάτων πεποιήνται—καὶ τὰ ἐς Κορύβαντας ἐπειργασμένους ἐπὶ τοῦ βάθρου—γένος δὲ οἶδε ἀλλοῖον καὶ οὐ Κούρητες
- 7 —τὰ ἐς τούτους παρίημι ἐπιστάμενος. τῶν δὲ ἡμέρων οἱ Ἀρκάδες δένδρων ἀπάντων πλὴν

the Mother at Athens. These too are works of Damophon. Demeter carries a torch in her right hand; her other hand she has laid upon the Mistress. The Mistress has on her knees a staff and what is called the box, which she holds in her right hand. On both sides of the throne are images. By the side of Demeter stands Artemis wrapped in the skin of a deer, and carrying a quiver on her shoulders, while in one hand she holds a torch, in the other two serpents; by her side a bitch, of a breed suitable for hunting, is lying down. By the image of the Mistress stands Anytus, represented as a man in armour. Those about the sanctuary say that the Mistress was brought up by Anytus, who was one of the Titans, as they are called. The first to introduce Titans into poetry was Homer,¹ representing them as gods down in what is called Tartarus; the lines are in the passage about Hera's oath. From Homer the name of the Titans was taken by Onomacritus, who in the orgies he composed for Dionysus made the Titans the authors of the god's sufferings. This is the story of Anytus told by the Arcadians. That Artemis was the daughter, not of Leto but of Demeter, which is the Egyptian account, the Greeks learned from Aeschylus the son of Euphorion. The story of the Curetes, who are represented under the images, and that of the Corybantes (a different race from the Curetes), carved in relief upon the base, I know, but pass them by. The Arcadians bring into the sanctuary

¹ See *Iliad* xiv. 279.

- ροιᾶς ἐσκομίζουσιν ἐς τὸ ἱερόν. ἐν δεξιᾷ δὲ
 ἐξιόντι ἐκ τοῦ ναοῦ κάτοπτρον ἡρμοσμένον ἐστὶν
 ἐν τῇ τοίχῳ· τοῦτο ἦν τις προσβλέπη τὸ
 κάτοπτρον, ἑαυτὸν μὲν ἥτοι παντάπασιν ἀμυδρῶς
 ἢ οὐδὲ ὄψεται τὴν ἀρχήν, τὰ δὲ ἀγάλματα τῶν
 θεῶν καὶ αὐτὰ καὶ τὸν θρόνον ἐστὶν ἐναργῶς
 8 θεάσασθαι. παρὰ δὲ τὸν ναὸν τῆς Δεσποίνης
 ὀλίγον ἐπαναβάντι ἐν δεξιᾷ Μέγαρόν ἐστι καλού-
 μενον, καὶ τελετὴν τε δρῶσιν ἐνταῦθα καὶ τῇ
 Δεσποίνῃ θύουσιν ἱερεῖα οἱ Ἀρκάδες πολλά τε
 καὶ ἄφθονα. θύει μὲν δὴ αὐτῶν ἕκαστος ὃ τι
 κέκτηται· τῶν ἱερείων δὲ οὐ τὰς φάρυγγας ἀπο-
 τέμνει ὥσπερ ἐπὶ ταῖς ἄλλαις θυσίαις, κῶλον δὲ
 ὃ τι ἂν τύχῃ, τοῦτο ἕκαστος ἀπέκοψε τοῦ
 9 θύματος. ταύτην μάλιστα θεῶν σέβουσιν οἱ
 Ἀρκάδες τὴν Δέσποιναν, θυγατέρα δὲ αὐτὴν
 Ποσειδῶνός φασιν εἶναι καὶ Δήμητρος. ἐπί-
 κλησις ἐς τοὺς πολλοὺς ἐστὶν αὐτῇ Δέσποινα,
 καθάπερ καὶ τὴν ἐκ Διὸς Κόρην ἐπονομάζουσιν,
 ἰδίᾳ δὲ ἐστὶν ὄνομα Περσεφόνη, καθὰ Ὅμηρος
 καὶ ἔτι πρότερον Πάμφως ἐποίησαν· τῆς δὲ
 Δεσποίνης τὸ ὄνομα ἔδεια ἐς τοὺς ἀτελέστους
 10 γράφειν. ὑπὲρ δὲ τὸ καλούμενον Μέγαρόν ἐστιν
 ἄλσος τῆς Δεσποίνης ἱερὸν θριγκῷ λίθων περιε-
 χόμενον, ἐντὸς δὲ αὐτοῦ δένδρα καὶ ἄλλα καὶ
 ἐλαία καὶ πρῖνος ἐκ ῥίζης μιᾶς πεφύκασιν· τοῦτο
 οὐ γεωργοῦ σοφίας ἐστὶν ἔργον. ὑπὲρ δὲ τὸ
 ἄλσος καὶ Ἰππίου Ποσειδῶνος, ἅτε πατρὸς τῆς
 Δεσποίνης, καὶ θεῶν ἄλλων εἰσὶ βωμοί· τῇ
 τελευταίῃ δὲ ἐπίγραμμα ἐστὶ θεοῖς αὐτὸν τοῖς
 πᾶσιν εἶναι κοινόν.
 11 Ἐντεῦθεν δὲ ἀναβήσῃ διὰ κλίμακος ἐς ἱερὸν
 88

the fruit of all cultivated trees except the pomegranate. On the right as you go out of the temple there is a mirror fitted into the wall. If anyone looks into this mirror, he will see himself very dimly indeed or not at all, but the actual images of the gods and the throne can be seen quite clearly. When you have gone up a little, beside the temple of the Mistress on the right is what is called the Hall, where the Arcadians celebrate mysteries, and sacrifice to the Mistress many victims in generous fashion. Every man of them sacrifices what he possesses. But he does not cut the throats of the victims, as is done in other sacrifices; each man chops off a limb of the sacrifice, just that which happens to come to hand. This Mistress the Arcadians worship more than any other god, declaring that she is a daughter of Poseidon and Demeter. Mistress is her surname among the many, just as they surname Demeter's daughter by Zeus the Maid. But whereas the real name of the Maid is Persephone, as Homer¹ and Pamphos before him say in their poems, the real name of the Mistress I am afraid to write to the uninitiated. Beyond what is called the Hall is a grove, sacred to the Mistress and surrounded by a wall of stones, and within it are trees, including an olive and an evergreen oak growing out of one root, and that not the result of a clever piece of gardening. Beyond the grove are altars of Horse Poseidon, as being the father of the Mistress, and of other gods as well. On the last of them is an inscription saying that it is common to all the gods.

Thence you will ascend by stairs to a sanctuary

¹ See *Odyssey* x. 491, and *Iliad* ix. 457, 569.

Πανός· πεποιήται δὲ καὶ στοὰ ἐς τὸ ἱερὸν καὶ ἄγαλμα οὐ μέγα, θεῶν δὲ ὁμοίως τοῖς δυνατωτάτοις καὶ τούτῳ μέτεστι τῷ Πανὶ ἀνθρώπων τε εὐχὰς ἄγειν ἐς τέλος καὶ ὅποια ἔοικεν ἀποδοῦναι πονηροῖς. παρὰ τούτῳ τῷ Πανὶ πῦρ οὐ ποτε ἀποσβεννύμενον καίεται. λέγεται δὲ ὡς τὰ ἔτι παλαιότερα καὶ μαντεύοιτο οὗτος ὁ θεός, προφήτιν δὲ Ἐρατὼ Νύμφην αὐτῷ γενέσθαι ταύτην ἣ
 12 Ἀρκάδι τῷ Καλλιστοῦς συνῆκεσε· μνημονεύουσι δὲ καὶ ἔπη τῆς Ἐρατοῦς, ἃ δὴ καὶ αὐτὸς ἐπελεξάμην. ἐνταῦθα ἔστι μὲν βωμὸς Ἀρεως, ἔστι δὲ ἀγάλματα Ἀφροδίτης ἐν ἰαῷ, λίθου τὸ ἕτερον λευκοῦ, τὸ δὲ ἀρχαιότερον αὐτῶν ξύλου. ὡσαύτως δὲ καὶ Ἀπόλλωνός τε καὶ Ἀθηνᾶς ξόανά ἐστι· τῇ δὲ Ἀθηνᾷ καὶ ἱερὸν πεποιήται.

XXXVIII. Ἀνωτέρω δὲ ὀλίγου τείχους τε περίβολος τῆς Λυκοσούρας ἐστὶ καὶ οἰκήτορες ἔνεισιν οὐ πολλοί. πόλεων δέ, ὅπόσας ἐπὶ τῇ ἡπείρῳ ἔδειξε γῇ καὶ ἐν νήσοις, Λυκόσουρά ἐστι πρεσβυτάτη, καὶ ταύτην εἶδεν ὁ ἥλιος πρῶτην ἀπὸ ταύτης δὲ οἱ λοιποὶ ποιεῖσθαι πόλεις μεμαθήκασιν ἄνθρωποι.

2 Ἐν ἀριστερᾷ δὲ τοῦ ἱεροῦ τῆς Δεσποίνης τὸ ὄρος ἐστὶ τὸ Λύκαιον· καλοῦσι δὲ αὐτὸ καὶ Ὀλυμπον καὶ Ἱεράν γε ἕτεροι τῶν Ἀρκάδων κορυφήν. τραφῆναι δὲ τὸν Δία φασὶν ἐν τῷ ὄρει τούτῳ· καὶ χώρα τέ ἐστιν ἐν τῷ Λυκαίῳ Κρητέα καλουμένη—αὕτη δὲ ἡ Κρητέα ἐστὶν ἐξ ἀριστερᾶς Ἀπόλλωνος ἄλσους ἐπὶ κλησιν Παρρασίου—καὶ τὴν Κρήτην, ἔνθα ὁ Κρητῶν ἔχει λόγος τραφῆναι Δία, τὸ χωρίον τοῦτο εἶναι καὶ οὐ τὴν νῆσον ἀμφισβητοῦσιν οἱ Ἀρκάδες.

of Pan. Within the sanctuary has been made a portico, and a small image; and this Pan too, equally with the most powerful gods, can bring men's prayers to accomplishment and repay the wicked as they deserve. Beside this Pan a fire is kept burning which is never allowed to go out. It is said that in days of old this god also gave oracles, and that the nymph Erato became his prophetess, she who wedded Arcas, the son of Callisto. They also remember verses of Erato, which I too myself have read. Here is an altar of Ares, and there are two images of Aphrodite in a temple, one of white marble, and the other, the older, of wood. There are also wooden images of Apollo and of Athena. Of Athena a sanctuary also has been made.

XXXVIII. A little farther up is the circuit of the wall of Lycosura, in which there are a few inhabitants. Of all the cities that earth has ever shown, whether on mainland or on islands, Lycosura is the oldest, and was the first that the sun beheld; from it the rest of mankind have learned how to make them cities.

On the left of the sanctuary of the Mistress is Mount Lycaetis. Some Arcadians call it Olympus, and others Sacred Peak. On it, they say, Zeus was reared. There is a place on Mount Lycaetis called Cretea, on the left of the grove of Apollo surnamed Parrhasian. The Arcadians claim that the Crete, where the Cretan story has it that Zeus was reared, was this place and not the island. The

- 3 ταῖς Νύμφαις δὲ ὀνόματα, ὑφ' ὧν τὸν Δία τραφῆναι λέγουσι, τίθενται Θεισόαν καὶ Νέδαν καὶ Ἀγνώ· καὶ ἀπὸ μὲν τῆς Θεισόας πόλις ὠκεῖτο ἐν τῇ Παρρασίᾳ, τὰ δὲ ἐπ' ἐμοῦ μοίρας τῆς Μεγαλοπολίτιδος ἐστὶν ἡ Θεισόα κώμη· τῆς Νέδας δὲ ὁ ποταμὸς τὸ ὄνομα ἔσχηκε· τῆς δὲ Ἀγνοῦς, ἣ ἐν τῷ ὄρει τῷ Λυκαίῳ πηγὴ κατὰ τὰ αὐτὰ ποταμῷ τῷ Ἰστρῷ πέφυκεν ἴσον παρέχεται τὸ ὕδωρ ἐν χειμῶνι ὁμοίως καὶ ἐν ὥρᾳ
- 4 θέρους. ἦν δὲ αὐχμὸς χρόνον ἐπέχῃ πολὺν καὶ ἤδη σφίσι τὰ σπέρματα ἐν τῇ γῇ καὶ τὰ δένδρα αὐαίνηται, τηνικαῦτα ὁ ἱερεὺς τοῦ Λυκαίου Διὸς προσευξάμενος ἐς τὸ ὕδωρ καὶ θύσας ὅποσα ἐστὶν αὐτῷ νόμος, καθίησι δρυὸς κλάδον ἐπιπολῆς καὶ οὐκ ἐς βάθος τῆς πηγῆς· ἀνακινηθέντος δὲ τοῦ ὕδατος ἄνεισιν ἀχλὺς ἐοικυῖα ὁμίχλῃ, διαλιπούσα δὲ ὀλίγον γίνεται νέφος ἡ ἀχλὺς καὶ ἐς αὐτὴν ἄλλα ἐπαγομένη τῶν νεφῶν ὑετὸν τοῖς
- 5 Ἀρκάσιν ἐς τὴν γῆν κατιέναι ποιεῖ. ἔστι δὲ ἐν τῷ Λυκαίῳ Πανός τε ἱερὸν καὶ περὶ αὐτὸ ἄλσος δένδρων καὶ ἵππόδρομός τε καὶ πρὸ αὐτοῦ στάδιον· τὸ δὲ ἀρχαῖον τῶν Λυκαίων ἦγον τὸν ἀγῶνα ἐνταῦθα. ἔστι δὲ αὐτόθι καὶ ἀνδριάντων βάθρα, οὐκ ἐπόντων ἔτι ἀνδριάντων· ἐλεγεῖον δὲ ἐπὶ τῶν βάθρων ἐνὶ Ἀστυάνακτός φησιν εἶναι τὴν εἰκόνα, τὸν δὲ Ἀστυάνακτα εἶναι γένος τῶν ἀπὸ Ἀρκάδος.
- 6 Τὸ δὲ ὄρος παρέχεται τὸ Λύκαιον καὶ ἄλλα ἐς θαῦμα καὶ μάλιστα τόδε. τέμενός ἐστιν ἐν αὐτῷ Λυκαίου Διός, ἔσοδος δὲ οὐκ ἔστιν ἐς αὐτὸ ἀνθρώποις· ὑπεριδόντα δὲ τοῦ νόμου καὶ ἐσελθόντα ἀνάγκη πᾶσα αὐτὸν ἐναιαυτοῦ πρόσω μὴ

nymphs, by whom they say that Zeus was reared, they call Theisoa, Neda and Hagno. After Theisoa was named a city in Parrhasia; Theisoa to-day is a village in the district of Megalopolis. From Neda the river Neda takes its name; from Hagno a spring on Mount Lycaeüs, which like the Danube flows with an equal volume of water in winter just as in the season of summer. Should a drought persist for a long time, and the seeds in the earth and the trees wither, then the priest of Lycaean Zeus, after praying towards the water and making the usual sacrifices, lowers an oak branch to the surface of the spring, not letting it sink deep. When the water has been stirred up there rises a vapour, like mist; after a time the mist becomes cloud, gathers to itself other clouds, and makes rain fall on the land of the Arcadians. There is on Mount Lycaeüs a sanctuary of Pan, and a grove of trees around it, with a race-course in front of which is a running-track. Of old they used to hold here the Lycaean games. Here there are also bases of statues, with now no statues on them. On one of the bases an elegiac inscription declares that the statue was a portrait of Astyanax, and that Astyanax was of the race of Arcas.

Among the marvels of Mount Lycaeüs the most wonderful is this. On it is a precinct of Lycaean Zeus, into which people are not allowed to enter. If anyone takes no notice of the rule and enters, he must inevitably live no longer than a year. A

βιώναι. καὶ τὰδε ἔτι ἐλέγετο, τὰ ἐντὸς τοῦ τεμένους γενόμενα ὁμοίως πάντα καὶ θηρία καὶ ἀνθρώπους οὐ παρέχεσθαι σκιάν· καὶ διὰ τοῦτο ἐς τὸ τέμενος θηρίου καταφεύγοντος οὐκ ἐθέλει οἱ συνεσπίπτειν ὁ κυνηγέτης, ἀλλὰ ὑπομένων ἐκτὸς καὶ ὀρών τὸ θηρίον οὐδεμίαν ἀπ' αὐτοῦ θεᾶται σκιάν. χρόνον μὲν δὴ τὸν ἴσον ἔπεισέ τε ὁ ἥλιος τὸν ἐν τῷ οὐρανῷ καρκίνον καὶ ἐν Συήνῃ τῇ πρὸ Αἰθιοπίας οὔτε ἀπὸ δένδρων οὔτε ἀπὸ τῶν ξάων γενέσθαι σκιὰν ἔστι· τὸ δὲ ἐν τῷ Λυκαίῳ τέμενος τὸ αὐτὸ ἐς τὰς σκιας αἰεὶ τε καὶ ἐπὶ πασῶν πέπονθε τῶν ὥρων.

- 7 "Ἔστι δὲ ἐπὶ τῇ ἄκρᾳ τῇ ἀνωτάτῳ τοῦ ὄρους γῆς χῶμα, Διὸς τοῦ Λυκαίου βωμός, καὶ ἡ Πελοπόννησος τὰ πολλά ἐστὶν ἀπ' αὐτοῦ σύνοπτος· πρὸ δὲ τοῦ βωμοῦ κίονες δύο ὡς ἐπὶ ἀνίσχοντα ἐστήκασιν ἥλιον, αἱτοὶ δὲ ἐπ' αὐτοῖς ἐπίχρυσοι τὰ γε ἔτι παλαιότερα ἐπεποίηντο. ἐπὶ τούτου τοῦ βωμοῦ τῷ Λυκαίῳ Διὶ θύουσιν ἐν ἀπορρήτῳ· πολυπραγμονῆσαι δὲ οὐ μοι τὰ ἐς τὴν θυσίαν ἡδὺ ἦν, ἐχέτω δὲ ὡς ἔχει καὶ ὡς ἔσχεν ἐξ ἀρχῆς.

- 8 "Ἔστι δὲ ἐν τοῖς πρὸς ἀνατολὰς τοῦ ὄρους Ἀπόλλωνος ἱερὸν ἐπὶ κλησὶν Παρρασίου· τίθενται δὲ αὐτῷ καὶ Πύθειον ὄνομα. ἄγοντες δὲ τῷ θεῷ κατὰ ἔτος ἑορτὴν θύουσι μὲν ἐν τῇ ἀγορᾷ κάπρον τῷ Ἀπόλλωνι τῷ Ἐπικουρίῳ, θύσαντες δὲ ἐνταῦθα αὐτίκα τὸ ἱερεῖον κομίζουσιν ἐς τὸ ἱερὸν τοῦ Ἀπόλλωνος τοῦ Παρρασίου σὺν αὐλῷ τε καὶ πομπῇ, καὶ τὰ τε μηρία ἐκτεμόντες καίουσι καὶ δὴ καὶ ἀναλίσκουσιν αὐτόθι τοῦ

- 9 ἱερείου τὰ κρέα. ταῦτα μὲν οὕτω ποιεῖν νομί-

legend, moreover, was current that everything alike within the precinct, whether beast or man, cast no shadow. For this reason when a beast takes refuge in the precinct, the hunter will not rush in after it, but remains outside, and though he sees the beast can behold no shadow. In Syene also just on this side of Aethiopia neither tree nor creature casts a shadow so long as the sun is in the constellation of the Crab, but the precinct on Mount Lycaeus affects shadows in the same way always and at every season.

On the highest point of the mountain is a mound of earth, forming an altar of Zeus Lycaeus, and from it most of the Peloponnesus can be seen. Before the altar on the east stand two pillars, on which there were of old gilded eagles. On this altar they sacrifice in secret to Lycaean Zeus. I was reluctant to pry into the details of the sacrifice; let them be as they are and were from the beginning.

On the east side of the mountain there is a sanctuary of Apollo surnamed Parrhasian. They also give him the name Pythian. They hold every year a festival in honour of the god and sacrifice in the market-place a boar to Apollo Helper, and after the sacrifice here they at once carry the victim to the sanctuary of Parrhasian Apollo in procession to the music of the flute; cutting out the thigh-bones they burn them, and also consume the meat of the victim on the spot. This it is their custom to do. To

- ζουσι, τοῦ Λυκαίου δὲ τὰ πρὸς τῆς ἄρκτου γῆ
 ἐστὶν ἡ Θεισσαία· οἱ δὲ ἄνθρωποι μάλιστα οἱ
 ταύτῃ νύμφην τὴν Θεισόαν ἄγουσιν ἐν τιμῇ.
 διὰ δὲ τῆς χώρας τῆς Θεισσαίας ῥέοντες ἐμβάλ-
 λουσιν ἐς τὸν Ἀλφειὸν Μυλάων, ἐπὶ δὲ αὐτῷ
 Νοῦς καὶ Ἀχελῷος καὶ Κέλαδός τε καὶ Νάλιφος.
 Ἀχελῷω δὲ τῷ Ἀρκάδι εἰσὶν ἄλλοι δύο ὁμώ-
 νυμοί τε αὐτῷ ποταμοὶ καὶ τὰ ἐς δόξαν φανε-
 10 ρώτεροι· τὸν μὲν γε ἐπὶ τὰς Ἐχινάδας κατιόντα
 Ἀχελῷον διὰ τῆς Ἀκαρνάνων καὶ δι' Αἰτωλίας
 ἔφησεν ἐν Ἰλιάδι Ὅμηρος ποταμῶν τῶν πάντων
 ἄρχοντα εἶναι, ἕτερον δὲ Ἀχελῷον ῥέοντα ἐκ
 Σιπύλου τοῦ ὄρους ἐποίησατο αὐτὸν τε τὸν
 ποταμὸν καὶ τὸ ὄρος τὸν Σίπυλον τοῦ λόγου
 προσθήκην τοῦ ἐς Νιόβην· τρίτῳ δ' οὖν καὶ τῷ
 περὶ τὸ ὄρος τὸ Λύκαιόν ἐστιν ὄνομα Ἀχελῷος.
 11 Τῆς Λυκοσούρας δὲ ἐστὶν ἐν δεξιᾷ Νόμια ὄρη
 καλούμενα, καὶ Πανός τε ἱερὸν ἐν αὐτοῖς ἐστὶ
 Νομίου καὶ τὸ χωρίον ὀνομάζουσι Μέλπειαν, τὸ
 ἀπὸ τῆς σύριγγος μέλος ἐνταῦθα ὑπὸ¹ Πανὸς
 εὔρεθῆναι λέγοντες. κληθῆναι δὲ τὰ ὄρη Νόμια
 προχειρότατον μὲν ἐστὶν εἰκάζειν ἐπὶ τοῦ Πανὸς
 ταῖς νομαῖς, αὐτοὶ δὲ οἱ Ἀρκάδες νύμφης εἶναί
 φασιν ὄνομα.

XXXIX. Παρὰ δὲ τὴν Λυκόσουραν ὡς ἐπὶ
 ἡλίου δυσμὰς ποταμὸς Πλατανιστῶν παρέξεισιν·
 ἀνδρὶ δὲ ἰόντι ἐς Φιγαλίαν ἀνάγκη πᾶσα δια-
 βῆναι τὸν Πλατανιστῶνα, μετὰ δὲ αὐτόν ἐστιν
 ἄνοδος ὅσον τε σταδίους τριάκοντα ἢ πλείους
 2 τῶν τριάκοντα οὐ πολλῶ. τὰ δὲ ἐς τὸν Λυκάονος
 Φίγαλον—οὗτος γὰρ δὴ τῇ πόλει τὸ ἐξ ἀρχῆς
 ἐγένετο οἰκιστής—καὶ ὡς μετέβαλεν ἀνὰ χρόνον

the north of Mount Lycaeüs is the Theisoan territory. The inhabitants of it worship most the nymph Theisoa. There flow through the land of Theisoa the following tributaries of the Alpheius, the Mylaon, Nus, Achelotüs, Celadus, and Naliphus. There are two other rivers of the same name as the Achelotüs in Arcadia, and more famous than it. One, falling into the sea by the Echinadian islands, flows through Acarnania and Aetolia, and is said by Homer in the *Iliad*¹ to be the prince of all rivers. Another Achelotüs, flowing from Mount Sipylus, along with the mountain also, he takes occasion to mention in connection with his account of Niobe.² The third river called the Achelotüs is the one by Mount Lycaeüs.

On the right of Lycosura are the mountains called Nomian, and on them is a sanctuary of Nomian Pan; the place they name Melpēia, saying that here Pan discovered the music of the pipes. It is a very obvious conjecture that the name of the Nomian Mountains is derived from the pasturings (*nomai*) of Pan, but the Arcadians themselves derive the name from a nymph.

XXXIX. By Lycosura to the west passes the river Plataniston. No traveller can possibly avoid crossing the Plataniston who is going to Phigalia. Afterwards there is an ascent for some thirty stades or so. The story of Phigalus, the son of Lycaon, who was the original founder of the city, how in course of time the city made a change and called itself

¹ See xxi. 194.

² *Iliad* xxiv. 615.

¹ *ἰπὸ* was added by Schubart.

ἀπὸ Φιάλου Βουκολίωνος τὸ ὄνομα ἡ πόλις καὶ αὐθις ἀνεσώσατο τὸ ἀρχαῖον, τότε μὲν καὶ πρό-
 τερον ἔτι ἐσήμαινεν ἡμῖν ὁ λόγος· λέγεται δὲ καὶ
 ἄλλα οὐκ ἀξιόχρεα ἐς πίστιν, ἄνδρα αὐτόχθονα
 εἶναι τὸν Φίγαλον καὶ οὐ Λυκάονος παῖδα· τοῖς δὲ
 εἰρημένον ἐστὶν ὡς ἡ Φιγαλία νύμφη τῶν καλου-
 3 μένων εἴη Δρυάδων. Λακεδαιμόνιοι δὲ ἡνίκα Ἀρ-
 κάσιν ἐπεχείρησαν καὶ ἐσέβαλον ἐς τὴν Φιγαλίαν
 στρατιᾷ, μάχῃ τε νικῶσι τοὺς ἐπιχωρίους καὶ
 ἐπολιόρκουν προσκαθεζόμενοι· κινδυνεύοντος δὲ
 ἀλῶναι τοῦ τείχους ἐκδιδράσκουσιν οἱ Φιγαλεῖς,
 ἧ καὶ οἱ Λακεδαιμόνιοι σφᾶς ἀφιασιν ἐξελθεῖν
 ὑποσπόνδους. ἐγένετο δὲ ἡ τῆς Φιγαλίας ἄλωσις
 καὶ Φιγαλέων ἡ ἐξ αὐτῆς φυγὴ Μιλτιάδου μὲν
 Ἀθήνησιν ἄρχοντας, δευτέρῳ δὲ ἔτει τῆς τρια-
 κοστῆς ὀλυμπιάδος, ἣν Χίονις Λάκων ἐνίκα τὸ
 4 τρίτον. Φιγαλέων δὲ τοῖς διαπεφευγόσιν ἔδοξεν
 ἀφικομένοις ἐς Δελφοὺς ἐρωτᾶν ὑπὲρ καθόδου τὸν
 θεόν· καὶ σφισιν ἡ Πυθία καθ' αὐτοὺς μὲν πειρω-
 μένοις ἐς Φιγαλίαν κατελθεῖν οὐχ ὁρᾶν ἔφη
 κάθοδον, εἰ δὲ λογάδας ἑκατὸν ἐξ Ὀρεσθασίου
 προσλάβοιεν, τοὺς μὲν ἀποθανεῖσθαι παρὰ τὴν
 μάχην, Φιγαλεῦσι δὲ ἔσεσθαι δι' αὐτῶν κάθοδον.
 Ὀρεσθάσιοι δὲ ὡς τὴν γενομένην τοῖς Φιγαλεῦσιν
 ἐπύθοντο μαντεῖαν, ἄλλος ἔφθανεν ἄλλον σπουδῇ
 λογάδων τε τῶν ἑκατὸν αὐτὸς ἕκαστος γενέσθαι
 5 καὶ ἐξόδου τῆς ἐς Φιγαλίαν μετασχεῖν. παρελ-
 θόντες δὲ ἐπὶ τὴν Λακεδαιμονίων φρουρὰν ἄγουσιν
 ἐς πάντα ἐπὶ τέλος τὸν χρησμόν· καὶ γὰρ αὐτοῖς
 λόγου μαχεσαμένοις ἀξίως ἐπεγένετο ἡ τελευτὴ
 καὶ ἐξελάσαντες τοὺς Σπαρτιάτας παρέσχον
 Φιγαλεῦσιν ἀπολαβεῖν τὴν πατρίδα.

after Phialus, the son of Bucolion, and again restored its old name, I have already set forth.¹ Another account, but not worthy of credit, is current, that Phigalus was not a son of Lycaon but an aboriginal. Others have said that Phigalia was one of the nymphs called Dryads. When the Lacedaemonians attacked the Arcadians and invaded Phigalia, they overcame the inhabitants in battle and sat down to besiege the city. When the walls were in danger of capture the Phigalians ran away, or perhaps the Lacedaemonians let them come out under a truce. The taking of Phigalia and the flight of the Phigalians from it took place when Miltiades was Archon at Athens, in the second year of the thirtieth Olympiad, 659 B.C. when Chionis the Laconian was victorious for the third time. The Phigalians who escaped resolved to go to Delphi and ask the god about their return. The Pythian priestess said that if they made the attempt by themselves she saw no return for them; but if they took with them one hundred picked men from Oresthasium, these would die in the battle, but through them the Phigalians would be restored to their city. When the Oresthasians heard of the oracle delivered to the Phigalians, all vied with one another in their eagerness to be one of the picked hundred and take part in the expedition to Phigalia. They advanced against the Lacedaemonian garrison and fulfilled the oracle in all respects. For they fought and met their end gloriously; expelling the Spartans they enabled the Phigalians to recover their native land.

¹ Book VIII. iii. 1.

Κεῖται δὲ ἡ Φιγαλία ἐπὶ μετεώρου μὲν καὶ ἀποτόμου τὰ πλέονα, καὶ ἐπὶ τῶν κρημνῶν ὠκοδομημένα ἐστὶ τείχη σφίσιν· ἀνελθόντι δὲ ὁμαλῆς ἐστὶν ὁ λόφος ἥδη καὶ ἐπίπεδος. ἔστι δὲ Σωτείας τεῖερόν ἐνταῦθα Ἀρτέμιδος καὶ ἄγαλμα ὀρθὸν λίθου· ἐκ τούτου δὲ τοῦ ἱεροῦ καὶ τὰς
 6 πομπάς σφισι πέμπειν κατέστη. ἐν δὲ τῷ γυμνασίῳ τὸ ἄγαλμα τοῦ Ἑρμοῦ ἀμπεχομένῳ μὲν ἔοικεν ἱμάτιον, καταλήγει δὲ οὐκ ἐς πόδας, ἀλλὰ ἐς τὸ τετράγωνον σχῆμα. πεποίηται δὲ καὶ Διονύσου ναός· ἐπὶ κλησίς μὲν ἐστὶν αὐτῷ παρὰ τῶν ἐπιχωρίων Ἀκρατοφόρος, τὰ κάτω δὲ οὐκ ἔστι σύνοπτα τοῦ ἀγάλματος ὑπὸ δάφνης τε φύλλων καὶ κισσῶν. ὁπόσον δὲ αὐτοῦ καθορᾶν ἔστιν, ἐπαλήλπιται * * * κιννάβαρι ἐκλάμπειν· εὐρίσκεσθαι δὲ ὑπὸ τῶν Ἰβήρων ὁμοῦ τῷ χρυσῷ λέγεται.

XL. Φιγαλεῦσι δὲ ἀνδριάς ἐστὶν ἐπὶ τῆς ἀγορᾶς Ἀρραχίωνος τοῦ παγκρατιαστοῦ, τὰ τε ἄλλα ἀρχαῖος καὶ οὐχ ἡκιστα ἐπὶ τῷ σχήματι· οὐ διεστᾶσι μὲν πολὺ οἱ πόδες, καθεῖνται δὲ παρὰ πλευρὰν αἱ χεῖρες ἄχρι τῶν γλουτῶν. πεποίηται μὲν δὴ ἡ εἰκὼν λίθου, λέγουσι δὲ καὶ ἐπίγραμμα ἐπ' αὐτὴν γραφῆναι· καὶ τοῦτο μὲν ἠφάνιστο ὑπὸ τοῦ χρόνου, τῷ δὲ Ἀρραχίῳ ἐγένοντο Ὀλυμπικαὶ νῖκαι δύο μὲν ὀλυμπιάσι ταῖς πρὸ τῆς τετάρτης καὶ πεντηκοστῆς, ἐγένετο δὲ καὶ ἐν αὐτῇ σὺν δικαίῳ τε ἐκ τῶν Ἑλλανο-
 2 δικῶν καὶ Ἀρραχίωνος αὐτοῦ τῇ ἀρετῇ. ὥς γὰρ δὴ πρὸς τὸν καταλειπόμενον ἔτι τῶν ἀνταγωνιστῶν ἐμάχετο ὑπὲρ τοῦ κοτίνου, ὁ μὲν προέλαβεν ὅστις δὴ ὁ ἀνταγωνιζόμενος καὶ τοῖς ποσὶ τὸν

Phigalia lies on high land that is for the most part precipitous, and the walls are built on the cliffs. But on the top the hill is level and flat. Here there is a sanctuary of Artemis Saviour with a standing image of stone. From this sanctuary it is their custom to start their processions. The image of Hermes in the gymnasium is like to one dressed in a cloak; but the statue does not end in feet, but in the square shape. A temple also of Dionysus is here, who by the inhabitants is surnamed Acratophorus, but the lower part of the image cannot be seen for laurel-leaves and ivy. As much of it as can be seen is painted . . . with cinnabar to shine. It is said to be found by the Iberians along with the gold.

XL. The Phigalians have on their market-place a statue of the pancratiast Arrhachion; it is archaic, especially in its posture. The feet are close together, and the arms hang down by the side as far as the hips. The statue is made of stone, and it is said that an inscription was written upon it. This has disappeared with time, but Arrhachion won two Olympic victories at Festivals before the fifty-fourth, while at this Festival ¹ he won one due partly to the fairness of the Umpires and partly to his own manhood. For when he was contending for the wild olive with the last remaining competitor, whoever he was, the latter got a grip first, and held Arrha-

¹ 564 B.C.

Ἄρραχίωνα εἶχεν ἐξωκῶς καὶ τὸν τράχηλον ἐπέβεν ἅμα αὐτοῦ ταῖς χερσίν· ὁ δὲ Ἄρραχίων ἐκκλᾷ τῶν ἐν τῷ ποδὶ τοῦ ἀνταγωνιζομένου δακτύλον, καὶ Ἄρραχίων τε τὴν ψυχὴν ἀφίησιν ἀγχόμενος καὶ ὁ ἄγχων τὸν Ἄρραχίωνα ὑπὸ τοῦ δακτύλου τῆς ὀδύνης κατὰ τὸν καιρὸν ἀπαγορεύει τὸν αὐτόν. Ἡλεῖοι δὲ ἐστεφάνωσάν τε καὶ ἀνηγόρευσαν νικῶντα τοῦ Ἄρραχίωνος τὸν νεκρόν. 3 εἰκὸς δὲ καὶ Ἀργεῖους οἶδα ἐπὶ Κρεύγα ποιήσαντας Ἐπιδαμνίῳ πύκτῃ· καὶ γὰρ Ἀργεῖοι τεθνεῶτι ἔδωσαν τῷ Κρεύγα τῶν Νεμείων τὸν στέφανον, ὅτι ὁ πρὸς αὐτὸν μαχόμενος Δαμόξενος Συρακόσιος παρέβη τὰ ὁμολογημένα σφίσιν ἐς ἀλλήλους. ἐφῆξεν μὲν γὰρ ἔμελλεν ἐσπέρα πυκτεύουσιν αὐτοῖς, συνέθεντο δὲ ἐς ἐπήκοον ἀνὰ μέρος τὸν ἕτερον ὑποσχεῖν αὐτῶν τῷ ἑτέρῳ πληγὴν. τοῖς δὲ πυκτεύουσιν οὐκ ἦν πῶ τῆνικαῦτα ἱμάς ὀξὺς ἐπὶ τῷ καρπῷ τῆς χειρὸς ἑκατέρας, ἀλλὰ ταῖς μειλίχαις ἔτι ἐπύκτεον, ὑπὸ τὸ κοῖλον δέοντες τῆς χειρὸς, ἵνα οἱ δακτυλοὶ σφισιν ἀπολείπωνται γυμνοί· αἱ δὲ ἐκ βοέας ὤμῃς ἱμάντες λεπτοὶ τρόπον τινὰ ἀρχαίου πεπλεγμένοι δι' ἀλλήλων ἦσαν αἱ μειλίχαι. 4 τότε οὖν ὁ μὲν τὴν πληγὴν ἀφῆκεν ἐς τοῦ Δαμοξένου τὴν κεφαλὴν· ὁ δὲ ἀνασχεῖν τὴν χεῖρα ὁ Δαμόξενος ἐκέλευσε τὸν Κρεύγαν, ἀνασχόντος δὲ παῖει τοῖς δακτύλοις ὀρθοῖς ὑπὸ τὴν πλευράν, ὑπὸ δὲ ἀκμῆς τε τῶν ὀνύχων καὶ βίας τῆς πληγῆς τὴν χεῖρα ἐς τὸ ἐντὸς καθεῖς καὶ ἐπιλαβόμενος τῶν σπλάγχχνων ἐς τὸ ἐκτὸς ἔλκων 5 ἀπέρρηξε. καὶ ὁ μὲν τὴν ψυχὴν αὐτίκα ὁ Κρεύγας ἀφίησιν, οἱ δὲ Ἀργεῖοι τὸν Δαμόξενον

chion, hugging him with his legs, and at the same time he squeezed his neck with his hands. Arrhachion dislocated his opponent's toe, but expired owing to suffocation; but he who suffocated Arrhachion was forced to give in at the same time because of the pain in his toe. The Eleans crowned and proclaimed victor the corpse of Arrhachion. I know that the Argives acted similarly in the case of Creugas, a boxer of Epidamnus. For the Argives too gave to Creugas after his death the crown in the Nemean games, because his opponent Damoxenus of Syracuse broke their mutual agreement. For evening drew near as they were boxing, and they agreed within the hearing of witnesses, that each should in turn allow the other to deal him a blow. At that time boxers did not yet wear a sharp thong on the wrist of each hand, but still boxed with the soft gloves, binding them in the hollow of the hand, so that their fingers might be left bare. These soft gloves were thin thongs of raw ox-hide plaited together after an ancient manner. On the occasion to which I refer Creugas aimed his blow at the head of Damoxenus, and the latter bade Creugas lift up his arm. On his doing so, Damoxenus with straight fingers struck his opponent under the ribs; and what with the sharpness of his nails and the force of the blow he drove his hand into the other's inside, caught his bowels, and tore them as he pulled them out. Creugas expired on the spot, and the Argives expelled

ἄτε τὰ συγκείμενα ὑπερβάντα καὶ ἀντὶ μιᾶς
κεχρημένον πολλαῖς ἐς τὸν ἀντίπαλον ταῖς
πληγαῖς ἐξελαύνουσι, τῷ Κρεύγᾳ δὲ τὴν νίκην
τεθνεῶτι ἔδωσαν καὶ ἐποιήσαντο εἰκόνα ἐν Ἀργεῖ.
καὶ ἐς ἐμὲ ἔκειτο ἐν τοῦ Ἀπόλλωνος τοῦ Λυκίου.

- XLII. Φιγαλεῦσι δὲ ἐπὶ τῆς ἀγορᾶς καὶ πολυ-
άνδριον τῶν λογάδων τῶν Ὀρεσθασίων ἐστὶ, καὶ
ὥς ἤρωσιν αὐτοῖς ἐναγίζουσιν ἀνὰ πᾶν ἔτος.
2 ποταμὸς δὲ ὁ καλούμενος Λύμαξ ἐκδίδωσι μὲν
ἐς τὴν Νέδαν παρ' αὐτὴν ῥέων Φιγαλίαν, γενέσθαι
δὲ τοῦνομά φασι τῷ ποταμῷ καθαρσίῳ τῶν
Ῥέας ἕνεκα. ὥς γὰρ δὴ τεκοῦσαν τὸν Δία
ἐκάθηραν ἐπὶ ταῖς ὠδίῃσιν αἱ Νύμφαι, τὰ καθάρ-
ματα ἐς τοῦτον ἐμβάλλουσι τὸν ποταμόν· ὠνό-
μαζον δὲ ἄρα οἱ ἀρχαῖοι αὐτὰ λύματα. μαρτυρεῖ
δὲ καὶ Ὅμηρος, ἀπολυμαίνεσθαί τε ἐπὶ λύσει
τοῦ λοιμοῦ τοὺς Ἑλληνας καὶ ἐμβάλλειν τὰ
3 λύματα εἰπὼν σφᾶς ἐς θάλασσαν. εἰσὶ δὲ αἱ πηγαὶ
τῆς Νέδας ἐν ὄρει τῷ Κεραυσίῳ· τοῦ Λυκαίου δὲ
μοῖρά ἐστι. καθότι δὲ ἐγγύτατα ἡ Νέδα Φιγα-
λέων τῆς πόλεως γίνεται, κατὰ τοῦτο οἱ Φιγαλέων
παῖδες ἀποκείρονται τῷ ποταμῷ τὰς κόμας· τὰ
δὲ πρὸς θαλάσση καὶ ἀναπλεῖται ναυσὶν οὐ
μεγάλαις ἡ Νέδα. ποταμῶν δὲ ὁπόσους ἴσμεν
Μαίανδρος μὲν σκολιῷ μάλιστα κάτεισι τῷ
ῤεύματι, ἔς τε τὸ ἄνω καμπὰς καὶ αὐθις ἐπι-
στροφὰς παρεχόμενος πλείστας· δεύτερα δὲ
ἐλιγμῶν γε ἕνεκα φέροιτο ἂν ἡ Νέδα.
4 Σταδίοις δὲ ὅσον δώδεκα ἀνωτέρω Φιγαλίας
θερμά τέ ἐστι λουτρά καὶ τούτων οὐ πόρρω
κάτεισιν ὁ Λύμαξ ἐς τὴν Νέδαν· ἥ δὲ συμβάλλ-
λουσι τὰ ῤεύματα, ἔστι τῆς Εὐρυνοῆς τὸ ἱερόν,

- ἄγιόν τε ἐκ παλαιοῦ καὶ ὑπὸ τραχύτητος τοῦ
χωρίου δυσπρόσοδον· περὶ αὐτὸ καὶ κυπάρισσοι
5 πεφύκασιν πολλάι τε καὶ ἀλλήλαις συνεχεῖς. τὴν
δὲ Εὐρυνόμην ὃ μὲν τῶν Φιγαλέων δῆμος ἐπὶ κλη-
σιν εἶναι πεπίστευκεν Ἀρτέμιδος. ὅσοι δὲ αὐτῶν
παρειλήφασιν ὑπομνήματα ἀρχαῖα, θυγατέρα
᾽Ωκεανοῦ φασιν εἶναι τὴν Εὐρυνόμην, ἥς δὴ καὶ
᾽Ομηρος ἐν ᾽Ιλιάδι ἐποιήσατο μνήμην ὥς ὁμοῦ
Θέτιδι ὑποδέξαιτο ᾽Ηφαιστον. ἡμέρᾳ δὲ τῇ
αὐτῇ κατὰ ἔτος ἕκαστον τὸ ἱερὸν ἀνοιγνύουσι
τῆς Εὐρυνόμης, τὸν δὲ ἄλλον χρόνον οὐ σφισιν
6 ἀνοιγνύναι καθέστηκε· τηνικαῦτα δὲ καὶ θυσίας
δημοσίᾳ τε καὶ ἰδιῶται θύουσιν. ἀφικέσθαι μὲν
δὴ μοι τῆς ἑορτῆς οὐκ ἐξεγένετο ἐς καιρὸν οὐδὲ
τῆς Εὐρυνόμης τὸ ἄγαλμα εἶδον· τῶν Φιγαλέων
δ' ἤκουσα ὥς χρυσαῖ τε τὸ ξόανον συνδέουσιν
άλύσεις καὶ εἰκὼν γυναικὸς τὰ ἄχρι τῶν γλουτῶν,
τὸ ἀπὸ τούτου δέ ἐστιν ἰχθύς. θυγατρὶ μὲν δὴ
᾽Ωκεανοῦ καὶ ἐν βυθῷ τῆς θαλάσσης ὁμοῦ Θέτιδι
οἰκούσῃ παρέχοιτο ἂν τι ἐς γνώρισμα αὐτῆς ὁ
ἰχθύς· Ἀρτέμιδι δὲ οὐκ ἔστιν ὅπως ἂν μετὰ γε
τοῦ εἰκότος λόγου μετείη τοιοῦτου σχήματος.
- 7 Περιέχεται δὲ ἡ Φιγαλία ὕρεσιν, ἐν ἀριστερᾷ
μὲν ὑπὸ τοῦ καλουμένου Κωτιλίου, τὰ δὲ ἐς
δεξιὰν ἕτερον προβεβλημένον ἐστὶν αὐτῆς ὄρος
τὸ Ἐλαίον. ἀπέχει δὲ τῆς πόλεως ἐς τεσσαρά-
κοντα τὸ Κωτίλιον μάλιστα σταδίου· ἐν δὲ
αὐτῷ χωρίον τέ ἐστι καλούμενον Βᾶσσαι καὶ ὁ
ναὸς τοῦ Ἀπόλλωνος τοῦ Ἐπικουρίου, λίθου καὶ
8 αὐτὸς καὶ ὁ ὄροφος. ναῶν δὲ ὅσοι Πελοποννη-
σίους εἰσὶ, μετὰ γε τὸν ἐν Τεγέᾳ προτιμῶτο
οὗτος ἂν τοῦ λίθου τε ἐς κάλλος καὶ τῆς ἀρμονίας

approach because of the roughness of the ground. Around it are many cypress trees, growing close together. Eurynome is believed by the people of Phigalia to be a surname of Artemis. Those of them, however, to whom have descended ancient traditions, declare that Eurynome was a daughter of Ocean, whom Homer mentions in the *Iliad*,¹ saying that along with Thetis she received Hephaestus. On the same day in each year they open the sanctuary of Eurynome, but at any other time it is a transgression for them to open it. On this occasion sacrifices also are offered by the state and by individuals. I did not arrive at the season of the festival, and I did not see the image of Eurynome; but the Phigalians told me that golden chains bind the wooden image, which represents a woman as far as the hips, but below this a fish. If she is a daughter of Ocean, and lives with Thetis in the depth of the sea, the fish may be regarded as a kind of emblem of her. But there could be no probable connection between such a shape and Artemis.

Phigalia is surrounded by mountains, on the left by the mountain called Cotilius, while on the right is another, Mount Elaïus, which acts as a shield to the city. The distance from the city to Mount Cotilius is about forty stades. On the mountain is a place called Bassae, and the temple of Apollo the Helper, which, including the roof, is of stone. Of the temples in the Peloponnesus, this might be placed first after the one at Tegea for the beauty of

¹ xviii. 398.

ἐνεκα. τὸ δὲ ὄνομα ἐγένετο τῷ Ἀπόλλωνι ἐπικουρήσαντι ἐπὶ νόσῳ λοιμώδει, καθότι καὶ παρὰ Ἀθηναίοις ἐπωνυμίαν ἔλαβεν Ἀλεξίκακος ἀπο-
 9 τρέψας καὶ τούτοις τὴν νόσον. ἔπαυσε δὲ ὑπὸ τὸν Πελοποννησίων καὶ Ἀθηναίων πόλεμον καὶ τοὺς Φιγαλέας καὶ οὐκ ἐν ἐτέρῳ καιρῷ· μαρτύρια δὲ αἶ τε ἐπικλήσεις ἀμφοτέραι τοῦ Ἀπόλλωνος εἰκόσ τι ὑποσημαίνουσαι καὶ Ἰκτίνος ὁ ἀρχιτέκτων τοῦ ἐν Φιγαλῖα ναοῦ γεγονώς τῇ ἡλικίᾳ κατὰ Περικλέα καὶ Ἀθηναίοις τὸν Παρθενῶνα καλούμενον κατασκευάσας. ἐδίδαξε δὲ ὁ λόγος ἤδη μοι τὸ ἄγαλμα εἶναι τοῦ Ἀπόλλωνος Μεγαλοπολιτῶν ἐν τῇ ἀγορᾷ.

- 10 Ἔστι δὲ ὕδατος ἐν τῷ ὄρει τῷ Κωτιλίῳ πηγῇ, καὶ ὅπου συνέγραψεν ἤδη τις ἀπὸ ταύτης τῷ ποταμῷ τὸ ρεῦμα τῷ Λύμακι ἄρχεσθαι, συνέγραψεν οὔτε αὐτὸς θεασάμενος οὔτε ἀνδρὸς ἀκοὴν ἰδόντος· ἀ καὶ ἀμφοτέρα παρήσαν ἐμοί· τὸ μὲν ποταμοῦ ρεῦμα ὃν ἐωρῶμεν, τῆς δὲ ἐν τῷ Κωτιλίῳ πηγῆς οὐκ ἐπὶ πολὺ ἐξικνούμενον τὸ ὕδωρ ἀλλὰ ἐντὸς ὀλίγου παντάπασιν ἀφανὲς γινόμενον. οὐ μὴν οὐδὲ ὅπου τῆς Ἀρκάδων ἐστὶν ἡ πηγὴ τῷ Λύμακι, ἐπήλθε πολυπραγμονῆσαί μοι. ἔστι δὲ ὑπὲρ τὸ ἱερὸν τοῦ Ἀπόλλωνος τοῦ Ἐπικουρίου χωρίον Κώτιλον μὲν ἐπὶ κλησιν, Ἀφροδίτη δὲ ἐστὶν ἐν Κωτίλῳ. καὶ αὐτῇ ναὸς τε ἦν οὐκ ἔχων ἔτι ὄροφον καὶ ἄγαλμα ἐπεποίητο.

XLII. Τὸ δὲ ἕτερον τῶν ὄρων τὸ Ἐλαῖον ἀπωτέρω μὲν Φιγαλίας ὅσον τε σταδίοις τριάκοντά ἐστι, Δήμητρος δὲ ἄντρον αὐτόθι ἱερὸν ἐπὶ κλησιν Μελαίνης. ὅσα μὲν δὴ οἱ ἐν Θελοπούσῃ λέγουσιν ἐς μίξιν τὴν Ποσειδῶνός τε καὶ Δήμητρος, κατὰ
 108

its stone and for its symmetry. Apollo received his name from the help he gave in time of plague, just as the Athenians gave him the name of Averter of Evil for turning the plague away from them. It was at the time of the war between the Peloponnesians and the Athenians that he also saved the Phigalians, and at no other time; the evidence is that of the two surnames of Apollo, which have practically the same meaning, and also the fact that Ictinus, the architect of the temple at Phigalia, was a contemporary of Pericles, and built for the Athenians what is called the Parthenon. My narrative has already said that the image of Apollo is in the market-place of Megalopolis.

On Mount Cotilius is a spring of water, but the author who related that this spring is the source of the stream of the river Lymax neither saw it himself nor spoke to a man who had done so. But I did both. We saw the river actually flowing, and the water of the spring on Mount Cotilius running no long way, and within a short distance disappearing altogether. It did not, however, occur to me to take pains to discover where in Arcadia the source of the Lymax is. Beyond the sanctuary of Apollo the Helper is a place named Cotilum, and in Cotilum is an Aphrodite. She also has a temple, the roof of which is now gone, and an image of the goddess.

XLII. The second mountain, Mount Elaïus, is some thirty stades away from Phigalia, and has a cave sacred to Demeter surnamed Black. The Phigalians accept the account of the people of Thelpusa about the mating of Poseidon and Demeter,

ταῦτά σφισιν οἱ Φιγαλεῖς νομίζουσι, τεχθῆναι δὲ
 ὑπὸ τῆς Δήμητρος οἱ Φιγαλεῖς φασιν οὐχ ἵππον
 ἀλλὰ τὴν Δέσποιναν ἐπονομαζομένην ὑπὸ Ἀρκά-
 2 δων· τὸ δὲ ἀπὸ τούτου λέγουσι θυμῷ τε ἅμα ἐς
 τὸν Ποσειδῶνα αὐτὴν καὶ ἐπὶ τῆς Περσεφόνης
 τῇ ἄρπαγῇ πένθει χρωμένην μέλαιναν ἐσθῆτα
 ἐνδύναι καὶ ἐς τὸ σπήλαιον τοῦτο ἐλθοῦσαν ἐπὶ
 χρόνον ἀπείναι πολύν. ὥς δὲ ἐφθείρετο μὲν
 πάντα ὅσα ἡ γῇ τρέφει, τὸ δὲ ἀνθρώπων γένος
 καὶ ἐς πλεόν ἀπώλλυτο ὑπὸ τοῦ λιμοῦ, θεῶν μὲν
 ἄλλων ἡπίστατο ἄρα οὐδεὶς ἔνθα ἀπεκέκρυπτο ἢ
 3 Δημήτηρ, τὸν δὲ Πᾶνα ἐπιέναι μὲν τὴν Ἀρκαδίαν
 καὶ ἄλλοτε αὐτὸν ἐν ἄλλῳ θηρεύειν τῶν ὀρῶν,
 ἀφικόμενον δὲ καὶ πρὸς τὸ Ἑλάιον κατοπτεῦσαι
 τὴν Δήμητρα σχήματός τε ὥς εἶχε καὶ ἐσθῆτα
 ἐνεδέδυτο ποίαν· πυθέσθαι δὲ τὸν Δία ταῦτα
 παρὰ τοῦ Πανὸς καὶ οὕτως ὑπ' αὐτοῦ πεμφθῆναι
 τὰς Μοίρας παρὰ τὴν Δήμητρα, τὴν δὲ πεισθῆναί
 τε ταῖς Μοίραις καὶ ἀποθέσθαι μὲν τὴν ὀργήν,
 ὑφείναι δὲ καὶ τῆς λύπης. σφᾶς δὲ ἀντὶ τούτων
 φασιν οἱ Φιγαλεῖς τό τε σπήλαιον νομίσαι τοῦτο
 ἱερὸν Δήμητρος καὶ ἐς αὐτὸ ἄγαλμα ἀναθεῖναι
 4 ξύλου. πεποιῆσθαι δὲ οὕτω σφίσι τὸ ἄγαλμα·
 καθέζεσθαι μὲν ἐπὶ πέτρᾳ, γυναικὶ δὲ εἰκέναι
 τᾶλλα πλὴν κεφαλῇν· κεφαλῇν δὲ καὶ κόμην
 εἶχεν ἵππου, καὶ δρακόντων τε καὶ ἄλλων θηρίων
 εἰκόνες προσεπεφύκεσαν τῇ κεφαλῇ· χιτῶνα δὲ
 ἐνεδέδυτο καὶ ἐς ἄκρους τοὺς πόδας· δελφὶς δὲ
 ἐπὶ τῆς χειρὸς ἦν αὐτῇ, περιστερὰ δὲ ἡ ὄρνις
 ἐπὶ τῇ ἐτέρᾳ. ἐφ' ὅτῳ μὲν δὴ τὸ ξόανον ἐποιή-
 σαντο οὕτως, ἀνδρὶ οὐκ ἀσυνέτῳ γνώμην ἀγαθῷ
 δὲ καὶ τὰ ἐς μνήμην δῆλὰ ἐστί· Μέλαιναν δὲ

but they assert that Demeter gave birth, not to a horse, but to the Mistress, as the Arcadians call her. Afterwards, they say, angry with Poseidon and grieved at the rape of Persephone, she put on black apparel and shut herself up in this cavern for a long time. But when all the fruits of the earth were perishing, and the human race dying yet more through famine, no god, it seemed, knew where Demeter was in hiding, until Pan, they say, visited Arcadia. Roaming from mountain to mountain as he hunted, he came at last to Mount Elaius and spied Demeter, the state she was in and the clothes she wore. So Zeus learnt this from Pan, and sent the Fates to Demeter, who listened to the Fates and laid aside her wrath, moderating her grief as well. For these reasons, the Phigalians say, they concluded that this cavern was sacred to Demeter and set up in it a wooden image. The image, they say, was made after this fashion. It was seated on a rock, like to a woman in all respects save the head. She had the head and hair of a horse, and there grew out of her head images of serpents and other beasts. Her tunic reached right to her feet; on one of her hands was a dolphin, on the other a dove. Now why they had the image made after this fashion is plain to any intelligent man who is learned in traditions.

ἐπονομάσαι φασὶν αὐτήν, ὅτι καὶ ἡ θεὸς μέλαιναν
 5 τὴν ἐσθῆτα εἶχε. τοῦτο μὲν δὴ τὸ ξόανον οὔτε
 ὅτου ποίημα ἦν οὔτε ἡ φλόξ τρόπον ὄντινα ἐπέ-
 λαβεν αὐτό, μνημονεύουσιν· ἀφανισθέντος δὲ τοῦ
 ἀρχαίου Φιγαλεῖς οὔτε ἄγαλμα ἄλλο ἀπεδίδουσαν
 τῇ θεῷ καὶ ὁπόσα ἐς ἑορτὰς καὶ θυσίας τὰ πολλὰ
 δὴ παρῶπτό σφισιν, ἐς δ' ἡ ἀκαρπία ἐπιλαμβάνει
 τὴν γῆν· καὶ ἱκετεύσασιν αὐτοῖς χρᾶ τάδε ἡ
 Πυθία·

6 Ἄρκάδες Ἀζᾶνες βαλανηφάγοι, οἱ Φιγάλειαν
 νάσσασθ', ἵππολεχοῦς Δηοῦς κρυπτήριον
 ἄντρον,
 ἤκετε πευσόμενοι λιμοῦ λύσιν ἀλγινόεντος,
 μῦνοι δις νομάδες, μῦνοι πάλιν ἀγριοδαῖται.
 Δηὼ μὲν σε ἔπαυσε νομῆς, Δηὼ δε νομῆας
 ἐκ δησισταχύων¹ καὶ ἀναστοφάγων πάλι
 θῆκε,
 νοσφισθεῖσα γέρα προτέρων τιμὰς τε παλαιάς.
 καὶ σ' ἀλληλοφάγον θήσει τάχα καὶ τεκνοδαί-
 την,
 εἰ μὴ πανδήμοις λοιβαῖς χόλον ἰλάσσεσθε
 σήραγγός τε μυχὸν θείαις κοσμήσετε τιμαῖς.

7 ὥς δὲ οἱ Φιγαλεῖς ἀνακομισθέν τὸ μάντευμα
 ἤκουσαν, τά τε ἄλλα ἐς πλεόν τιμῆς ἢ τὰ πρό-
 τερα τὴν Δήμητρα ἤγον καὶ Ὀνάταν τὸν Μίκωνος

¹ The MSS. have νομῶν ἔλκεσιν σταχύων. Herwerden's emendation in the text makes good sense, but δησισταχύς is not in the new Liddell and Scott. Later ναστοφάγων is given by Frazer, and either that or ἀναστοφάγους must be read for the ἀναστοφάγων of (apparently) most MSS. "After being binders of corn and non-eaters of cakes" would make non-sense.

They say that they named her Black because the goddess had black apparel. They cannot relate either who made this wooden image or how it caught fire. But the old image was destroyed, and the Phigalians gave the goddess no fresh image, while they neglected for the most part her festivals and sacrifices, until the barrenness fell on the land. Then they went as suppliants to the Pythian priestess and received this response :—

Azanian Arcadians, acorn-eaters, who dwell
 In Phigaleia, the cave that hid Deo, who bare
 a horse,
 You have come to learn a cure for grievous famine,
 Who alone have twice been nomads, alone have
 twice lived on wild fruits.
 It was Deo who made you cease from pasturing,
 Deo who made you pasture again
 After being binders of corn and eaters ¹ of cakes,
 Because she was deprived of privileges and ancient
 honours given by men of former times.
 And soon will she make you eat each other and
 feed on your children,
 Unless you appease her anger with libations offered
 by all your people,
 And adorn with divine honours the nook of the
 cave.

When the Phigalians heard the oracle that was brought back, they held Demeter in greater honour than before, and particularly they persuaded Onatas of Aegina, son

¹ With the reading *ἀναστροφάγους*, "made you pasture again, and to be non-eaters of cakes, after being binders of corn."

- Αἰγινίτην πείθουσιν ἐφ' ὅσῳ δὴ μισθῷ ποιησαί
σφισιν ἄγαλμα Δήμητρος· τοῦ δὲ Ὀνάτα τούτου
Περγαμνηοῖς ἐστὶν Ἀπόλλων χαλκοῦς, θαῦμα ἐν
τοῖς μάλιστα μεγέθους τε ἔνεκα καὶ ἐπὶ τῇ τέχνῃ.
τότε δὴ ὁ ἀνὴρ οὗτος ἀνευρὼν γραφὴν ἢ μίμημα
τοῦ ἀρχαίου ξοάνου—τὰ πλείω δέ, ὥς λέγεται, καὶ
κατὰ ὀνειράτων ὄψιν—ἐποίησε χαλκοῦν Φιγα-
λεῦσιν ἄγαλμα, γενεαῖς μάλιστα δυσὶν¹ ὕστερον
τῆς ἐπὶ τὴν Ἑλλάδα ἐπιστρατείας τοῦ Μήδου.
8 μαρτυρεῖ δέ μοι τῷ λόγῳ· κατὰ γὰρ τὴν Ξέρξου
διάβασιν ἐς τὴν Εὐρώπην Συρακουσῶν τε
ἐτυράννει καὶ Σικελίας τῆς ἄλλης Γέλων ὁ
Δεινομένους· ἐπεὶ δὲ ἐτελεύτησε Γέλων, ἐς
Ἰέρωνα ἀδελφὸν Γέλωνος περιήλθεν ἡ ἀρχή·
Ἰέρωνος δὲ ἀποθανόντος πρότερον πρὶν ἢ τῷ
Ὀλυμπίῳ Διὶ ἀναθεῖναι τὰ ἀναθήματα ἃ εὕξατο
ἐπὶ τῶν ἵππων ταῖς νίκαις, οὕτω Δεινομένης ὁ
9 Ἰέρωνος ἀπέδωκεν ὑπὲρ τοῦ πατρὸς. Ὀνάτα καὶ
ταῦτα ποιήματα, καὶ ἐπιγράμματα ἐν Ὀλυμπίᾳ,
τὸ μὲν ὑπὲρ τοῦ ἀναθήματός ἐστιν αὐτῶν,

σὸν ποτε νικήσας, Ζεῦ Ὀλύμπιε, σεμνὸν
ἀγῶνα

τεθρίππῳ μὲν ἄπαξ, μονοκελήτῃ δὲ δίς,
δῶρα Ἰέρων τάδε σοι ἐχαρίσσατο· παῖς δ'
ἀνέθηκε

Δεινομένης πατρὸς μνῆμα Συρακοσίου·

- 10 τὸ δὲ ἕτερον λέγει τῶν ἐπιγραμμάτων·

υἱὸς μὲν με Μίκωνος Ὀνάτας ἐξετέλεσεν,
νάσῳ ἐν Αἰγίνᾳ δώματα ναιετάων.

¹ δυσὶν is not in the MSS. Added by O. Müller.

of Micon, to make them an image of Demeter at a price. The Pergamenes have a bronze Apollo made by this Onatas, a most wonderful marvel both for its size and workmanship. This man then, about two generations after the Persian invasion of Greece, made the Phigalians an image of bronze, guided partly by a picture or copy of the ancient wooden image which he discovered, but mostly (so goes the story) by a vision that he saw in dreams. As to the date, I have the following evidence to produce. At the time when Xerxes crossed over into Europe, Gelon the son of Deinomenes was despot of Syracuse and of the rest of Sicily besides. When Gelon died, the kingdom devolved on his brother Hieron. Hieron died before he could dedicate to Olympian Zeus the offerings he had vowed for his victories in the chariot-race, and so Deinomenes his son paid the debt for his father. These too are works of Onatas, and there are two inscriptions at Olympia. The one over the offering is this:—

Having won victories in thy grand games,
 Olympian Zeus,
 Once with the four-horse chariot, twice with the
 race-horse,
 Hieron bestowed on thee these gifts: his son
 dedicated them,
 Deinomenes, as a memorial to his Syracusan
 father.

The other inscription is:—

Onatas, son of Micon, fashioned me,
 Who had his home in the island of Aegina.

- ἡ δὲ ἡλικία τοῦ Ὀνάτα κατὰ τὸν Ἀθηναῖον
 Ἦγιαν καὶ Ἀγελάδαν συμβαίνει τὸν Ἀργεῖον.
- 11 Ταύτης μάλιστα ἐγὼ τῆς Δήμητρος ἕνεκα ἐς
 Φιγαλίαν ἀφικόμην. καὶ ἔθυσα τῇ θεῷ, καθὰ
 καὶ οἱ ἐπιχώριοι νομίζουσιν, οὐδέν· τὰ δὲ ἀπὸ
 τῶν δένδρων τῶν ἡμέρων τά τε ἄλλα καὶ ὑμπέλου
 καρπὸν καὶ μελισσῶν τε κηρία καὶ ἐρίων τὰ μὴ ἐς
 ἐργασίαν πω ἤκοντα ἀλλὰ ἔτι ἀνάπλεα τοῦ
 οἰσύνου, ἃ τιθέασιν ἐπὶ τὸν βωμὸν τὸν¹ ὠκοδο-
 μημένου πρὸ τοῦ σπηλαίου, θέντες δὲ καταχέουσιν
 αὐτῶν ἔλαιον, ταῦτα ἰδιώταις τε ἀνδράσι καὶ
 ἀνὰ πᾶν ἔτος Φιγαλέων τῷ κοινῷ καθέστηκεν ἐς
- 12 τὴν θυσίαν. ἰέρεια δὲ σφισίν ἐστιν ἡ δρῶσα,
 σὺν δὲ αὐτῇ καὶ τῶν ἱεροθυτῶν καλουμένων ὁ
 νεώτατος· οἱ δὲ εἰσι τῶν ἀστῶν τρεῖς ἀριθμόν·
 ἔστι δὲ δρυῶν τε ἄλσος περὶ τὸ σπήλαιον καὶ
 ὕδωρ ψυχρὸν ἄνεισιν ἐκ τῆς γῆς. τὸ δὲ ἄγαλμα
 τὸ ὑπὸ τοῦ Ὀνάτα ποιηθὲν οὔτε ἦν κατ' ἐμὲ οὔτε
 εἰ ἐγένετο ἀρχὴν Φιγαλεῦσιν ἠπίσταντο οἱ
- 13 πολλοί· τῶν δὲ ἐντυχόντων ἡμῖν ἔλεγεν ὁ πρεσ-
 βύτατος γεναῖς πρότερον τρισὶν ἢ κατ' αὐτὸν
 ἐμπεσεῖν ἐς τὸ ἄγαλμα ἐκ τοῦ ὀρόφου πέτρας,
 ὑπὸ τούτων δὲ καταγῆναι καὶ ἐς ἅπαν ἔφασκεν
 αὐτὸ ἀφανισθῆναι· καὶ ἔν γε τῷ ὀρόφῳ δῆλα καὶ
 ἡμῖν ἔτι ἦν, καθὰ ἀπερρώγεσαν αἱ πέτραι.

XLIII. Ἀπαιτεῖ δὲ ἡμᾶς τὸ μετὰ τοῦτο ὁ
 λόγος τό τε Παλλάντιον, εἰ δὴ τι αὐτόθι ἐστὶν
 ἐς μνήμην, καὶ καθ' ἣντινα βασιλεὺς αἰτίαν
 Ἀντωνίνος ὁ πρότερος πόλιν τε ἀντὶ κώμης
 ἐποίησε Παλλάντιον καὶ σφισιν ἐλευθερίαν καὶ
 ᾧ ἀτέλειαν ἔδωκεν εἶναι φόρων. φασὶ δὴ γενέσθαι

¹ τὸν is not in the MSS. Added by Dindorf.

Onatas was contemporary with Hegias of Athens and Ageladas of Argos.

It was mainly to see this Demeter that I came to Phigalia. I offered no burnt sacrifice to the goddess, that being a custom of the natives. But the rule for sacrifice by private persons, and at the annual sacrifice by the community of Phigalia, is to offer grapes and other cultivated fruits, with honeycombs and raw wool still full of its grease. These they place on the altar built before the cave, afterwards pouring oil over them. They have a priestess who performs the rites, and with her is the youngest of their "sacrificers," as they are called, who are citizens, three in number. There is a grove of oaks around the cave, and a cold spring rises from the earth. The image made by Onatas no longer existed in my time, and most of the Phigalians were ignorant that it had ever existed at all. The oldest, however, of the inhabitants I met said that three generations before his time some stones had fallen on the image out of the roof; these crushed the image, destroying it utterly. Indeed, in the roof I could still discern plainly where the stones had broken away.

XLIII. My story next requires me to describe whatever is notable at Pallantium, and the reason why the emperor Antoninus the first turned it from a village to a city, giving its inhabitants liberty and freedom from taxation. Well, the story

καὶ γνώμην καὶ τὰ ἐς πόλεμον ἄριστον τῶν Ἀρκάδων ἄνδρα¹ ὄνομα Εὐάνδρον, παῖδα δὲ αὐτὸν νύμφης τε εἶναι, θυγατρὸς τοῦ Λάδωνος, καὶ Ἑρμοῦ. σταλέντα δὲ ἐς ἀποικίαν καὶ ἄγοντα Ἀρκάδων τῶν ἐκ Παλλαντίου στρατιάν, παρὰ τῷ ποταμῷ πόλιν τῷ Θύβριδι οἰκίσαι· καὶ Ῥωμαίων μέρος τῆς καθ' ἡμᾶς πόλεως, ὃ ᾠκεῖτο ὑπὸ τοῦ Εὐάνδρου καὶ Ἀρκάδων τῶν συνακολουθησάντων, ὄνομα ἔσχε Παλλάντιον κατὰ μνήμην τῆς ἐν Ἀρκαδία· χρόνῳ δὲ ὕστερον μετέπεσε τὸ ὄνομα ἐν ἀναιρέσει γραμμάτων τοῦ τε λ καὶ τοῦ ν. τούτων μὲν τῶν λελεγμένων ἔνεκα Παλλαν-
 3 τιεῦσιν ἐκ βασιλέως ἐγένοντο δωρεαί· ὁ δὲ Ἀντωνῖνος, ὅτῳ καὶ ἐς Παλλαντιεῖς ἐστὶν εὐεργετήματα, πόλεμον μὲν Ῥωμαίοις ἐθελοντῆς ἐπηγάγετο οὐδένα, πολέμου δὲ ἄρξαντας Μαύρους, Λιβύων τῶν αὐτονόμων τὴν μεγίστην μοῖραν, νομάδας τε ὄντας καὶ τοσῶδε ἔτι δυσμαχωτέρους τοῦ Σκυθικοῦ γένους ὅσῳ μὴ ἐπὶ ἀμαξῶν, ἐπὶ ἵππων δὲ αὐτοὶ τε καὶ αἱ γυναῖκες ἠλῶντο, τούτους μὲν ἐξ ἀπάσης ἐλαύνων τῆς χώρας ἐς τὰ ἔσχατα ἠνάγκασεν ἀναφυγεῖν Λιβύης, ἐπὶ τε Ἄτλαντα τὸ ὄρος καὶ ἐς τοὺς πρὸς τῷ Ἄτλαντι
 4 ἀνθρώπους· ἀπετέμετο δὲ καὶ τῶν ἐν Βριττανία Βριγάντων τὴν πολλήν, ὅτι ἐπεσβαίνειν καὶ οὗτοι σὺν ὀπλοῖς ἠρξαν ἐς τὴν Γενουνίαν μοῖραν, ὑπηκόους Ῥωμαίων. Λυκίων δὲ καὶ Καρῶν τὰς πόλεις Κῶν τε καὶ Ῥόδον ἀνέτρεψε μὲν βίαιος ἐς αὐτὰς κατασκήψας σεισμός· βασιλεὺς δὲ Ἀντωνῖνος καὶ ταύτας ἀνεσώσατο δαπανημάτων τε ὑπερβολῇ καὶ ἐς τὸν ἀνοικισμὸν προθυμίᾳ.

¹ ἄνδρα is not in the MSS. Added by Frazer.

is that the wisest man and the best soldier among the Arcadians was one Evander, whose mother was a nymph, a daughter of the Ladon, while his father was Hermes. Sent out to establish a colony at the head of a company of Arcadians from Pallantium, he founded a city on the banks of the river Tiber. That part of modern Rome, which once was the home of Evander and the Arcadians who accompanied him, got the name of Pallantium in memory of the city in Arcadia. Afterwards the name was changed by omitting the letters L and N.¹ These are the reasons why the emperor bestowed boons upon Pallantium. Antoninus, the benefactor of Pallantium, never willingly involved the Romans in war; but when the Moors (who form the greatest part of the independent Libyans, being nomads, and more formidable enemies than even the Scythians in that they wandered, not on wagons, but on horseback with their womenfolk), when these, I say, began an unprovoked war, he drove them from all their country, forcing them to flee to the extreme parts of Libya, right up to Mount Atlas and to the people living on it. He also took away from the Brigantes in Britain the greater part of their territory, because they too had begun an unprovoked war on the province of Genunia, a Roman dependency. The cities of Lycia and of Caria, along with Cos and Rhodes, were overthrown by a violent earthquake that smote them. These cities also were restored by the emperor Antoninus, who was keenly anxious to rebuild them, and devoted vast sums to this task.

¹ That is, *Pallantium* became *Palatium*.

χρημάτων δὲ ἐπιδόσεις ὁπόσας καὶ Ἑλλησι καὶ
 τοῦ βαρβαρικοῦ τοῖς δεηθεῖσι, καὶ ἔργων κατα-
 σκευὰς ἔν τε τῇ Ἑλλάδι καὶ περὶ Ἰωνίαν καὶ
 περὶ Καρχηδόνα τε καὶ ἐν γῇ τῇ Σύρων, τάδε μὲν
 5 ἄλλοι ἔγραψαν ἐς τὸ ἀκριβέστατον· ὁ δὲ βασι-
 λεὺς ὑπελίπετο οὗτος καὶ ἄλλο τοιόνδε ἐς μνήμην.
 ὅσοις τῶν ὑπηκόων πολίταις ὑπῆρχεν εἶναι
 Ῥωμαίων, οἱ δὲ παῖδες ἐτέλουν σφίσιν ἐς τὸ
 Ἑλληνικόν, τούτοις ἐλείπετο ἢ κατανεῖμαι τὰ
 χρήματα ἐς οὐ προσήκοντας ἢ ἐπαυξῆσαι τὸν
 βασιλέως πλοῦτον κατὰ νόμον δὴ τινα· Ἀντων-
 νῖνος δὲ ἐφῆκε καὶ τούτοις διδόναι σφᾶς παισὶ
 τὸν κλῆρον,¹ προτιμήσας φανῆναι φιλόανθρωπος
 ἢ ὠφέλιμον ἐς χρήματα φυλάξαι νόμον. τοῦτον
 Εὐσεβῆ τὸν βασιλέα ἐκάλεσαν οἱ Ῥωμαῖοι, διότι
 τῇ ἐς τὸ θεῖον τιμῇ μάλιστα ἐφαίνετο χρώμενος·
 6 δόξῃ δὲ ἐμῇ καὶ τὸ ὄνομα τὸ Κύρου φέροιτο ἂν
 τοῦ πρεσβυτέρου, πατὴρ ἀνθρώπων καλούμενος.
 ἀπέλιπε δὲ καὶ ἐπὶ τῇ βασιλείᾳ παῖδα ὁμώνυμον·
 ὁ δὲ Ἀντωννῖνος οὗτος ὁ δεύτερος καὶ τοὺς τε Γερ-
 μανοὺς, μαχιμωτάτους καὶ πλείστους τῶν ἐν τῇ
 Εὐρώπῃ βαρβάρων, καὶ ἔθνος τὸ Σαυροματῶν
 πολέμου καὶ ἀδικίας ἄρξαντας, τιμωρούμενος
 ἐπεξῆλθε.

XLIV. Τὰ δὲ ἐπίλοιπα ἡμῖν τοῦ Ἀρκαδικοῦ
 λόγου ἔστιν ἐκ Μεγάλης πόλεως ἐς Παλλάντιον
 ὁδὸς καὶ ἐς Τεγέαν, ἀγούσα αὕτη μέχρι τοῦ
 καλουμένου Χώματος. κατὰ ταύτην τὴν ὁδὸν
 Λαδόκειά σφισιν ὠνόμασται τὰ πρὸ τοῦ ἄστεως
 ἀπὸ Λαδόκου τοῦ Ἐχέμου, καὶ μετὰ ταῦτα
 Αἰμονιαὶ πόλεις ἦσαν τὸ ἀρχαῖον· οἰκιστὴς δὲ

¹ Here the MSS. have *δ* or *δς*.

As to his gifts of money to Greeks, and to such non-Greeks as needed it, and his buildings in Greece, Ionia, Carthage and Syria, others have written of them most exactly. But there is also another memorial of himself left by this emperor. There was a certain law whereby provincials who were themselves of Roman citizenship, while their children were considered of Greek nationality, were forced either to leave their property to strangers or let it increase the wealth of the emperor. Antoninus permitted all such to give to the children their heritage, choosing rather to show himself benevolent than to retain a law that swelled his riches. This emperor the Romans called Pius, because he showed himself to be a most religious man. In my opinion he might also be justly called by the same title as the elder Cyrus, who was styled Father of Men. He left to succeed him a son of the same name. This Antoninus the second brought retribution both on the Germans, the most numerous and warlike barbarians in Europe, and also on the Sarmatian nation, both of whom had been guilty of beginning a war of aggression.

XLIV. To complete my account of Arcadia I have only to describe the road from Megalopolis to Pallantium and Tegea, which also takes us as far as what is called the Dyke. On this road is a suburb named Ladoceia after Ladocus, the son of Echemus, and after it is the site of what was in old times the city of Haemoniae. Its founder was Haemon the

- Αἴμων ἐγένετο αὐταῖς ὁ Λυκάωνος, διαμεμένηκε
 δὲ καὶ ἐς τὸδε Λίμονιās τὸ χωρίον τοῦτο ὀνομά-
 2 ζεσθαι. μετὰ δὲ Αἴμονιās ἐν δεξιᾷ τῆς ὁδοῦ
 πόλεώς ἐστιν Ὀρεσθασίου καὶ ἄλλα ὑπολειπό-
 μενα ἐς μνήμην καὶ Ἀρτέμιδος ἱεροῦ κίονες ἔτι·
 ἐπὶ κλησις δὲ Ἰέρεια τῇ Ἀρτέμιδί ἐστι. τὴν δὲ
 εὐθεῖαν ἰόντι ἐξ Αἴμονιῶν Ἀφροδίσιόν τέ ἐστιν
 ὀνομαζόμενον καὶ μετ' αὐτὸ ἄλλο χωρίον τὸ
 Ἀθήναιον· τούτου δὲ ἐν ἀριστερᾷ ναὸς ἐστιν
 3 Ἀθηνᾶς καὶ ἄγαλμα ἐν αὐτῷ λίθου. τοῦ Ἀθη-
 ναίου δὲ μάλιστα εἴκοσιν ἀπωτέρω σταδίους
 ἐρείπια Ἀσέας ἐστὶ, καὶ ὁ λόφος ἀκρόπολις τότε
 οὔσα τείχους σημεῖα ἔχει καὶ ἐς τὸδε. σταδίους
 δὲ ὅσον πέντε ἀπὸ Ἀσέας τοῦ Ἀλφειοῦ μὲν
 ὀλίγον ἀπὸ τῆς ὁδοῦ, τοῦ δὲ Εὐρώτα παρ' αὐτὴν
 ἐστιν ἡ πηγὴ τὴν ὁδὸν· πρὸς τε τοῦ Ἀλφειοῦ τῇ
 πηγῇ ναὸς τε Μητρὸς θεῶν ἐστιν οὐκ ἔχων
 4 ὄροφον καὶ λέοντες λίθου δύο πεποιημένοι. τοῦ
 δὲ Εὐρώτα τὸ ὕδωρ ἀνακεράννυται τε πρὸς τὸν
 Ἀλφειὸν καὶ ὅσον ἐπὶ εἴκοσι σταδίους κοινῷ
 προΐασι τῷ ῥεύματι· κατελθόντες δὲ ἐς χάσμα ὃ
 μὲν αὐτῶν ἀνεισιν αὐθις ἐν τῇ γῇ τῇ Λακεδαι-
 μονίῳν ὁ Εὐρώτας, ὁ δὲ Ἀλφειὸς ἐν Πηγαῖς τῆς
 Μεγαλοπολίτιδος. ἔστι δὲ ἀνοδος ἐξ Ἀσέας ἐς
 τὸ ὄρος τὸ Βόρειον καλούμενον, καὶ ἐπὶ τῇ ἄκρᾳ
 τοῦ ὄρους σημεῖά ἐστιν ἱεροῦ· ποιῆσαι δὲ τὸ
 ἱερὸν Ἀθηνᾶ τε Σωτείρα καὶ Ποσειδῶνι Ὀδυσσεὰ
 ἐλέγετο ἀνακομισθέντα ἐξ Ἰλίου.
 5 Τὸ δὲ ὀνομαζόμενον Χῶμα ὄροι Μεγαλοπο-
 λίταις τῆς γῆς πρὸς Τεγεάτας καὶ Παλλαντιεῖς
 εἰσι· καὶ τὸ Παλλαντικὸν πεδίων ἐστὶν ἐκτρα-
 πείσιν ἐς ἀριστερὰν ἀπὸ τοῦ Χώματος. ἐν δὲ

son of Lycaon, and the name of the place has remained Haemoniae to this day. After Haemoniae on the right of the road are some noteworthy remains of the city of Oresthasium, especially the pillars of a sanctuary of Artemis, which still are there. The surname of Artemis is Priestess. On the straight road from Haemoniac is a place called Aphrodisium, and after it another, called Athenaeum. On the left of it is a temple of Athena with a stone image in it. About twenty stades away from Athenaeum are ruins of Asea, and the hill that once was the citadel has traces of fortifications to this day. Some five stades from Asea are the sources of the Alpheiis and of the Eurotas, the former a little distance from the road, the latter just by the road itself. Near the source of the Alpheiis is a temple of the Mother of the Gods without a roof, and two lions made of stone. The waters of the Eurotas mingle with the Alpheiis, and the united streams flow on for some twenty stades. Then they fall into a chasm, and the Eurotas comes again to the surface in the Lacedaemonian territory, the Alpheiis at Pegae (*Sources*) in the land of Megalopolis. From Asea is an ascent up Mount Boreius, and on the top of the mountain are traces of a sanctuary. It is said that the sanctuary was built in honour of Athena Saviour and Poseidon by Odysseus after his return from Troy.

What is called the Dyke is the boundary between Megalopolis on the one hand and Tegea and Pallantium on the other. The plain of Pallantium you reach by turning aside to the left from the

- Παλλαντίῳ ναός τε καὶ ἀγάλματα λίθου Παλλαντος, τὸ δὲ ἑτερόν ἐστιν Εὐάνδρου· καὶ Κόρης τε τῆς Δήμητρος ἱερὸν καὶ οὐ πολὺ ὑπωτέρω Πολυβίου σφίσιν ἀνδριάς ἐστι. τῷ λόφῳ δὲ τῷ ὑπὲρ τῆς πόλεως ὅσα ἀκροπόλει τὸ ἀρχαῖον ἐχρῶντο· λείπεται δὲ καὶ ἐς ἡμᾶς ἔτι ἐπὶ κορυφῇ
 6 τοῦ λόφου θεῶν ἱερὸν. ἐπὶ κλησις μὲν δὴ ἐστὶν αὐτοῖς Καθαροί, περὶ μεγίστων δὲ αὐτόθι καθεστήκασιν οἱ ὄρκοι· καὶ ὀνόματα μὲν τῶν θεῶν οὐκ ἴσασιν ἢ καὶ εἰδότες οὐ θέλουσιν ἐξαγορεύειν, Καθαροὺς δὲ ἐπὶ τοιῷδε ἂν τις κληθῆναι τεκμαίροιτο, ὅτι αὐτοῖς οὐ κατὰ ταῦτά ὁ Πάλλας ἔθυσε καθὰ καὶ ὁ πατήρ οἱ τῷ Λυκαίῳ Δί.
- 7 Τοῦ δὲ καλουμένου Χώματος ἐν δεξιᾷ πεδίον ἐστὶ τὸ Μανθουρικόν· ἐστὶ δὲ ἐν ὄροις ἤδη Τεγεατῶν τὸ πεδίον, ὃν σταδίων πού πευτήκοντα μάλιστα ἄχρι Τεγέας. ἐστὶ δὲ ὄρος οὐ μέγα ἐν δεξιᾷ τῆς ὁδοῦ καλούμενον Κρήσιον· ἐν δὲ αὐτῷ τὸ ἱερὸν τοῦ Ἀφνειοῦ πεποιήται. Ἀερόπη γὰρ Κηφέως τοῦ Ἀλέου συνεγένετο Ἄρης, καθὰ οἱ Τεγεᾶται λέγουσι· καὶ ἡ μὲν ἀφίησιν ἐν ταῖς
 8 ὠδίσι τὴν ψυχὴν, ὁ δὲ παῖς καὶ τεθυνηκυίας εἶχετο ἔτι τῆς μητρὸς καὶ ἐκ τῶν μαστῶν εἴλκεν αὐτῆς γάλα πολὺ καὶ ἄφθονον, καὶ—ἦν γὰρ τοῦ Ἄρεως γνῶμη τὰ γινόμενα—τούτων ἕνεκα Ἀφνειὸν τὸν θεὸν ὀνομάζουσι· τῷ δὲ παιδίῳ ὄνομα τεθῆναι φασιν Ἀέροπον. ἐστὶ δὲ κατὰ τὴν ἐς Τεγέα ὁδὸν Λευκῶνιος καλουμένη κρήνη· θυγατέρα δὲ Ἀφείδαντος λέγουσιν εἶναι τὴν Λευκῶνην, καὶ οὐ πόρρω τοῦ Τεγεατῶν οἱ ἄστεως μνημά ἐστιν.

XLV. Τεγεᾶται δὲ ἐπὶ μὲν Τεγεάτου τοῦ Λυ-

Dyke. In Pallantium is a temple with two stone images, one of Pallas, the other of Evander. There is also a sanctuary of the Maid, the daughter of Demeter, and not far away is a statue of Polybius. The hill above the city was of old used as a citadel. On the crest of the hill there still remains a sanctuary of certain gods. Their surname is the **Pure**, and here it is customary to take the most solemn oaths. The names of the gods either they do not know, or knowing will not divulge; but it might be inferred that they were called Pure because Pallas did not sacrifice to them after the same fashion as his father sacrificed to Lycaean Zeus.

On the right of the so-called Dyke lies the Manthuric plain. The plain is on the borders of Tegea, stretching just about fifty stades to that city. On the right of the road is a small mountain called Mount Cresius, on which stands the sanctuary of Aphneius. For Ares, the Tegeans say, mated with Aërope, daughter of Cepheus, the son of Aleus. She died in giving birth to a child, who clung to his mother even when she was dead, and sucked great abundance of milk from her breasts. Now this took place by the will of Ares, and because of it they name the god Aphneius (*Abundant*); but the name given to the child was, it is said, Aëropus. There is on the way to Tegea a fountain called Leuconian. They say that Apheidas was the father of Leucone, and not far from Tegea is her tomb.

XLV. The Tegeans say that in the time of

- κάονος τῇ χώρᾳ φασὶν ἀπ' αὐτοῦ γενέσθαι μόνῃ
τὸ ὄνομα, τοῖς δὲ ἀνθρώποις κατὰ δήμους εἶναι
τὰς οἰκῆσεις, Γαρεάτας καὶ Φυλακεῖς καὶ Κα-
ρυάτας τε καὶ Κορυθεῖς, ἔτι δὲ Πωταχίδας καὶ
Οἰάτας Μανθυρεῖς τε καὶ Ἐχενήθεις· ἐπὶ δὲ
'Αφείδαντος βασιλεύοντος καὶ ἑνατός σφισι δῆμος
προσεγένετο Ἄφειδαντες· τῆς δὲ ἐφ' ἡμῶν πόλεως
2 οἰκιστῆς ἐγένετο Ἄλεος. Τεγεάταις δὲ παρέξ
ἢ τὰ Ἀρκάδων κοινά, ἐν οἷς ἔστι μὲν ὁ πρὸς
'Ιλῖω πόλεμος, ἔστι δὲ τὰ Μηδικά τε καὶ ἐν
Διπαιεῦσιν ὁ πρὸς Λακεδαιμονίους ἀγών, παρέξ
οὖν τῶν καταλελεγμένων ἰδίᾳ Τεγεάταις ἐστὶν
αὐτοῖς τοσάδε ἑς δόξαν. τὸν γὰρ ἐν Καλυδῶνι
ἦν Ἀγκαῖος ὑπέμεινεν ὁ Λυκούργου τρωθεῖς, καὶ
'Αταλάντῃ τοξεύει τὸν ἦν καὶ ἔτυχε πρώτη τοῦ
θηρίου· τούτων ἕνεκα αὐτῇ ἢ κεφαλὴ τε τοῦ
3 ὑὸς καὶ τὸ δέρμα ἀριστεῖα ἐδόθη. Ἡρακλειδῶν
δὲ ἑς Πελοπόννησον κατιόντων Ἐχεμος ὁ Ἀερό-
που Τεγεάτης ἐμονομάχησεν ἰδίᾳ πρὸς Ἕλλου,
καὶ ἐκράτησε τοῦ Ἕλλου τῇ μάχῃ. Λακεδαι-
μονίους τε οἱ Τεγεᾶται πρῶτοι Ἀρκάδων σφίσιν
ἐπιστρατεύσαντας ἐνίκησαν καὶ αἰχμαλώτους
αἰροῦσιν αὐτῶν τοὺς πολλούς.
- 4 Τεγεάταις δὲ Ἀθηναῖς τῆς Ἀλέας τὸ ἱερὸν τὸ
ἀρχαῖον ἐποίησεν Ἄλεος· χρόνῳ δὲ ὕστερον
κατεσκευάσαντο οἱ Τεγεᾶται τῇ θεῷ ναὸν μέγαν
τε καὶ θέας ἄξιον. ἐκεῖνο μὲν δὴ πῦρ ἠφάνισεν
ἐπινεμηθὲν ἐξαίφνης, Διοφάντου παρ' Ἀθηναίους
ἄρχοντος, δευτέρῳ δὲ ἔτει τῆς ἑκτῆς καὶ ἐνενη-
κοστῆς Ὀλυμπιάδος, ἦν Εὐπόλεμος Ἡλείος ἐνίκα
5 στάδιον. ὁ δὲ ναὸς ὁ ἐφ' ἡμῶν πολὺν δὴ τι τῶν
ναῶν, ὅσοι Πελοποννησίους εἰσὶν, ἑς κατασκευὴν

Tegeates, son of Lycaon, only the district got its name from him, and that the inhabitants dwelt in parishes, Gareatae, Phylacenses, Caryatae, Corythenses, Potachidae, Oeatae, Manthyrenses, Echeuethenses. But in the reign of Apheidas a ninth parish was added to them, namely Apheidantes. Of the modern city Aletis was founder. Besides the exploits shared by the Tegeans with the Arcadians, which include the Trojan war, the Persian wars and the battle at Dipaea with the Lacedaemonians, the Tegeans have, besides the deeds already mentioned, the following claims of their own to fame. Ancaeus, the son of Lycurgus, though wounded, stood up to the Calydonian boar, which Atalanta shot at, being the first to hit the beast. For this feat she received, as a prize for valour, the head and hide of the boar. When the Heracleidae returned to the Peloponnesus, Echemus, son of Aëropus, a Tegean, fought a duel with Hyllus, and overcame him in the fight. The Tegeans again were the first Arcadians to overcome Lacedaemonians; when invaded they defeated their enemies and took most of them prisoners.

The ancient sanctuary of Athena Alea was made for the Tegeans by Aletis. Later on the Tegeans set up for the goddess a large temple, worth seeing. The sanctuary was utterly destroyed by a fire which suddenly broke out when Diophantus was archon at Athens, in the second year of the ninety-sixth Olympiad, at which Eupolemus of Elis won the foot-395 B race. The modern temple is far superior to all other temples in the Peloponnesus on many grounds,

προέχει τὴν ἄλλην καὶ ἐς μέγεθος. ὁ μὲν δὴ
 πρῶτός ἐστιν αὐτῷ κόσμος τῶν κίωνων Δῶριος,
 ὁ δὲ ἐπὶ τούτῳ Κορίνθιος· ἐστήκασι δὲ καὶ ἐκτὸς
 τοῦ ναοῦ κίονες ἐργασίας τῆς Ἰώνων. ἀρχι-
 τέκτονα δὲ ἐπυνθανόμην Σκόπαν αὐτοῦ γενέσθαι
 τὸν Πάριον, ὃς καὶ ἀγάλματα πολλαχοῦ τῆς
 ἀρχαίας Ἑλλάδος, τὰ δὲ καὶ περὶ Ἰωνίαν τε καὶ
 6 Καρίαν ἐποίησε. τὰ δὲ ἐν τοῖς αἵετοῖς ἐστὶν
 ἔμπροσθεν ἢ θήρα τοῦ υἱὸς τοῦ Καλυδωνίου·
 πεποιημένου δὲ κατὰ μέσον μάλιστα τοῦ υἱὸς
 τῇ μὲν ἐστὶν Ἀταλάντη καὶ Μελέαγρος καὶ
 Θησεὺς Τελαμών τε καὶ Πηλεὺς καὶ Πολυδεύκης
 καὶ Ἰύλαος, ὃς τὰ πλεῖστα Ἡρακλεῖ συνέκαμνε
 τῶν ἔργων, καὶ Θεστίου παῖδες, ἀδελφοὶ δὲ
 7 Ἀλθαίας, Πρόθους καὶ Κομήτης· κατὰ δὲ τοῦ
 υἱὸς τὰ ἕτερα Ἀγκαίου ἔχοντα ἤδη τραύματα καὶ
 ἀφέντα τὸν πέλεκυν ἀνέχων ἐστὶν Ἐποχος, παρὰ
 δὲ αὐτὸν Κάστωρ καὶ Ἀμφιάραος Ὀικλέους, ἐπὶ
 δὲ αὐτοῖς Ἰππόθους ὁ Κερκυόνος τοῦ¹ Ἀγα-
 μῆδους τοῦ Στυμφήλου. τελευταῖος δὲ ἐστὶν
 εἰργασμένος Πειρίθους. τὰ δὲ ὀπισθεν πεποιη-
 μένα ἐν τοῖς αἵετοῖς Τηλέφου πρὸς Ἀχιλλέα ἐστὶν²
 ἐν Καϊκου πεδίῳ μάχη.

XLVI. Τῆς δὲ Ἀθηνᾶς τὸ ἄγαλμα τῆς Ἀλέας
 τὸ ἀρχαῖον, σὺν δὲ αὐτῇ καὶ υἱὸς τοῦ Καλυδωνίου
 τοὺς ὀδόντας ἔλαβεν ὁ Ῥωμαίων βασιλεὺς
 Αὔγουστος, Ἀντώνιου πολέμῳ καὶ τὸ Ἀντωνίου
 νικήσας συμμαχικόν, ἐν ᾧ καὶ οἱ Ἀρκάδες πλὴν
 2 Μαντινέων ἦσαν οἱ ἄλλοι. φαίνεται δὲ οὐκ
 ἄρξας ὁ Αὔγουστος ἀναθήματα καὶ ἔδη θεῶν
 ἀπάγεσθαι παρὰ τῶν κρατηθέντων, καθεστηκότι
 δὲ ἐκ παλαιοῦ χρησάμενος. Ἰλίου τε γὰρ

especially for its size. Its first row of pillars is Doric, and the next to it Corinthian; also, outside the temple, stand pillars of the Ionic order. I discovered that its architect was Scopas the Parian, who made images in many places of ancient Greece, and some besides in Ionia and Caria. On the front gable is the hunting of the Calydonian boar. The boar stands right in the centre. On one side are Atalanta, Meleager, Theseus, Telamon, Peleus, Polydeuces, Iolaüs, the partner in most of the labours of Heracles, and also the sons of Thestius, the brothers of Althaea, Prothoüs and Cometes. On the other side of the boar is Epochus supporting Ancaetis who is now wounded and has dropped his axe; by his side is Castor, with Amphiaraüs, the son of Oicles, next to whom is Hippothous, the son of Cercyon, son of Agamedes, son of Stymphalus. The last figure is Peirithoüs. On the gable at the back is a representation of Telephus fighting Achilles on the plain of the Caicus.

XLVI. The ancient image of Athena Alea, and with it the tusks of the Calydonian boar, were carried away by the Roman emperor Augustus after his defeat of Antonius and his allies, among whom were all the Arcadians except the Mantineans. It is clear that Augustus was not the first to carry away from the vanquished votive offerings and images of gods, but was only following an old pre-

¹ τού is not in the MSS. Added by Sylburg.

² Here Spiro would add ἦ.

- αλούσης καὶ νεμομένων τὰ λάφυρα Ἑλλήνων, Σθενέλῳ τῷ Καπανέως τὸ ξόανον τοῦ Διὸς ἐδόθη τοῦ Ἑρκείου· καὶ ἔτεσιν ὕστερον πολλοῖς Δωριέων ἐς Σικελίαν ἐσοικιζομένων, Ἀντίφημος ὁ Γέλας οἰκιστὴς πόλισμα Σικανῶν Ὀμφάκην πορθήσας μετεκόμισεν ἐς Γέλαν ἄγαλμα ὑπὸ
- 3 Δαιδάλου πεποιημένον. βασιλέα τε τῶν Περσῶν Ξέρξην τὸν Δαρείου, χωρὶς ἢ ὅσα ἐξεκόμισε τοῦ Ἀθηναίων ἄστεως, τοῦτο μὲν ἐκ Βραυρωνίος καὶ ἄγαλμα ἴσμεν τῆς Βραυρωνίας λαβόντα Ἀρτέμιδος, τοῦτο δὲ αἰτίαν ἐπενεγκῶν Μιλησίοις, ἐβелоκακῆσαι σφᾶς ἐναντία Ἀθηναίων ἐν τῇ Ἑλλάδι ναυμαχήσαντας, τὸν χαλκοῦν ἔλαβεν Ἀπόλλωνα τὸν ἐν Βραγχίδαῖς· καὶ τὸν μὲν ὕστερον ἔμελλε χρόνῳ Σέλευκος καταπέμψειν Μιλησίοις, Ἀργείοις δὲ τὰ ἐκ Τίρυνθος ἔτι καὶ ἐς ἐμὲ τὸ μὲν παρὰ τῇ Ἡρᾷ ξόανον, τὸ δὲ ἐν τοῦ Ἀπόλλωνός ἐστιν ἀνακείμενον τοῦ Λυκίου.¹
- 4 Κυζικηνοὶ τε, ἀναγκάσαντες πολέμῳ Προκοννησίους γενέσθαι σφίσι συνοίκους, Μητρὸς Δινδυμῆνης ἄγαλμα ἔλαβον ἐκ Προκοννήσου· τὸ δὲ ἄγαλμά ἐστι χρυσοῦ, καὶ αὐτοῦ τὸ πρόσωπον ἀντὶ ἐλέφαντος ἵππων τῶν ποταμίων ὀδόντες εἰσὶν εἰργασμένοι. βασιλεὺς μὲν δὴ Αὐγουστος καθεστηκότα ἐκ παλαιοῦ καὶ ὑπὸ τε Ἑλλήνων νομιζόμενα καὶ βαρβάρων εἰργάσατο· Ῥωμαίοις δὲ τῆς Ἀθηνᾶς τὸ ἄγαλμα τῆς Ἀλέας ἐς τὴν ἀγορὰν τὴν ὑπὸ Αὐγούστου ποιηθεῖσαν, ἐς ταύ-
- 5 τὴν ἐστὶν ἰόντι. τοῦτο μὲν δὴ ἐνταῦθα ἀνίσταται ἐλέφαντος διὰ παντὸς πεποιημένον, τέχνη δὲ Ἐνδοίου· τοῦ δὲ υἱὸς τῶν ὀδόντων κατεᾷχθαι μὲν τὸν ἕτερόν φασιν οἱ ἐπὶ τοῖς θαύμασιν, ὁ δ' ἔτι

cedent. For when Troy was taken and the Greeks were dividing up the spoils, Sthenelus the son of Capaneus was given the wooden image of Zeus Herceius (*Of the Courtyard*); and many years later, when Dorians were migrating to Sicily, Antiphemus the founder of Gela, after the sack of Omphace, a town of the Sicanians, removed to Gela an image made by Daedalus. Xerxes, too, the son of Darius, the king of Persia, apart from the spoil he carried away from the city of Athens, took besides, as we know, from Brauron the image of Brauronian Artemis, and furthermore, accusing the Milesians of cowardice in a naval engagement against the Athenians in Greek waters, carried away from them the bronze Apollo at Branchidae. This it was to be the lot of Seleucus afterwards to restore to the Milesians, but the Argives down to the present still retain the images they took from Tiryns; one, a wooden image, is by the Hera, the other is kept in the sanctuary of Lycian Apollo. Again, the people of Cyzicus, compelling the people of Proconnesus by war to live at Cyzicus, took away from Proconnesus an image of Mother Dindymene. The image is of gold, and its face is made of hippopotamus' teeth instead of ivory. So the emperor Augustus only followed a custom in vogue among the Greeks and barbarians from of old. The image of Athena Alea at Rome is as you enter the Forum made by Augustus. Here then it has been set up, made throughout of ivory, the work of Endoeüs. Those in charge of the curiosities say that one of the boar's tusks has broken off; the remaining

¹ The MSS. have ἡλεον (Elean).

ἐξ αὐτῶν λειπόμενος ἀνέκειτο ἐν βασιλέως κήποις ἐν ἱερῷ Διονύσου, τὴν περίμετρον τοῦ μήκουσ παρεχόμενος ἐς ἡμισυ μάλιστα ὀργυιᾶς.

XLVII. Τὸ δὲ ἄγαλμα ἐν Τεγέα τὸ ἐφ' ἡμῶν ἐκομίσθη μὲν ἐκ δήμου τοῦ Μανθούρέων, Ἴππία δὲ παρὰ τοῖς Μανθουρεῦσιν εἶχεν ἐπὶ κλησιν, ὅτι τῷ ἐκείνων λόγῳ γινομένης τοῖς θεοῖς πρὸς γίγαντας μάχης ἐπήλασεν Ἐγκελάδῳ ἵππων τὸ ἄρμα· Ἀλέαν μέντοι καλεῖσθαι καὶ ταύτην ἐς τε Ἑλλήνας τοὺς ἄλλους καὶ ἐς αὐτοὺς Πελοποννησίους ἐκνενίκηκε. τῷ δὲ ἀγάλματι τῆς Ἀθηνᾶς τῇ μὲν Ἀσκληπιός, τῇ δὲ Ἑγεία παρεστῶσά ἐστι λίθου τοῦ Πεντέλῃσιου, Σκόπα δὲ 2 ἔργα Παρίου. ἀναθήματα δὲ ἐν τῷ ναῷ τὰ ἀξιολογώτατα, ἔστι μὲν τὸ δέρμα υἱὸς τοῦ Καλυδωνίου, διεσῆπτο δὲ ὑπὸ τοῦ χρόνου καὶ ἐς ἅπαν ἦν τριχῶν ἥδη ψιλόν· εἰσὶ δὲ αἱ πέδαι κρεμάμεναι, πλὴν ὅσας ἠφάνισεν αὐτῶν ἰός, ἃς γε ἔχοντες Λακεδαιμονίων οἱ αἰχμάλωτοι τὸ πεδίον Τεγεάταις ἔσκαπτον· κλίνη τε ἱερὰ τῆς Ἀθηνᾶς καὶ Αὔγης εἰκὼν γραφῇ μεμιμημένη Μαρπήσσης τε ἐπὶ κλησιν Χοίρας, γυναικὸς 3 Τεγεάτιδος, ἀνάκειται τὸ ὄπλον. ταύτης μὲν δὴ ποιησόμεθα καὶ ὕστερον μνήμην· ἱερᾶται δὲ τῇ Ἀθηνᾷ παῖς χρόνον οὐκ οἶδα ὅσον τινα, πρὶν δὲ ἡβᾷσκειν καὶ οὐ πρόσω, τὴν ἱερωσύνην. τῇ θεῷ δὲ ποιηθῆναι τὸν βωμόν ὑπὸ Μελάμποδος τοῦ Ἀμυθᾶonos λέγουσιν· εἰργασμένοι δὲ ἐπὶ τῷ βωμῷ Ῥέα μὲν καὶ Οἰνὸν νύμφη παῖδα ἔτι νήπιον Δία ἔχουσιν, ἐκατέρωθεν δὲ εἰσι τέσσαρες ἀριθμόν, Γλαύκη καὶ Νέδα καὶ Θεισόα καὶ Ἀνθρακία, τῇ δὲ Ἰδη καὶ Ἀγνώ καὶ Ἀλκινόη τε

one is kept in the gardens of the emperor, in a sanctuary of Dionysus, and is about half a fathom long.

XLVII. The present image at Tegea was brought from the parish of Manthurenses, and among them it had the surname of Hippiia (*Horse Goddess*). According to their account, when the battle of the gods and giants took place the goddess drove the chariot and horses against Enceladus. Yet this goddess too has come to receive the name of Alea among the Greeks generally and the Peloponnesians themselves. On one side of the image of Athena stands Asclepius, on the other Health, works of Scopas of Paros in Pentelic marble. Of the votive offerings in the temple these are the most notable. There is the hide of the Calydonian boar, rotted by age and by now altogether without bristles. Hanging up are the fetters, except such as have been destroyed by rust, worn by the Lacedaemonian prisoners when they dug the plain of Tegea. There have been dedicated a sacred couch of Athena, a portrait painting of Auge, and the shield of Marpessa, surnamed Choera, a woman of Tegea; of Marpessa I shall make mention later.¹ The priest of Athena is a boy; I do not know how long his priesthood lasts, but it must be before, and not after, puberty. The altar for the goddess was made, they say, by Melampus, the son of Amythaon. Represented on the altar are Rhea and the nymph Oenoë holding the baby Zeus. On either side are four figures: on one, Glaucē, Neda, Theisoa and Anthracia; on

¹ See chapter XLVIII, § 5 of this book.

καὶ Φρίξα. πεποιήται δὲ καὶ Μουσῶν καὶ Μνη-
μοσύνης ἀγάλματα.

- 4 Τοῦ ναοῦ δὲ οὐ πόρρω στάδιον χῶμα γῆς ἐστι,
καὶ ἄγουσιν ἀγῶνας ἐνταῦθα, Ἀλεαῖα ὀνομά-
ζοντες ἀπὸ τῆς Ἀθηνᾶς, τὸν δὲ Ἀλώτια, ὅτι
Λακεδαιμονίων τὸ πολὺ ἐν τῇ μάχῃ ζῶντας εἶλον.
ἐστι δὲ ἐν τοῖς πρὸς ἄρκτον τοῦ ναοῦ κρήνη, καὶ
ἐπὶ ταύτῃ βιασθῆναι τῇ κρήνῃ φασὶν Αὖγην ὑπὸ
Ἡρακλέους, οὐχ ὁμολογοῦντες Ἐκαταίῳ τὰ ἐς
αὐτήν. ἀπωτέρω δὲ τῆς κρήνης ὅσον σταδίοις
τρισὶν ἐστὶν Ἑρμοῦ ναὸς Αἰπύτου.

- 5 Τεγεάταις δὲ ἐστὶ καὶ ἄλλο ἱερὸν Ἀθηνᾶς
Πολιάτιδος· ἐκάστου δὲ ἅπαξ ἔτους ἱερεὺς ἐς
αὐτὸ ἔσεισιν τοῦτο Ἑρῦμα τὸ ἱερὸν ὀνομάζουσι,
λέγοντες ὡς Κηφεῖ τῷ Ἀλέου γένοιτο δωρεὰ παρὰ
Ἀθηνᾶς ἀνάλωτον ἐς τὸν πάντα χρόνον εἶναι
Τεγέαν, καὶ αὐτῷ φασὶν ἐς φυλακὴν τῆς πόλεως
ἀποτεμνοῦσαν τὴν θεὸν δοῦναι τριχῶν τῶν Με-
6 δούσης. ἐς δὲ τὴν Ἀρτεμιν, τὴν Ἡγεμόνην τὴν
αὐτήν, τοιάδε λέγουσιν. Ὀρχομενίων τῶν ἐν
Ἀρκαδίᾳ τυραννίδα ἔσχεν Ἀριστομηλίδας, ἐρα-
σθεῖς δὲ Τεγεάτιδος παρθένου καὶ ἐγκρατὴς ὅτῳ
δὴ τρόπῳ γεγόμενος ἐπιτρέπει τὴν φρουρὰν αὐτῆς
Χρονίῳ· καὶ ἡ μὲν, πρὶν ἀναχθῆναι παρὰ τὸν
τύραννον, ἀποκτίνουσιν ἑαυτήν ὑπὸ δείματός τε
καὶ αἰδοῦς, Χρόνιον δὲ Ἀρτέμιδος ἐπήγειρεν
ὄψις ἐπὶ Ἀριστομηλίδαν· φονεύσας δὲ ἐκείνον
καὶ ἐς Τεγέαν φυγὼν ἐποίησεν ἱερὸν τῇ Ἀρτέ-
μιδι.

XLVIII. Τῆς ἀγορᾶς δὲ μάλιστα εἰκνίας
πλίνθῳ κατὰ τὸ σχῆμα, Ἀφροδίτης ἐστὶν ἐν
αὐτῇ ναὸς καλούμενος ἐν πλινθίῳ καὶ ἄγαλμα

the other Ide, Hagno, Alcinoë and Phrixa. There are also images of the Muses and of Memory.

Not far from the temple is a stadium formed by a mound of earth, where they celebrate games, one festival called Aleaea after Athena, the other Halotia (*Capture Festival*), because they captured the greater part of the Lacedaemonians alive in the battle. To the north of the temple is a fountain, and at this fountain they say that Auge was outraged by Heracles, therein differing from the account of Auge in Hecataeus. Some three stades away from the fountain is a temple of Hermes Aepytus.

There is at Tegea another sanctuary of Athena, namely of Athena Poliatis (*Keeper of the City*), into which a priest enters once in each year. This sanctuary they name Eryma (*Defence*), saying that Cepheus, the son of Aleüs, received from Athena a boon, that Tegea should never be captured while time shall endure, adding that the goddess cut off some of the hair of Medusa and gave it to him as a guard to the city. Their story about Artemis, the same as is called Leader, is as follows. Aristomelidas, despot of Orchomenus in Arcadia, fell in love with a Tegean maiden, and, getting her somehow or other into his power, entrusted her to the keeping of Chronius. The girl, before she was delivered up to the despot, killed herself for fear and shame, and Artemis in a vision stirred up Chronius against Aristomelidas. He slew the despot, fled to Tegea, and made a sanctuary for Artemis.

XLVIII. The market-place is in shape very like a brick, and in it is a temple of Aphrodite called "in brick," with a stone image. There are two

- λίθου. στήλαις δὲ ἐπειργασμένοι τῇ μὲν Ἀντιφάνης ἐστὶ καὶ Κρίσος καὶ Τυρωνίδας τε καὶ Πυρρίας, οἱ νόμους Τεγεαταῖς θέμενοι τιμὰς καὶ ἐς τὸδε παρ' αὐτῶν ἔχουσιν· ἐπὶ δὲ τῇ ἐτέρᾳ στήλῃ πεποιημένος ἐστὶν Ἰάσιος ἵππου τε ἐχόμενος καὶ κλάδον ἐν τῇ δεξιᾷ φέρων φοίνικος· νικῆσαι δὲ ἵππῳ φασὶν ἐν Ὀλυμπίᾳ τὸν Ἰάσιον, ὅτε Ἡρακλῆς
- 2 ἔθετο ὁ Θηβαῖος τὰ Ὀλύμπια. ἐν μὲν δὴ Ὀλυμπία κοτίνου τῷ νικῶντι δίδοσθαι στέφανον καὶ ἐν Δελφοῖς δάφνης, τοῦ μὲν ἤδη αἰτίαν ἀπέδωκα ἐν τοῖς ἐς Ἡλείους, τοῦ δὲ καὶ ἐν τοῖς ἔπειτα δηλώσω· ἐν Ἰσθμῷ δὲ ἡ πίτυς καὶ τὰ ἐν Νεμέᾳ σέλινα ἐπὶ τοῦ Παλαίμονος καὶ τοῦ Ἀρχεμόρου τοῖς παθήμασιν ἐνομίσθησαν. οἱ δὲ ἀγῶνες φοίνικος ἔχουσιν οἱ πολλοὶ στέφανον· ἐς δὲ τὴν δεξιάν ἐστι καὶ πανταχοῦ τῷ νικῶντι
- 3 ἐστιθέμενος φοῖνιξ. ἐνομίσθη δὲ ἐπὶ τοιῷδε. Θησεῖα ἀνακομιζόμενον ἐκ Κρήτης φασὶν ἐν Δήλῳ ἀγῶνα ποιήσασθαι τῷ Ἀπόλλωνι, στεφανοῦν δὲ αὐτὸν τοὺς νικῶντας τῷ φοίνικι. τοῦτο μὲν δὴ ἄρξαι λέγουσιν ἐντεῦθεν· τοῦ δὲ φοίνικος τοῦ ἐν Δήλῳ μνήμην ἐποίησατο καὶ Ὀμηρος ἐν Ὀδυσσέως ἱκεσίᾳ πρὸς τὴν Ἀλκίνου θυγατέρα.
- 4 Ἔστι δὲ καὶ Ἄρεως ἄγαλμα ἐν τῇ Τεγεατῶν ἀγορᾷ. τοῦτο ἐκτετύπεται μὲν ἐπὶ στήλῃ, Γυναικοθόιναν δὲ ὀνομάζουσιν αὐτόν. ὑπὸ γὰρ τὸν Λακωνικὸν πόλεμον καὶ Χαρίλλου τοῦ Λακεδαιμονίων βασιλέως τὴν πρώτην ἐπιστρατείαν λαβοῦσαι αἱ γυναῖκές σφισιν ὅπλα ἐλόχων ὑπὸ τὸν λόφον ὃν Φυλακτρίδα ἐφ' ἡμῶν ὀνομάζουσι· συνελθόντων δὲ τῶν στρατοπέδων καὶ τολμήματα ἀποδεικνυμένων ἐκατέρωθεν τῶν ἀνδρῶν πολλὰ

slabs; on one are represented in relief Antiphances, Crisus, Tyronidas and Pyrrhias, who made laws for the Tegeans, and down to this day receive honours for it from them. On the other slab is represented Iasius, holding a horse, and carrying in his right hand a branch of palm. It is said that Iasius won a horse-race at Olympia, at the time when Heracles the Theban celebrated the Olympian festival. The reason why at Olympia the victor receives a crown of wild-olive I have already explained in my account of Elis;¹ why at Delphi the crown is of bay I shall make plain later.² At the Isthmus the pine, and at Nemea celery became the prize to commemorate the sufferings of Palaemon and Archemorus. At most games, however, is given a crown of palm, and at all a palm is placed in the right hand of the victor. The origin of the custom is said to be that Theseus, on his return from Crete, held games in Delos in honour of Apollo, and crowned the victors with palm. Such, it is said, was the origin of the custom. The palm in Delos is mentioned by Homer in the passage³ where Odysseus supplicates the daughter of Alcinoüs.

There is also an image of Ares in the market-place of Tegea. Carved in relief on a slab it is called Gynaecothoenas (*He who entertains women*). At the time of the Laconian war, when Charillus king of Lacedaemon made the first invasion, the women armed themselves and lay in ambush under the hill they call to-day Phylactris (*Sentry Hill*). When the armies met and the men on either side were performing many remarkable exploits, the

¹ See V. vii. § 7.

² See X. vii. § 8.

³ Homer, *Odyssey* vi. 163.

5 τε καὶ ἄξια μνήμης, οὕτω φασὶν ἐπιφανῆναί
 σφισι τὰς γυναῖκας καὶ εἶναι τὰς ἐργασαμένας
 ταύτας τῶν Λακεδαιμονίων τὴν τροπὴν, Μάρ-
 πησαν δὲ τὴν Χοίραν ἐπονομαζομένην ὑπερβα-
 λέσθαι τῇ τόλμῃ τὰς ἄλλας γυναῖκας, ἀλῶναι δὲ
 ἐν τοῖς Σπαρτιάταις καὶ αὐτὸν Χάριλλον· καὶ
 τὸν μὲν ἀφεθέντα ἄνευ λύτρων, καὶ ὄρκον Τεγεά-
 ταις δόντα μήποτε Λακεδαιμονίους στρατεύσειν
 ἔτι ἐπὶ Τεγέαν, παραβῆναι τὸν ὄρκον, τὰς
 γυναῖκας δὲ τῷ Ἄρει θῦσαι τε ἄνευ τῶν ἀνδρῶν
 ἰδίᾳ τὰ ἐπινίκια καὶ τοῦ ἱερείου τῶν κρεῶν οὐ
 μεταδούναι σφᾶς τοῖς ἀνδράσιν. ἀντὶ τούτων
 6 μὲν τῷ Ἄρει γέγονεν¹ ἐπὶ κλησίς· πεποιήται δὲ
 καὶ Διὸς Τελείου βωμὸς καὶ ἄγαλμα τετράγωνον·
 περισσῶς γὰρ δὴ τι τῷ σχήματι τούτῳ φαίνονται
 μοι χαίρειν οἱ Ἄρκάδες. καὶ μνήματά ἐστιν
 ἐν ταῦθα Τεγεάτου τοῦ Λυκάονος καὶ Μαιρᾶς
 γυναικὸς τοῦ Τεγεάτου· θυγατέρα Ἀτλαντός
 φασιν εἶναι τὴν Μαιράν, ἧς δὴ καὶ Ὀμηρος
 ἐποίησατο μνήμην ἐν Ὀδυσσέως λόγοις πρὸς
 Ἀλκίνοον περὶ τοῦ ὁδοῦ τῆς ἐς Αἶδην καὶ ὁπόσων
 7 ἐθεάσατο ἐκεῖ τὰς ψυχάς. τὴν δὲ Εἰλείθυιαν οἱ
 Τεγεᾶται—καὶ γὰρ ταύτης ἔχουσιν ἐν τῇ ἀγορᾷ
 ναὸν καὶ ἄγαλμα—ἐπονομάζουσιν Αὔγην ἐν γό-
 νασι, λέγοντες ὡς Ναυπλῖφ παραδοίῃ τὴν θυγα-
 τέρα Ἀλεος ἐντειλάμενος ἐπαναγαγόντα αὐτὴν
 ἐς θάλασσαν καταποντῶσαι· τὴν δὲ ὡς ἤγχετο
 πεσεῖν τε ἐς γόνατα καὶ οὕτω τεκεῖν τὸν παῖδα,
 ἔνθα τῆς Εἰλείθυίας ἐστὶ τὸ ἱερόν. οὗτος ὁ
 λόγος διάφορος μὲν ἐστὶν ἐτέρῳ λόγῳ, λάθρα τὴν
 Αὔγην τεκεῖν τοῦ πατρὸς καὶ ἐκτεθῆναι τὸν

¹ Here Spiro would add ἦ.

women, they say, came on the scene and put the Lacedaemonians to flight. Marpessa, surnamed Choera, surpassed, they say, the other women in daring, while Charillus himself was one of the Spartan prisoners. The story goes on to say that he was set free without ransom, swore to the Tegeans that the Lacedaemonians would never again attack Tegea, and then broke his oath; that the women offered to Ares a sacrifice of victory on their own account without the men, and gave to the men no share in the meat of the victim. For this reason Ares got his surname. There is also an altar of Zeus Teleius (*Full-grown*), with a square image, a shape of which the Arcadians seem to me to be exceedingly fond. There are also here tombs of Tegeates, the son of Lycaon, and of Maera, the wife of Tegeates. They say that Maera was a daughter of Atlas, and Homer makes mention of her in the passage¹ where Odysseus tells to Alcinoüs his journey to Hades, and of those whose ghosts he beheld there. The Tegeans surname Eileithyia, a temple of whom, with an image, they have in their market-place, "Auge on her knees," saying that Aleüs handed over his daughter to Nauplius with the order to take and drown her in the sea. As she was being carried along, they say, she fell on her knees and so gave birth to her son, at the place where is the sanctuary of Eileithyia. This story is different from another, that Auge was brought to bed without her father's knowing it, and

¹ Homer, *Odyssey* xi. 326.

Τήλεφον λέγοντι ἐς τὸ ὄρος τὸ Παρθένιον καὶ τῷ παιδί ἐκκειμένῳ διδόναι γάλα ἔλαφον· λέγεται δὲ οὐδὲν ἦσσαν καὶ οὗτος ὑπὸ Τεγεατῶν ὁ λόγος.
 8 πρὸς δὲ τῷ ἱερῷ τῆς Εἰλειθυίας ἐστὶ Γῆς βωμός, ἔχεται δὲ τοῦ βωμοῦ λίθου λευκοῦ στήλη· ἐπὶ δὲ αὐτῆς Πολύβιος ὁ Λυκόρτα καὶ ἐπὶ ἑτέρα στήλη τῶν παίδων τῶν Ἀρκάδος Ἑλατός ἐστιν εἰργασμένος.

XLIX. Οὐ πόρρω δὲ τῆς ἀγορᾶς θέατρον τέ· ἐστὶ καὶ πρὸς αὐτῷ βάθρα εἰκόνων χαλκῶν, αὐταὶ δὲ οὐκ εἰσὶν ἔτι αἱ εἰκόνες· ἐλεγείον δὲ ἐφ' ἐνὶ τῶν βάθρων ἐστὶ Φιλοποίμενος τὸν ἀνδριάντα εἶναι. τούτου δὲ Ἕλληνες τοῦ Φιλοποίμενος οὐχ ἥκιστα ἀλλὰ καὶ μάλιστα ἔχουσι μνήμην, γνώμης τε ἔνεκα ἣν παρέσχετο καὶ ἐπὶ
 2 τοῖς ἔργοις ὅποσα ἐτόλμησε. τὰ μὲν δὴ ἐς γένους δόξαν ὁ πατήρ οἱ Κραύγης Ἀρκάδων ἐλείπετο οὐδενὸς τῶν ἐν Μεγάλῃ πόλει· τελευτήσαντος δὲ τοῦ Κραύγιδος ἐπὶ παιδί ἔτι νηπίῳ τῷ Φιλοποίμενι, ἐπετρόπευσεν αὐτὸν ἀνὴρ Μαντινεὺς Κλέανδρος, φεύγων μὲν ἐκ Μαντινείας καὶ ἐν Μεγάλῃ πόλει μετοικῶν κατὰ τὴν οἰκοθεν συμφοράν, ξενίας δὲ ὑπαρχούσης αὐτῷ πατρικῆς ἐς οἶκον τὸν Κραύγιδος. διδασκάλοις δὲ ὁμιλῆσαι τὸν Φιλοποίμενα καὶ ἄλλοις καὶ Μεγαλοφάνει τε καὶ Ἐκδῆλῳ λέγουσι· τοὺς δὲ Ἀρκεσιλάου
 3 φασὶν εἶναι Πιταναίου μαθητάς. μέγεθος μὲν δὴ καὶ σώματος ῥώμην ἀπέδει Πελοποννησίων οὐδενός, τὸ δὲ εἶδος ἦν τοῦ προσώπου κακός· καὶ ἐπὶ μὲν τοὺς στεφανίτας ἀγῶνας ὑπερεφρόνησεν ἀσκήσαι, γῆν δὲ ἣν ἐκέκτητο ἐργαζόμενος οὐδὲ τὰ θηρία ἡμέλει τὰ ἄγρια ἐξαίρειν. ἐπιλέγεσθαι

that Telephus was exposed on Mount Parthenius, the abandoned child being suckled by a deer. This account is equally current among the people of Tegea. Close to the sanctuary of Eileithyia is an altar of Earth, next to which is a slab of white marble. On this is carved Polybius, the son of Lycortas, while on another slab is Elatus, one of the sons of Arcas.

XLIX. Not far from the market-place is a theatre, and near it are pedestals of bronze statues, but the statues themselves no longer exist. On one pedestal is an elegiac inscription that the statue is that of Philopoemen. The memory of this Philopoemen is most carefully cherished by the Greeks, both for the wisdom he showed and for his many brave achievements. His father Craugis was as nobly born as any Arcadian of Megalopolis, but he died while Philopoemen was still a baby, and Cleander of Mantinea became his guardian. This man was an exile from Mantinea, resident in Megalopolis because of his misfortunes at home, and his house and that of Craugis had ties of guest-friendship. Among the teachers of Philopoemen, they say, were Megalophanes and Ecdelus, pupils, it is said, of Arcesilaus of Pitane. In size and strength of body no Peloponnesian was his superior, but he was ugly of countenance. He scorned training for the prizes of the games, but he worked the land he owned and did not neglect to clear it of wild beasts. They say

δὲ καὶ βιβλία φασὶν αὐτὸν σοφιστῶν τε τῶν
 εὐδοκιμούντων παρ' Ἑλλησι καὶ ὅσα ἐς πολέμων
 μνήμην καὶ εἰ δὴ τι ἔχει διδασκαλίαν στρατηγη-
 μάτων· καταστήσασθαι δὲ τὸν βίον πάντα ἐθέλ-
 ων γνώμης τῆς Ἐπαμινώνδου καὶ ἔργων εἶναι τῶν
 ἐκείνου μίμησιν, οὐ τὰ πάντα ἦν ἐξισωθῆναι
 δυνατός· Ἐπαμινώνδῃ γὰρ τά τε ἄλλα ἡ ψυχὴ
 καὶ μάλιστα πρῶως εἶχε τὰ ἐς ὀργήν, τῷ δὲ
 4 Ἀρκάδι μετῆν γε θυμοῦ. καταλαβόντος δὲ
 Κλεομένους Μεγάλην πόλιν, Φιλοποίμην οὔτε
 τῆς συμφορᾶς ἐξεπλάγη τὸ ἀπροσδόκητον καὶ
 τῶν ἐν ἡλικίᾳ τὰ δύο μάλιστα μέρη καὶ γυναῖκας
 καὶ παῖδας ἀπέσωσεν ἐς Μεσσήνην, συμμάχων
 σφίσιν ἐν τῷ τότε καὶ εὖνων τῶν Μεσσηνίων
 ὄντων· καὶ—ἦσαν γὰρ τῶν διαπεφευγόντων οἷς ὁ
 Κλεομένης ἐπεκηρυκεύετο μεταγινώσκειν τε ἐπὶ
 τῷ τολμήματι καὶ ¹ πρὸς Μεγαλοπολίτας ἐθέλειν
 σπένδεσθαι κατιόντας ἐπὶ τὴν ἑαυτῶν—ἔπεισεν
 ἐν κοινῷ τοὺς πολίτας ὁ Φιλοποίμην μεθ' ὅπλων
 5 τὴν κάθοδον οἴκαδε εὐρίσκεσθαι μηδὲ ἐς ὁμο-
 λογίας τε καὶ σπονδὰς ἵεναι. γενομένης δὲ ἐν
 Σελλασίᾳ πρὸς Κλεομένην τε καὶ Λακεδαιμονίους
 μάχης, ἦν Ἀχαιοὶ καὶ Ἀρκάδες ἀπὸ τῶν πόλεων
 πασῶν, σὺν δὲ σφισι καὶ Ἀντίγονος ἐμαχέσατο
 ἄγων ἐκ Μακεδονίας στρατιάν, ἐτέτακτο μὲν
 τηνικαῦτα ὁ Φιλοποίμην ἐν τοῖς ἵππευσιν· ἐπεὶ
 δὲ ἐν τῷ πεζῷ τοῦ ἔργου τὸ πλείστον ἑώρα
 ληψόμενον τὴν κρίσιν, ὀπλίτης ἐκὼν ἐγένετο, καὶ
 αὐτὸν λόγου κινδυνεύοντα ἀξίως τῶν τις ἐναυτίων
 6 δι' ἀμφοτέρων ἔπειρε τῶν μηρῶν. ὁ δὲ καὶ ἐς
 τοσοῦτο ὅμως πεπεδημένος τά τε γόνατα ἐνέκλινε

¹ καὶ is not in the MSS. Added by Bekker.

καὶ ἐς τὸ πρόσω χωρεῖν ἐβιάζετο, ὥστε καὶ ὑπὸ
 τῶν ποδῶν τοῦ κινήματος τὸ δόρυ ἔκλασεν· ἐπεὶ
 δὲ οἱ Λακεδαιμόνιοι καὶ ὁ Κλεομένης ἐκρατήθη-
 σαν καὶ ἐς τὸ στρατόπεδον ἀνέστρεψε Φιλο-
 ποίμην, ἐνταῦθα ἐξ ἀμφοτέρων αὐτοῦ τῶν μηρῶν
 οἱ ἱατροὶ τῇ μὲν τὸν σαυρωτῆρα ἐξεῖλκον, τῇ
 δὲ τὴν αἰχμὴν. Ἀντίγονος δὲ ὡς ἐπύθετο καὶ
 εἶδεν αὐτοῦ τὰ τολμήματα, ἐποιεῖτο σπουδὴν
 7 ἐπάγεσθαι Φιλοποίμενα ἐς Μακεδονίαν. τῷ δὲ
 Ἀντιγόνου μὲν ὀλίγον μελήσειν ἔμελλε· περαιω-
 σάμενος δὲ νηὶ ἐς Κρήτην—πόλεμος γὰρ κατεῖχεν
 αὐτὴν ἐμφύλιος—ἐπετέτακτο ἡγεμῶν μισθοφό-
 ροις· ἐπανήκων δὲ ἐς Μεγάλην πόλιν αὐτίκα ὑπὸ
 τῶν Ἀχαιῶν ἤρητο ἄρχειν τοῦ ἵππικοῦ, καὶ
 σφᾶς ἀρίστους Ἑλλήνων ἀπέφαινε ἵππεύειν.
 Ἀχαιῶν δὲ καὶ ὅσοι συντεταγμένοι τοῖς Ἀχαιοῖς
 ἦσαν περὶ Λάρισον μαχομένων ποταμὸν πρὸς
 Ἥλείους καὶ τὸ Αἰτωλικὸν ἐπικουροῦντας κατὰ
 συγγένειαν Ἥλείοις, πρῶτα μὲν Δημόφαντον
 ἀπέκτεινεν αὐτοχειρίᾳ τοῖς ἐναντίοις ἡγεμόνα ὄντα
 τῆς ἵππου, δεύτερα δὲ καὶ τὸ ἄλλο ἵππικὸν τῶν
 Αἰτωλῶν καὶ τῶν Ἥλείων ἐτρέψατο.

L. Ἄτε δὲ ἤδη τῶν Ἀχαιῶν ἀφορώντων ἐς
 αὐτὸν καὶ τὰ πάντα ἐκείνου ποιουμένων, τοῖς
 τεταγμένοις αὐτῶν ἐν τῷ πεζῷ μετέβαλε τῶν
 ὅπλων τὴν σκευὴν· φοροῦντας γὰρ μικρὰ δοράτια
 καὶ ἐπιμηκέστερα ὅπλα κατὰ τοὺς Κελτικούς
 θυρεοὺς ἢ τὰ γέρρα τὰ Περσῶν, ἔπεισε θώρακας
 τε ἐνδύεσθαι καὶ ἐπιτίθεσθαι κνημίδας, πρὸς δὲ
 ἀσπίσιν Ἀργολικαῖς χρῆσθαι καὶ τοῖς δόρασι
 2 μεγάλοις. Μαχανίδου δὲ ἐν Λακεδαίμονι ἀνα-
 φύντος τυράννου καὶ αὐθις πολέμου τοῖς Ἀχαιοῖς

actually broke the spear by the movement of his legs. After the defeat of the Lacedaemonians under Cleomenes, Philopoemen returned to the camp, where the surgeons pulled out from one thigh the spike, from the other the blade. When Antigonus learned of his valour and saw it, he was anxious to take Philopoemen to Macedonia. But Philopoemen was not likely to care much about Antigonus. Sailing across to Crete, where a civil war was raging, he put himself at the head of a band of mercenaries. Going back to Megalopolis, he was at once chosen by the Achaeans to command the cavalry, and he turned them into the finest cavalry in Greece. In the battle at the river Larisus between the Achaeans with their allies and the Eleans with the Aetolians, who were helping the Eleans on grounds of kinship, Philo-²²⁰⁻²¹⁷
poemen first killed with his own hand Demophantus,^{B.C.} the leader of the opposing cavalry, and then turned to flight all the mounted troops of Aetolia and Elis.

L. As the Achaeans now turned their gaze on Philopoemen and placed in him all their hopes, he succeeded in changing the equipment of those serving in their infantry. They had been carrying short javelins and oblong shields after the fashion of the Celtic "door" or the Persian "wicker."¹ Philopoemen, however, persuaded them to put on breast-plates and greaves, and also to use Argolic shields² and long spears. When Machanidas the upstart became despot of Lacedaemon, and war began once again

¹ The *θυρεός* was so named from being shaped like a door, and the *γέρον* was an oblong wicker shield covered with hide.

² The *ἀσπίς* was round in shape.

PAUSANIAS: DESCRIPTION OF GREECE

πρὸς Λακεδαιμονίους καὶ Μαχανίδα συνεστη-
 κότες, ἡγεῖτο μὲν τοῦ Ἀχαιοῦ Φιλοποίμην·
 γινομένης δὲ πρὸς Μαντινεία μάχης Λακεδαί-
 μονίων μὲν οἱ ψилоὶ τοὺς ἀσκεύους τῶν Ἀχαιῶν
 νικῶσι καὶ φεύγουσιν αὐτοῖς ἐπέκειτο ὁ Μαχα-
 νίδας, τῇ δὲ φύλαγγι ὁ Φιλοποίμην τῶν πεζῶν
 τρέπεται τῶν Λακεδαιμονίων τοὺς ὀπλίτας καὶ
 ἀναχωροῦντι ἀπὸ τῆς διώξεως Μαχανίδα συν-
 τυχὼν ἀποκτίνουσιν αὐτόν. Λακεδαιμονίοις δὲ
 ἡτυχηκόσι τῇ μάχῃ περιεγεγόνει μείζων ἢ κατὰ
 τὸ πταῖσμα εὐτυχία, γεγονόσιν ἐλευθέροις ἀπὸ
 3 τοῦ τυράννου. μετὰ δὲ οὐ πολὺ ἀγόντων Νέμεια
 Ἀργείων ἔτυχε μὲν τῶν κιθαρῳδῶν τῷ ἀγῶνι
 ὁ Φιλοποίμην παρών· Πυλάδου δὲ Μεγαλο-
 πολίτου μὲν ἀνδρὸς γένος, κιθαρῳδοῦ δὲ τῶν ἐφ'
 αὐτοῦ δοκιμωτάτου καὶ ἀννηρημένου Πυθικὴν
 νίκην, τότε ἄδοντος Τιμοθέου νόμον τοῦ Μιλησίου
 Πέρσας καὶ καταρξαμένου τῆς ᾠδῆς

Κλεινὸν ἐλευθερίας τεύχων μέγαν Ἑλλάδι
 κόσμον,

ἀπείδεν ἐς τὸν Φιλοποίμενα τὸ Ἑλληνικὸν καὶ
 ἐπεσημήναντο τῷ κρότῳ φέρειν ἐς ἐκείνον τὸ
 ᾄσμα. τοιοῦτο ἐς Θεμιστοκλέα ἄλλο ἐν Ὀλυμπίᾳ
 πυνθάνομαι συμβῆναι· καὶ γὰρ Θεμιστοκλέους ἐς
 4 τιμὴν ἐπανέστη τὸ ἐν Ὀλυμπίᾳ θέατρον. Φίλιπ-
 πος δὲ ὁ Δημητρίου Μακεδόνων βασιλεὺς, ὃς καὶ
 Ἄρατον φαρμάκῳ τὸν Σικυώνιον ἀπέκτεινεν,
 ἀπέστειλεν ἄνδρας ἐς Μεγάλην πόλιν φονεῦσαί
 σφισι Φιλοποίμενα ἐντειλάμενος· ἀμαρτῶν δὲ ἀνὰ
 τὴν Ἑλλάδα ἐμισήθη πᾶσαν.

5 Θηβαῖοι δὲ κεκρατηκότες μάχῃ Μεγαρέας καὶ

ARCADIA, L. 2-5

between that city under Machanidas and the Achaeans, Philopoemen commanded the Achaean forces. A battle took place at Mantinea. The light troops of the Lacedaemonians overcame the light-armed of the Achaeans, and Machanidas pressed hard on the fugitives. Philopoemen, however, with the phalanx of infantry put to flight the Lacedaemonian men-at-arms, met Machanidas returning from the pursuit and killed him. The Lacedaemonians were unfortunate in the battle, but their good fortune more than compensated for their defeat, for they were delivered from their despot. Not long afterwards the Argives celebrated the Nemean games, and Philopoemen chanced to be present at the competition of the harpists. Pylades, a man of Megalopolis, the most famous harpist of his time, who had won a Pythian victory, was then singing the *Persians*, an ode of Timotheus the Milesian. When he had begun the song :

Who to Greece gives the great and glorious jewel
of freedom,

the audience of Greeks looked at Philopoemen and by their clapping signified that the song applied to him. I am told that a similar thing happened to Themistocles at Olympia, for the audience there rose to do him honour. But Philip, the son of Demetrius, king of Macedonia, who poisoned Aratus of Sicyon, sent men to Megalopolis with orders to murder Philopoemen. The attempt failed, and Philip incurred the hatred of all Greece.

The Thebans had defeated the Megarians in battle,

ἤδη τοῦ Μεγαρικοῦ τείχους ἐπιβαίνοντες, ἀπάτη
τῶν Μεγαρέων μετελθόντων αὐτοὺς ὡς ἦκοι
Φιλοποίμην σφίσιν ἐς τὴν πόλιν, ἐς τοσοῦτο
εὐλαβείας προῆλθον ὡς οἴκαδε ὑποχωρῆσαι
καταλιπόντες ἄπρακτον τοῦ πολέμου τὸ ἔργον,
ἐν δὲ Λακεδαιμόνι αὖθις ἐπανεῖστη τύραννος
Νάβις, δς Πελοποννησίων πρώτοις ἐπέθετο
Μεσσηνίοις· ἐπελθὼν δὲ σφισιν ἐν νυκτὶ καὶ
οὐδαμῶς τὴν ἔφοδον ἐλπίζουσιν εἶλε μὲν πλὴν
τῆς ἀκροπόλεως τὸ ἄστυ, ἀφικομένου δὲ ἐς τὴν
ὑστεραίαν στρατιᾷ Φιλοποίμενος ἐξέπεσεν ὑπό-
σπονδος ἐκ Μεσσηνίας.

- 6 Φιλοποίμην δέ, ὡς ἐξῆκέν οἱ στρατηγοῦντι ὁ
χρόνος καὶ ἄρχειν ἄλλοι τῶν Ἀχαιῶν ἤρηντο,
αὖθις ἐς Κρήτην διέβη καὶ ἐπεκούρησε Γορτυνίοις
πολέμῳ πιεζομένοις. ποιουμένων δὲ ἐν ὀργῇ διὰ
τὴν ἀποδημίαν τῶν Ἀρκάδων αὐτόν, ἐπάνεισίν τε
ἐκ Κρήτης καὶ Ῥωμαίους πόλεμον κατελάμβανεν
7 ἐπανηρημένους πρὸς Νάβιν. παρεσκευασμένων
δὲ ἐπὶ τὸν Νάβιν ναυτικὸν τῶν Ῥωμαίων, ὁ
Φιλοποίμην ὑπὸ προθυμίας μεθέξειν ἔμελλε τοῦ
ἀγῶνος· ἅτε δὲ ἐς ἅπαν ἀπείρως θαλάσσης ἔχων
τριήρους ἔλαθεν ἐπιβάς ρεούσης, ὥστε καὶ ἐσῆλθε
Ῥωμαίους καὶ τὸ ἄλλο συμμαχικὸν μνήμη τῶν
ἐπῶν ὧν ἐν καταλόγῳ πεποίηκεν Ὀμηρος ἐπὶ τῇ
8 Ἀρκάδων ἀμαθίᾳ τῇ ἐς θάλασσαν. ἡμέραις δὲ
ὑστερον τῆς ναυμαχίας οὐ πολλαῖς Φιλοποίμην
καὶ ὁ σὺν αὐτῷ λόχος φυλάξαντες νύκτα ἀσέλγη-
νον τὸ στρατόπεδον τῶν Λακεδαιμονίων κατ-
9 ἐμπιπρᾶσιν ἐν Γυθίῳ. ἐνταῦθα ἀπέλαβεν ἐν
δυσχωρίαις Νάβις Φιλοποίμενά τε αὐτόν καὶ
ὅσοι περὶ αὐτόν τῶν Ἀρκάδων ἦσαν· ἦσαν δὲ
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and were already climbing the wall of Megara, when the Megarians deceived them into thinking that Philopoemen had come to Megara. This made the Thebans so cautious that they went away home, and abandoned their military operation. In Lacedaemon another despot arose, Nabis, and the first of the Peloponnesians to be attacked by him were the Messenians. Coming upon them by night, when they by no means were expecting an assault, he took the city except the citadel; but when on the morrow Philopoemen arrived with an army, he evacuated Messene under a truce.

When Philopoemen's term of office as general expired, and others were chosen to be generals of the Achaeans, he again crossed to Crete and sided with the Gortynians, who were hard pressed in war. The Arcadians were wroth with him for his absence; so he returned from Crete and found that the Romans had begun a war against Nabis. The Romans had equipped a fleet against Nabis, and Philopoemen was too enthusiastic to keep out of the quarrel. But being entirely ignorant of nautical affairs he unwittingly embarked on a leaky trireme, so that the Romans and their allies were reminded of the verses of Homer, where in the Catalogue¹ he remarks on the ignorance of the Arcadians of nautical matters. A few days after the sea-fight, Philopoemen and his band, waiting for a moonless night, burnt down the camp of the Lacedaemonians at Gythium. Thereupon Nabis caught Philopoemen himself and the Arcadians with him in a disadvantageous

¹ Homer, *Iliad* ii. 614.

ἄλλως μὲν ἀγαθοὶ τὰ ἐς πόλεμον, ἀριθμὸν δὲ οὐ πολλοί. Φιλοποίμην δὲ τὴν τάξιν, ἣν τεταγμένους ἀπῆγεν ὀπίσω, ταύτην ὑπαλλάξας τὰ μάλιστα ἰσχυρὰ τῶν χωρίων πρὸς αὐτοῦ καὶ οὐ πρὸς τῶν πολεμίων ἐποίησεν εἶναι· κρατήσας δὲ τῇ μάχῃ Νάβιν καὶ τῶν Λακεδαιμονίων ἐν τῇ νυκτὶ καταφονεύσας πολλούς, δόξης ἔτι ἐς πλεόν
 10 παρὰ τοῖς Ἑλλησιν ἦρθη. μετὰ δὲ ταῦτα Νάβις μὲν ἐς εἰρημένον χρόνον σπονδὰς παρὰ Ῥωμαίων εὐράμενος τελευτᾷ, πρὶν ἢ οἱ τοῦ πολέμου τὰς ἀνοχὰς ἐξήκειν, ὑπὸ ἀνδρὸς Καλυδωνίου κατὰ δὴ συμμαχίας πρόφασιν ἤκοντος, πολεμίου δὲ τῷ ἔργῳ καὶ ἐπ' αὐτὸ ἐσταλμένου τοῦτο ὑπὸ τῶν Αἰτωλῶν.

ΛΙ. Φιλοποίμην δὲ ὑπὸ τὸν καιρὸν ἐσπεσὼν τοῦτον ἐς τὴν Σπάρτην ἠνάγκασεν ἐς τὸ Ἀχαικὸν Λακεδαιμονίους συντελέσαι. μετὰ δὲ οὐ πολὺν χρόνον Τίτος μὲν Ῥωμαίων τῶν περὶ τὴν Ἑλλάδα ἡγεμῶν καὶ Διοφάνης ὁ Διαίου Μεγαλοπολίτης, ἄρχειν ἐν τῷ τότε ἡρημένος τῶν Ἀχαιῶν, ἤλαυνον ἐπὶ τὴν Λακεδαίμονα, ἐπενεγκόντες αἰτίαν Λακεδαιμονίοις βουλεύειν σφᾶς νεώτερα ἐς Ῥωμαίους· Φιλοποίμην δέ, καίπερ ἐν τῷ παρόντι ἰδιώτης ὢν, ἀπέκλεισαν ὁμῶς ἐπιούσιν
 2 αὐτοῖς τὰς¹ πύλας. Λακεδαιμόνιοι δὲ τούτων τε ἕνεκα καὶ ὧν ἐς ἀμφοτέρους τοὺς τυράννους ἐτόλμησεν, ἐδίδοσαν οἶκον αὐτῷ τὸν Νάβιδος ἐς πλεόν ἢ τάλαντα ἑκατόν· ὁ δὲ ὑπερεφρόνησέ τε τῶν χρημάτων καὶ ἐκέλευε τοὺς Λακεδαιμονίους θεραπεύειν ὅσοσιν ἀνθ' αὐτοῦ τοὺς ἐν τῷ συλλογῇ τῶν Ἀχαιῶν πιθανοὺς τῷ πλήθει, ταῦτα δὲ ἐς Τιμόλαον αὐτῷ λέγουσιν ὑποσημαίνεισθαι.

position. The Arcadians, though few in number, were good soldiers, and Philopoemen, by changing the order of his line of retreat, caused the strongest positions to be to his advantage and not to that of his enemy. He overcame Nabis in the battle and massacred during the night many of the Lacedaemonians, so raising yet higher his reputation among the Greeks. After this Nabis secured from the Romans a truce for a fixed period, but died before this period came to an end, being assassinated by a man of Calydon, who pretended that he had come about an alliance, but was in reality an enemy who ^{102 B.C.} had been sent for this very purpose of assassination by the Aetolians.

LI. At this time Philopoemen flung himself into Sparta and forced her to join the Achæan League. Shortly afterwards Titus, the Roman commander in Greece, and Diophanes, the son of Diaeüs, a Megalopolitan who had been elected general of the Achæans, attacked Lacedaemon, accusing the Lacedaemonians of rebellion against the Romans. But Philopoemen, though at the time holding no office, shut the gates against them. For this reason, and because of his courage shown against both the despots, the Lacedaemonians offered him the house ¹ of Nabis, worth more than a hundred talents. But he scorned the wealth, and bade the Lacedaemonians court with gifts, not himself, but those who could persuade the many in the meeting of the Achæans—a suggestion, it is said, directed against Timolaüs. He was again

¹ The word *olkos* includes more than the buildings—slaves, implements, etc.

¹ τὰς is not in the MSS.

- ἡπεδείχθη δὲ καὶ αὖθις Ἀχαιῶν στρατηγήσαι.
 3 Λακεδαιμονίων δὲ τηνικαῦτα ἐς ἔμφυλον προηγ-
 μένων στάσιν, τριακοσίους μὲν τῆς στάσεως
 μάλιστα αἰτίους ἐξέβαλεν ἐκ Πελοποννήσου καὶ
 τῶν εἰλώτων¹ ἀπέδοτο ὅσον τρισχιλίους, τείχη
 δὲ περιεῖλε τῆς Σπάρτης καὶ τοῖς ἐφήβοις
 προεῖπε μὴ τὰ ἐκ τῶν νόμων τῶν Λυκούργου
 μελετᾶν, ἐφήβοις δὲ τοῖς Ἀχαιῶν κατὰ ταῦτα
 ἀσκεῖσθαι, καὶ τοῖς μὲν ὕστερον ἀποδώσειν
 ἔμελλον Ῥωμαῖοι παιδεῖαν τὴν ἐπιχώριον.
 4 Ἀντίοχον δὲ ἀπόγονον Σελεύκου τοῦ ὀνομασ-
 θέντος Νικάτορος καὶ Σύρων τὴν σὺν αὐτῷ
 στρατιὰν Μανίου καὶ Ῥωμαίων ἐν Θερμοπύλαις
 νικησάντων² καὶ Ἀρισταίνου τοῖς Ἀχαιοῖς τοῦ
 Μεγαλοπολίτου παραινοῦντος ἐπαινεῖν τὰ Ῥω-
 μαίοις ἀρέσκοντα ἐπὶ παντὶ μηδὲ ἀνθίστασθαί
 σφισιν ὑπὲρ μηδενός, ὁ Φιλοποίμην ἀπεῖδεν ἐς
 τὸν Ἀρίσταινον σὺν ὀργῇ καὶ αὐτὸν τῇ Ἑλλάδι
 ἔφη τὴν πεπρωμένην ἐπιταχύνειν. Λακεδαιμονίων
 δὲ τοὺς φεύγοντας Μανίου καταδέξασθαι θέλοντος
 τῷ μὲν ἀντέπραξεν ἐς τὸ βούλευμα, ἐκείνου δὲ
 ἀπελθόντος τότε ἤδη κατελθεῖν τοὺς φυγάδας
 ἐφήρισιν ἐς Σπάρτην.
 5 Ἐμελλε δ' ἄρα ὑπεροψίας δίκη περιήξειν καὶ
 Φιλοποίμενα. ὥς γὰρ δὴ τῶν Ἀχαιῶν ὄγδοον
 ἡπεδείχθη τότε ἡγεμόν, ἀνδρὶ οὐ τῶν ἀδόξων
 ὠνείδισεν ἁλῶναι ζῶντα ὑπὸ τῶν πολεμίων
 αὐτόν· καὶ—ἦν γὰρ τηνικαῦτα ἐς Μεσσηνίους
 Ἀχαιοῖς ἔγκλημα—Λυκόρταν σὺν τῇ στρατιᾷ ὁ
 Φιλοποίμην ἀποστέλλει δηρώσοντα τῶν Μεσση-
 νίων τὴν χώραν, αὐτὸς δὲ τρίτῃ μάλιστα
 ὕστερον ἡμέρᾳ, πυρετῷ τε ἐχόμενος πολλῷ καὶ

appointed general of the Achaeans. At this time the Lacedaemonians were involved in civil war, and Philopoemen expelled from the Peloponnesus three hundred who were chiefly responsible for the civil war, sold some three thousand Helots, razed the walls of Sparta, and forbade the youths to train in the manner laid down by the laws of Lycurgus, ordering them to follow the training of the Achaean youths. The Romans, in course of time, were to restore to the Lacedaemonians the discipline of their native land. When the Romans under Manius defeated at Thermopylae Antiochus the descendant of Seleucus, named Nicator, and the Syrian army with him, Aristaenus of Megalopolis advised the Achaeans to approve the wishes of the Romans in all respects, and to oppose them in nothing. Philopoemen looked angrily at Aristaenus, and said that he was hastening on the doom of Greece. Manius wished the Lacedaemonian exiles to return, but Philopoemen opposed his plan, and only when Manius had gone away did he allow the exiles to be restored. 188 B.C.

But, nevertheless, Philopoemen too was to be punished for his pride. After being appointed commander of the Achaeans for the eighth time, he reproached a man of no little distinction for having been captured alive by the enemy. Now at this time the Achaeans had a grievance against the Messenians, and Philopoemen, despatching Lycortas with the army to lay waste the land of the Messenians, was very anxious two or three days later, in spite of his seventy years and a severe attack

¹ Here the MSS. have τε.

² νικησάντων is not in the MSS.

πρόσω βεβιωκῶς ἐβδομήκοντα ἐτῶν, ὅμως ἠπεί-
 γετο μετασχεῖν Λυκόρτα τοῦ ἔργου· ἱππέας δὲ
 6 καὶ πελταστὰς ἦγεν ὅσον ἐξήκοντα· Λυκόρτας
 μὲν δὴ καὶ ὁ σὺν αὐτῷ στρατὸς ἀνέστρεφον ἤδη
 τηνικαῦτα ἐς τὴν οἰκείαν, οὔτε ἐργασάμενοι μέγα
 Μεσσηνίους οὐδὲν οὔτε αὐτοὶ παθόντες· Φιλο-
 ποίμενα δὲ—ἐβλήθη γὰρ ἐν τῇ μάχῃ τὴν
 κεφαλὴν καὶ ἀπέπεσεν ἀπὸ τοῦ ἵππου—ζῶντα
 ἐς Μεσσήνην ἄγουσιν αὐτόν. συνελθόντων δὲ
 7 αὐτίκα ἐς ἐκκλησίαν, διάφοροι παρὰ πολὺ καὶ οὐ
 πάντων κατὰ ταῦτὰ ἐγίνοντο αἱ γνώμαι· Δεινο-
 κράτης μὲν καὶ ὅσοι τῶν Μεσσηνίων ἦσαν δυνα-
 τοὶ χρήμασι, παρεκελεύοντο ἀποκτεῖναι Φιλο-
 ποίμενα· οἱ δὲ τοῦ δήμου περιποιῆσαι τὰ μάλιστα
 εἶχον σπουδὴν, πλεόν τι ἢ¹ παντὸς τοῦ Ἑλλη-
 νικοῦ πατέρα ὀνομάζοντες. Δεινοκράτης δὲ καὶ
 ἀκόντων Μεσσηνίων ἔμελλεν² ἄρα Φιλοποίμενα
 8 ἀναιρήσειν ἐσπέμψας φάρμακον. Λυκόρτας δὲ
 μετ' οὐ πολὺν ἀθροίσας ἔκ τε Ἀρκαδίας καὶ παρ'
 Ἀχαιῶν δύναμιν ἐστράτευσεν ἐπὶ Μεσσήνην· καὶ
 ὁ δῆμος αὐτίκα ὁ τῶν Μεσσηνίων προσεχώρησε
 τοῖς Ἀρκάσι, καὶ οἱ Φιλοποίμενι αἰτίαν θανάτου
 παρασχόντες ἄλόντες πλην Δεινοκράτους ὑπέσχον
 τιμωρίαν οἱ ἄλλοι, Δεινοκράτης δὲ ἀφίησιν
 αὐτοχειρίᾳ τὴν ψυχὴν. κατάγουσι δὲ καὶ ἐς
 Μεγάλην πόλιν τοῦ Φιλοποίμενος τὰ ὅστ' αἱ οἱ
 Ἀρκάδες.

III. Καὶ ἤδη τὸ μετὰ τοῦτο ἐς ἀνδρῶν ἀγαθῶν
 φορὰν ἔληξεν ἡ Ἑλλάς. Μιλτιάδης μὲν γὰρ ὁ
 Κίμωνος τοὺς τε ἐς Μαραθῶνα ἀποβάντας τῶν

¹ Madvig would read ἐλεοῦντες καὶ for πλεόν τι ἢ.

² Here the MSS. have τε.

ARCADIA, LI. 5-LII. I

of fever, to take his share in the expedition of Lycortas. He led about sixty horsemen and targeteers. Lycortas, however, and his army were already on their way back to their country, having neither suffered great harm nor inflicted it on the Messenians. Philopoemen, wounded in the head during the battle, fell from his horse and was taken alive to Messene. A meeting of the assembly was immediately held, at which the most widely divergent opinions were expressed. Deinocrates, and all the Messenians whose wealth made them influential, urged that Philopoemen should be put to death; but the popular party were keen on saving his life, calling him Father, and more than Father,¹ of all the Greek people. But Deinocrates, after all, and in spite of Messenian opposition, was to bring about the death of Philopoemen, for he sent poison in to him. 183 B.C. Shortly afterwards Lycortas gathered a force from Arcadia and Achaia and marched against Messene. The Messenian populace at once went over to the side of the Arcadians, and those responsible for the death of Philopoemen were caught and punished, all except Deinocrates, who perished by his own hand. The Arcadians also brought back to Megalopolis the bones of Philopoemen.

LII. After this Greece ceased to bear good men. For Miltiades, the son of Cimon, overcame in battle the foreign invaders who had landed at Marathon,

¹ With the reading of Madvig, "pitying him, and calling him Father of all the Greek people."

- βαρβάρων κρατήσας μάχη καὶ τοῦ πρόσω τὸν Μήδων ἐπισχὼν στόλον ἐγένετο εὐεργέτης πρῶτος κοινῇ τῆς Ἑλλάδος, Φιλοποίμην δὲ ὁ Κραύγιδος ἔσχατος· οἱ δὲ πρότερον Μιλτιάδου λαμπρὰ ἔργα ὑποδειξάμενοι, Κόδρος τε ὁ Μελάνθου καὶ ὁ Σπαρτιάτης Πολύδωρος καὶ Ἀριστομένης ὁ Μεσσήνιος καὶ εἰ δὴ τις ἄλλος, πατρίδας ἕκαστοι τὰς αὐτῶν καὶ οὐκ ἀθρόαν φανοῦνται τὴν
- 2 Ἑλλάδα ὠφελήσαντες. Μιλτιάδου δὲ ὕστερον Λεωνίδας ὁ Ἀναξανδρίδου καὶ Θεμιστοκλῆς ὁ Νεοκλέους ἀπώσαντο ἐκ τῆς Ἑλλάδος Ξέρξην, ὁ μὲν ταῖς ναυμαχίαις ἀμφοτέραις, Λεωνίδας δὲ ἀγῶνι τῷ ἐν Θερμοπύλαις. Ἀριστείδην δὲ τὸν Λυσιμάχου καὶ Πανσανίαν τὸν Κλεομβρότου Πλαταιᾶσιν ἡγήσαμένους, τὸν μὲν τὰ ὕστερον ἀφείλετο ἀδικήματα εὐεργέτην μὴ ὀνομασθῆναι τῆς Ἑλλάδος, Ἀριστείδην δὲ ὅτι ἔταξε φόρους τοῖς τὰς νήσους ἔχουσιν Ἕλλησι· πρὸ Ἀριστείδου δὲ ἦν ἅπαν τὸ Ἑλληνικὸν ἀτελές φόρων.
- 3 Ξάνθιππος δὲ ὁ Ἀρίφρονος καὶ Κίμων, ὁ μὲν ὁμοῦ Λεωτυχίδῃ τῷ βασιλεύοντι ἐν Σπάρτῃ τὸ Μήδων ναυτικὸν ἔφθειρεν ἐν Μυκάλῃ, Κίμωνι δὲ πολλὰ καὶ ἄξια ζήλου κατειργασμένα ἐστὶν ὑπὲρ τῶν Ἑλλήνων. τοὺς δὲ ἐπὶ τοῦ Πελοποννησιακοῦ πρὸς Ἀθηναίους πολέμου, καὶ μάλιστα αὐτῶν τοὺς εὐδοκίμησαντας, φαίη τις ἂν αὐτόχειρας καὶ ὅτι ἐγγύτατα καταποντιστὰς εἶναι
- 4 σφᾶς τῆς Ἑλλάδος. κεκακωμένον δὲ ἤδη τὸ Ἑλληνικὸν Κόνων ὁ Τιμοθέου καὶ Ἐπαμινώνδας ἀνεκτήσατο ὁ Πολύμνιδος, ὁ μὲν ἐκ τῶν νήσων καὶ ὅσα ἐγγυτάτω θαλάσσης, Ἐπαμινώνδας δὲ ἐκ τῶν πόλεων τῶν ἀπὸ θαλάσσης ἄνω Λακε-

stayed the advance of the Persian army, and so ^{490 B.C.}
 became the first benefactor of all Greece, just as
 Philopoemen, the son of Craugis, was the last.
 Those who before Miltiades accomplished brilliant
 deeds, Codrus, the son of Melanthus, Polydorus the
 Spartan, Aristomenes the Messenian, and all the
 rest, will be seen to have helped each his own country
 and not Greece as a whole. Later than Miltiades,
 Leonidas, the son of Anaxandrides, and Themistocles,
 the son of Neocles, repulsed Xerxes from Greece, ^{480 B.C.}
 Themistocles by the two sea-fights, Leonidas by the
 action at Thermopylae. But Aristides the son of
 Lysimachus, and Pausanias, the son of Cleombrotus, ^{479 B.C.}
 commanders at Plataea, were debarred from being
 called benefactors of Greece, Pausanias by his
 subsequent sins, Aristides by his imposition of
 tribute on the island Greeks; for before Aristides
 all the Greeks were immune from tribute. Xanthip-
 pus, the son of Ariphron, with Leotychidaes the king
 of Sparta destroyed the Persian fleet at Mycale, and ^{479 B.C.}
 with Cimon accomplished many enviable achievements
 on behalf of the Greeks. But those who took part
 in the Peloponnesian war against Athens, especially
 the most distinguished of them, might be said to be
 murderers, almost wreckers, of Greece. When the
 Greek nation was reduced to a miserable condition,
 it recovered under the efforts of Conon, the son of ^{394 B.C.}
 Timotheüs, and of Epaminondas, the son of Polymnis,
 who drove out the Lacedaemonian garrisons and

PAUSANIAS: DESCRIPTION OF GREECE

- δαιμονίων τὰς φρουρὰς καὶ ἄρμους ἐκβαλόντες
καὶ δεκαδαρχίας καταπαύσαντες· Ἐπαμινώνδας
δὲ καὶ πόλεσιν οὐκ ἀφανέσι, Μεσσήνη καὶ
Μεγάλη πόλει τῇ Ἀρκάδων, λογιμώτεραν τὴν
5 Ἑλλάδα ἐποίησεν. εἶναι δὲ ἀπάντων Ἑλλήνων
καὶ Λεωσθένην τίθεμαι καὶ Ἄρατον εὐεργέτας·
ὁ μὲν γε τὸ Ἑλλήνων μισθοφορικὸν τὸ¹ ἐν
Πέρσαις περὶ πέντε πον μυριάδας ἐπὶ θάλασσαν
καταβάντας ναυσὶν εἰς τὴν Ἑλλάδα ἀνέσωσε καὶ
ἄκοντος Ἀλεξάνδρου· τὰ δὲ εἰς Ἄρατον ἐδήλωσε
δὴ μοι τοῦ λόγου τὰ εἰς Σικωνίους.
- 6 Τὸ δὲ ἐπίγραμμα ἔστιν ἐπὶ τῷ Φιλοποίμενι τὸ
ἐν Τεγέᾳ·

τοῦδ' ἄρετὰ καὶ δόξα καθ' Ἑλλάδα, πολλὰ μὲν
ἀλκαῖς,
πολλὰ δὲ καὶ βουλαῖς ἔργα πονησαμένου,
Ἀρκάδος αἰχμητῇ Φιλοποίμενος, ᾧ μέγα κῦδος
ἔσπετ' ἐνὶ πτολέμφῳ δούρατος ἀγεμόνι.
μανύει δὲ τρόπαια τετυγμένα δις σὰ τυράννων
Σπάρτας· αὐξομένην δ' ἄρατο δουλοσύναν.
ὣν ἔνεκεν Τεγέα μεγαλόφρονα Κραύγιδος υἱόν
στᾶσεν, ἀμωμήτου κράντορ' ἐλευθερίας.

LIII. Τοῦτο μὲν δὴ ἐνταῦθά ἐστιν ἐπίγραμμα·
τῷ δὲ Ἀπόλλωνι οἱ Τεγεᾶται τῷ Ἀγνιεῖ τὰ
ἀγάλματα ἐπ' αἰτία φασὶν ἰδρύσασθαι τοιαῦδε.
Ἀπόλλωνα καὶ Ἄρτεμιν ἐπὶ πᾶσαν λέγουσι
χώραν τιμωρεῖσθαι τῶν τότε ἀνθρώπων ὅσοι
Λητοὺς, ἡνίκα εἶχεν ἐν τῇ γαστρὶ, πλανωμένης

¹ τὸ was added by Bekker.

governors, and put down the boards of ten, Conon^{370 389} from the islands and coasts, Epaminondas from the cities of the interior. By founding cities too, of no small fame, Messene and Arcadian Megalopolis, Epaminondas made Greece more famous. I reckon Leosthenes also and Aratus benefactors of all the Greeks. Leosthenes, in spite of Alexander's opposition, brought back safe by sea to Greece the force of Greek mercenaries in Persia, about fifty thousand in number, who had descended to the coast. As for Aratus, I have related his exploits in my history of Sicyon.¹

The inscription on the statue of Philopoemen at Tegea runs thus:—

The valour and glory of this man are famed throughout Greece, who worked

Many achievements by might and many by his counsels,

Philopoemen, the Arcadian spearman, whom great renown attended,

When he commanded the lances in war.

Witness are two trophies, won from the despots

Of Sparta; the swelling flood of slavery he stayed.

Wherefore did 'Tegea set up in stone the great-hearted son of Craugis,

Author of blameless freedom.

LIII. Such is the inscription at Tegea on Philopoemen. The images of Apollo, Lord of Streets, the Tegcans say they set up for the following reason. Apollo and Artemis, they say, throughout every land visited with punishment all the men of that time who, when Leto was with child and in the

¹ See Book II viii. § 1.

- καὶ ἀφικομένης ἐς τὴν γῆν ἐκείνην οὐδένα ἐποιή-
 2 σαντο αὐτῆς λόγον. ὥς δὲ ἄρα καὶ ἐς τὴν
 Τεγεαίων ἐληλυθέναι τοὺς θεοὺς, ἐνταῦθα υἱὸν
 Τεγεάτου Σκέφρον προσελθόντα τῷ Ἀπόλλωνι
 ἐν ἀπορρήτῳ διαλέγεσθαι πρὸς αὐτόν· Λειμῶν
 δέ—ἦν δὲ καὶ ὁ Λειμῶν οὗτος Τεγεάτου τῶν παίδων
 —ὑπονοήσας ἔγκλημα ἔχειν ἐς ἑαυτὸν τὰ ὑπὸ
 Σκέφρου λεγόμενα, ἀποκτίνουσιν ἐπιδραμὼν τὸν
 3 ἀδελφόν. καὶ Λειμῶνα μὲν τοξευθέντα ὑπὸ
 Ἀρτέμιδος περιῆλθεν αὐτίκα ἡ δίκη τοῦ φόνου·
 Τεγεάτης δὲ καὶ Μαιρὰ τὸ μὲν παραυτίκα Ἀπόλ-
 λωνι καὶ Ἀρτέμιδι θύουσιν, ὕστερον δὲ ἐπιλα-
 βούσης ἀκαρπίας ἰσχυρᾶς ἦλθε μάντευμα ἐκ
 Δελφῶν Σκέφρον θρηνεῖν· καὶ ἄλλα τε ἐν τοῦ
 Ἀγυιέως τῇ ἑορτῇ δρῶσιν ἐς τιμὴν τοῦ Σκέφρου
 καὶ ἡ τῆς Ἀρτέμιδος ἱέρεια διώκει τινα ἄτε αὐτῇ
 4 τὸν Λειμῶνα ἢ Ἀρτεμις. λέγουσι δὲ καὶ ὅσοι
 Τεγεάτου τῶν παίδων ἐλείποντο, μετοικῆσαι
 σφᾶς ἐκουσίως ἐς Κρήτην, Κύδωνα καὶ Ἀρχήδιον
 καὶ Γόρτυνα· καὶ ἀπὸ τούτων φασὶν ὀνομασθῆναι
 τὰς πόλεις Κυδωνίαν καὶ Γόρτυνά τε καὶ Κατρέα.
 Κρήτες δὲ οὐχ ὁμολογοῦντες τῷ Τεγεατῶν λόγῳ
 Κύδωνα μὲν Ἀκακαλλίδος θυγατρὸς Μίνω καὶ
 Ἑρμοῦ, Κατρέα δὲ φασὶν εἶναι Μίνω, τὸν δὲ
 5 Γόρτυνα Ῥαδαμάνθυος. ἐς δὲ αὐτὸν Ῥαδάμαν-
 θυν Ὀμήρου μὲν ἐστὶν ἐν Πρωτέως πρὸς Μενέ-
 λαον λόγοις ὥς ἐς τὸ πεδῖον ἥξει Μενέλαος τὸ
 Ἠλύσιον, πρότερον δὲ ἔτι Ῥαδάμανθιν ἐνταῦθα
 ἦκειν· Κεναίθων δὲ ἐν τοῖς ἔπεσιν ἐποίησεν ὥς¹
 Ῥαδάμανθης μὲν Ἡφαίστου, Ἡφαιστος δὲ εἶη
 Τάλω, Τάλων δὲ εἶναι Κρητὸς παῖδα. οἱ μὲν δὴ

¹ ὥς is not in the MSS.

course of her wanderings, took no heed of her when she came to their land. So when the divinities came to the land of Tegea, Scephrus, they say, the son of Tegeates, came to Apollo and had a private conversation with him. And Leimon, who also was a son of Tegeates, suspecting that the conversation of Scephrus contained a charge against him, rushed on his brother and killed him. Immediate punishment for the murder overtook Leimon, for he was shot by Artemis. At the time Tegeates and Macra sacrificed to Apollo and Artemis, but afterwards a severe famine fell on the land, and an oracle of Delphi ordered a mourning for Scephrus. At the feast of the Lord of Streets rites are performed in honour of Scephrus, and in particular the priestess of Artemis pursues a man, pretending she is Artemis herself pursuing Leimon. It is also said that all the surviving sons of Tegeates, namely, Cydon, Archedius and Gortys, migrated of their own free will to Crete, and that after them were named the cities Cydonia, Gortyna and Catreus. The Cretans dissent from the account of the Tegeans, saying that Cydon was a son of Hermes and of Acacallis, daughter of Minos, that Catreus was a son of Minos, and Gortys a son of Rhadamanthys. As to Rhadamanthys himself, Homer says, in the talk of Proteus with Menelaüs,¹ that Menelaüs would go to the Elysian plain, but that Rhadamanthys was already arrived there. Cinaethon too in his poem represents Rhadamanthys as the son of Hephaestus, Hephaestus as a son of Talos, and Talos as a son of Cres. The legends of

¹ Homer, *Odyssey* iv. 564.

- Ἑλλήνων λόγοι διάφοροι τὰ πλέονα καὶ οὐχ
 6 ἥκιστα ἐπὶ τοῖς γένεσιν εἰσιν· Τεγεάταις δὲ τοῦ
 Ἀγυιέως τὰ ἀγάλματα τέσσαρά εἰσιν ἀριθμόν,
 ὑπὸ φυλῆς ἐν ἐκάστης ἰδρυμένον. ὀνόματα δὲ
 αἱ φυλαὶ παρέχονται Κλαρεῶτις Ἴπποβοῖτις
 Ἀπολλωνιάτις Ἀθανεᾷτις· καλοῦνται δὲ ἀπὸ τοῦ
 κλήρου ὃν τοῖς παισὶν Ἀρκὰς ἐποίησεν ὑπὲρ τῆς
 χώρας καὶ ἀπὸ Ἰππόθου τοῦ Κερκύνου.
 7 Ἔστι δὲ καὶ Δήμητρος ἐν Τεγέᾳ καὶ Κόρης
 ναὸς, ἃς ἐπονομάζουσι Καρποφόρους, πλησίον δὲ
 Ἀφροδίτης καλουμένης Παφίας· ἰδρύσατο αὐτὴν
 Λαοδίκη, γεγονυῖα μὲν, ὥς καὶ πρότερον ἐδήλωσα,
 ἀπὸ Ἀγαπήνορος ὃς ἐς Τροίαν ἡγήσατο Ἀρκάσιν,
 οἰκοῦσα δὲ ἐν Πάφῳ. τούτου δὲ ἐστὶν οὐ πόρρω
 Διονύσου τε ἱερὰ δύο καὶ Κόρης βωμοὶ καὶ
 8 Ἀπόλλωνος ναὸς καὶ ἄγαλμα ἐπίχρυσον· Χειρί-
 σοφος δὲ ἐποίησε, Κρῆς μὲν γένος, ἡλικίαν δὲ
 αὐτοῦ καὶ τὸν διδάξαντα οὐκ ἴσμεν· ἡ δὲ δίαίτα
 ἡ ἐν Κνωσσῷ Δαιδάλῳ παρὰ Μίνῳ συμβᾶσα
 ἐπὶ μακρότερον δόξαν τοῖς Κρησὶ καὶ ἐπὶ ξοάνων
 ποιήσει παρεσκεύασε. παρὰ δὲ τῷ Ἀπόλλωνι
 ὁ Χειρίσοφος ἔστηκε λίθου πεποιημένος.
 9 Καλοῦσι δὲ οἱ Τεγεᾶται καὶ ἐστίαν Ἀρκάδων
 κοινὴν· ἐνταῦθά ἐστὶν ἄγαλμα Ἡρακλέους,
 πεποίηται δὲ οἱ ἐπὶ τοῦ μηροῦ τραῦμα ἀπὸ τῆς
 μάχης ἣν πρώτην Ἴπποκόωντος τοῖς παισὶν
 ἐμαχέσατο. τὸ δὲ χωρίον τὸ ὑψηλόν, ἐφ' οὗ καὶ
 οἱ βωμοὶ Τεγεάταις εἰσὶν οἱ πολλοί, καλεῖται
 μὲν Διὸς Κλαρίου, δῆλα δὲ ὥς ἐγένετο ἡ ἐπὶ κλησὶς
 τῷ θεῷ τοῦ κλήρου τῶν παίδων ἕνεκα τῶν
 10 Ἀρκάδων. ἄγουσι δὲ ἑορτὴν αὐτόθι Τεγεᾶται
 κατὰ ἔτος· καὶ σφίσιν ἐπιστρατεῦσαι Λακεδαι-

Greece generally have different forms, and this is particularly true of genealogy. At Tegea the images of the Lord of Streets are four in number, one set up by each of the tribes. The names given to the tribes are Clareotis, Hippothoetis, Apolloniatis, and Athaneatis; they are called after the lots cast by Arcas to divide the land among his sons, and after Hippothous, the son of Cercyon.

There is also at Tegea a temple of Demeter and the Maid, whom they surname the Fruit-bringers, and hard by is one of Aphrodite called Paphian. The latter was built by Laodice, who was descended, as I have already said,¹ from Agapenor, who led the Arcadians to Troy, and it was in Paphos that she dwelt. Not far from it are two sanctuaries of Dionysus, an altar of the Maid, and a temple of Apollo with a gilded image. The artist was Cheirisophus; he was a Cretan by race, but his date and teacher we do not know. The residence of Daedalus with Minos at Cnossus secured for the Cretans a reputation for the making of wooden images also, which lasted for a long period. By the Apollo stands Cheirisophus in stone.

The Tegeans also have what they call a Common Hearth of the Arcadians. Here there is an image of Heracles, and on his thigh is represented a wound received in the first fight with the sons of Hippocoön. The lofty place, on which are most of the altars of the Tegeans, is called the place of Zeus Clarius (*Of Lots*), and it is plain that the god got his surname from the lots cast for the sons of Arcas. Here the Tegeans celebrate a feast every year. It is said that once at the time of the feast they were invaded

¹ See chapter v, § 3 of this book.

μονίους ποτέ ὑπὸ τὸν καιρὸν τῆς ἑορτῆς λέγουσι, καὶ—νεῖφειν γὰρ τὸν θεόν—τοὺς μὲν ῥιγοῦν καὶ ὄντας ἐν τοῖς ὅπλοις κάμνουν, αὐτοὶ δὲ ἐκείνων κρύφα πῦρ καῦσαι, καὶ ὥς οὐκ ἠνωχλοῦντο ὑπὸ τοῦ κρυμοῦ, τὰ ὅπλα ἐνδύντες ἐξελθεῖν τε ἐπὶ τοὺς Λακεδαιμονίους καὶ σχεῖν ἐν τῷ ἔργῳ τὸ πλεον φασίν. ἐθεασάμην δὲ καὶ ἄλλα ἐν Τεγέα τοσάδε, Ἀλέου οἰκίαν καὶ Ἐχέμου μνήμα καὶ ἐπειργασμένην ἐς στήλην τὴν Ἐχέμου πρὸς Ἄλλον μάχην.

- 11 Ἐκ Τεγέας δὲ ἰόντι ἐς τὴν Λακωνικὴν ἔστι μὲν βωμὸς ἐν ἀριστερᾷ τῆς ὁδοῦ Πανός, ἔστι δὲ καὶ Λυκαίου Διός. λείπεται δὲ καὶ θεμέλια ἱερῶν. οὗτοι μὲν δὴ εἰσιν οἱ βωμοὶ σταδίοις δύο ἀπὸ τέρῳ τοῦ τείχους, προελθόντι δὲ ἀπ' αὐτῶν μάλιστα πον σταδίους ἑπτὰ ἱερὸν Ἀρτέμιδος ἐπὶ κλησιν Λιμνύτιδος καὶ ἄγαλμά ἐστιν ἐβένου ξύλου· τρόπος δὲ τῆς ἐργασίας ὁ Αἰγίναϊος καλούμενος ὑπὸ Ἑλλήνων. τούτου δὲ ὅσον δέκα ἀπὸ τέρῳ σταδίοις Ἀρτέμιδος Κνακεάτιδός ἐστι ναοῦ τὰ ἐρείπια.

- LIV. Λακεδαιμονίοις δὲ καὶ Τεγεάταις ὄροι τῆς γῆς ὁ ποταμός ἐστιν ὁ Ἀλφειός· τούτου τὸ ὕδωρ ἄρχεται μὲν ἐν Φυλάκῃ, κάτεισι δὲ οὐ πόρρῳ τῆς πηγῆς καὶ ἄλλο ὕδωρ ἐς αὐτὸν ἀπὸ πηγῶν μεγέθει μὲν οὐ μεγάλων, πλεόνων δὲ ἀριθμόν. καὶ διὰ τοῦτο τῷ χωρίῳ Σύμβολα
2 γέγονεν ὄνομα. φαίνεται δὲ ὁ Ἀλφειὸς παρὰ τοὺς ἄλλους ποταμοὺς φύσιν τινὰ ἰδίαν παρεχόμενος τοιάνδε· ἀφανίζεσθαι τε γὰρ κατὰ γῆς ἐθέλει πολλάκις καὶ αὖθις ἀναφαίνεσθαι. προελθὼν μὲν γε ἐκ Φυλάκης καὶ τῶν καλουμένων

by the Lacedaemonians. As it was snowing, these were chilled, and thus distressed by their armour, but the Tegeans, without their enemies knowing it, lighted a fire. So untroubled by the cold they donned, they say, their armour, went out against the Lacedaemonians, and had the better of the engagement. I also saw in Tegea:—the house of Aleüs, the tomb of Echemus, and the fight between Echemus and Hyllus carved in relief upon a slab.

On the left of the road as you go from Tegea to Laconia there is an altar of Pan, and likewise one of Lycaean Zeus. The foundations, too, of sanctuaries are still there. These altars are two stades from the wall; and about seven stades farther on is a sanctuary of Artemis, surnamed Lady of the Lake, with an image of ebony. The fashion of the workmanship is what the Greeks call Aeginetan. Some ten stades farther on are the ruins of a temple of Artemis Cnaceatis.

LIV. The boundary between the territories of Lacedaemon and Tegea is the river Alpheius. Its water begins in Phylace, and not far from its source there flows down into it another water from springs that are not large, but many in number, whence the place has received the name Symbola (*Meetings*). It is known that the Alpheius differs from other rivers in exhibiting this natural peculiarity; it often disappears beneath the earth to reappear again. So flowing on from Phylace and the place called Symbola

- Συμβόλων ἐς τὸ πεδίοι' κατέδου τὸ Τεγεατικόν
ἀνατείλας δὲ ἐν Ἀσέᾳ καὶ τὸ ρεῦμα ἀναμίξας τῷ
Εὐρώτᾳ τὸ δεύτερον ἤδη κάτεισιν ἐς τὴν γῆν.
3 ἀνασχῶν δὲ ἔνθα Πηγὰς ὀνομάζουσιν οἱ Ἀρκάδες
καὶ παρὰ γῆν τε τὴν Πισαίαν καὶ παρὰ Ὀλυμ-
πίαν ἐξελθὼν, ἐκδίδωσιν ὑπὲρ Κυλλήνης ἐπινείου
τοῦ Ἡλείων ἐς τὴν θάλασσαν. ἔμελλε δὲ ἄρα
μηδὲ Ἀδρίας ἐπισχῆσειν αὐτὸν τοῦ πρόσω·
διανηξάμενος δὲ καὶ τοῦτον, μέγα οὕτω καὶ
βίαιον πέλαγος, ἐν Ὀρτυγίᾳ τῇ πρὸ Συρακουσῶν
ἐπιδείκνυσιν Ἀλφειὸς τε ὦν καὶ πρὸς Ἀρέθουσαν
τὸ ὕδωρ ἀνακοινοῦμενος.
- 4 Ἡ δὲ εὐθεΐα¹ ἐπὶ Θυρέαν τε καὶ κώμας τὰς
ἐν τῇ Θυρεάτιδι ἐκ Τεγέας παρείχετο ἐς συγ-
γραφὴν Ὀρέστου τοῦ Ἀγαμέμνονος μνήμα, καὶ
ὑφελέσθαι Σπαρτιάτην τὰ ὅσα αὐτόθεν οἱ
Τεγεᾶται λέγουσι· καθ' ἡμᾶς δὲ οὐκέτι πυλῶν
ἐντὸς ἐγένετο ὁ τάφος. ρεῖ δὲ καὶ Γαράτης
ποταμὸς κατὰ τὴν ὁδόν· διαβάντι δὲ τὸν Γαράτην
καὶ προελθόντι σταδίους δέκα Πανὸς ἐστὶν ἱερὸν
καὶ πρὸς αὐτῷ δρυς, ἱερὰ καὶ αὕτη τοῦ Πανός.
- 5 Ἡ δὲ ἐς Ἄργος ἐκ Τεγέας ὁχήματι ἐπιτηδειο-
τάτῃ καὶ τὰ μάλιστα ἐστὶ λεωφόρος. ἔστι δὲ
ἐπὶ τῆς ὁδοῦ πρῶτα μὲν ναὸς καὶ ἄγαλμα
Ἀσκληπιοῦ· μετὰ δὲ ἐκτραπεῖσιν ἐς ἀριστερὰ
ὅσον στάδιον Ἀπόλλωνος ἐπὶ κλησὶν Πυθίου
καταλελυμένον ἐστὶν ἱερὸν καὶ ἐρείπια ἐς ἅπαν.
κατὰ δὲ τὴν εὐθείαν αἱ τε δρυς εἰσι πολλαὶ καὶ
Δήμητρος ἐν τῷ ἄλσει τῶν δρυῶν ναὸς ἐν Κορυ-
θεῦσι καλουμένης· πλησίον δὲ ἄλλο ἐστὶν ἱερὸν
6 Διονύσου Μύστου. τὸ ἀπὸ τούτου δὲ ἄρχεται

¹ Here Spiro would add ἡ.

it sinks into the Tegean plain; rising at Asea, and mingling its stream with the Eurotas, it sinks again into the earth. Coming up at the place called by the Arcadians Pegae (*Springs*), and flowing past the land of Pisa and past Olympia, it falls into the sea above Cyllene, the port of Elis. Not even the Adriatic could check its flowing onwards, but passing through it, so large and stormy a sea, it shows in Ortygia, before Syracuse, that it is the Alpheius, and unites its water with Arethusa.

The straight road from Tegea to Thyrea and to the villages its territory contains can show a notable sight in the tomb of Orestes, the son of Agamemnon; from here, say the Tegeans, a Spartan stole his bones. In our time the grave is no longer within the gates. By the road flows also the river Garates. Crossing the Garates and advancing ten stades you come to a sanctuary of Pan, by which is an oak, like the sanctuary sacred to Pan.

The road from Tegea to Argos is very well suited for carriages, in fact a first-rate highway. On the road come first a temple and image of Asclepius. Next, turning aside to the left for about a stade, you see a dilapidated sanctuary of Apollo surnamed Pythian which is utterly in ruins. Along the straight road there are many oaks, and in the grove of oaks is a temple of Demeter called "in Corythenses." Hard by is another sanctuary, that of Mystic Dionysus. At

PAUSANIAS: DESCRIPTION OF GREECE

τὸ ὄρος τὸ Παρθένιον· ἐν δὲ αὐτῷ τέμενος
 δείκνυται Τηλέφου, καὶ ἐνταῦθα παῖδα ἐκκεί-
 μενόν φασιν αὐτὸν ὑπὸ ἐλάφου τραφῆναι. ἀπω-
 τέρω δὲ ὀλίγον Πανὸς ἐστὶν ἱερόν, ἐνθα Φιλιπ-
 πίδῃ φανῆναι τὸν Πᾶνα καὶ εἰπεῖν ἃ πρὸς αὐτὸν
 Ἀθηναῖοί τε καὶ κατὰ ταῦτά Τεγεᾶται λέγουσι·
 7 παρέχεται δὲ τὸ Παρθένιον καὶ ἐς λύρας ποίησιν
 χελώνας ἐπιτηδειοτάτας, ἃς οἱ περὶ τὸ ὄρος
 ἄνθρωποι καὶ αὐτοὶ λαμβάνειν δεδοίκασιν ἀεὶ
 καὶ ξένους οὐ περιορῶσιν αἰροῦντας· ἱερὰς γὰρ
 σφᾶς εἶναι τοῦ Πανὸς ἡγνῆται. ὑπερβαλόντι δὲ
 τὴν κορυφὴν τοῦ ὄρους ἐστὶν ἐν τοῖς ἤδη γεωργου-
 μένοις Τεγεατῶν ὄρος καὶ Ἀργείων κατὰ Ἑρμιᾶς
 τὰς ἐν τῇ Ἀργολίδι.

Αἶδε μὲν Πελοποννήσου μοῖραι καὶ πόλεις τε
 ἐν ταῖς μοίραις καὶ ἐν ἐκάστη πόλει τὰ ἀξιολογώ-
 τατά ἐστιν ἐς μνήμην.

ARCADIA, LIV. 6-7

this point begins Mount Parthenius. On it is shown a sacred enclosure of Telephus, where it is said that he was exposed when a child and was suckled by a deer. A little farther on is a sanctuary of Pan, where Athenians and Tegeans agree that he appeared to Philippides and conversed with him. Mount Parthenius rears also tortoises most suitable for the making of harps; but the men on the mountain are always afraid to capture them, and will not allow strangers to do so either, thinking them to be sacred to Pan. Crossing the peak of the mountain you are within the cultivated area, and reach the boundary between Tegea and Argos; it is near Hysiae in Argolis.

These are the divisions of the Peloponnesus, the cities in the divisions, and the most noteworthy things in each city.

BOOK IX

ΒΟΙΩΤΙΚΑ

- I. Ἀθηναίοις δὲ ἡ Βοιωτία καὶ κατὰ ἄλλα τῆς Ἀττικῆς ἐστὶν ὁμορος, πρὸς δὲ Ἐλευθερῶν οἱ Πλαταιεῖς. Βοιωτοὶ δὲ τὸ μὲν πᾶν ἔθνος ἀπὸ Βοιωτοῦ τὸ ὄνομα ἔσχηκεν, ὃν Ἰτώνου παῖδα καὶ νύμφης δὴ Μελανίππης, Ἰτωνον δὲ Ἀμφικτύονος εἶναι λέγουσι· καλοῦνται δὲ κατὰ πόλεις ἀπὸ τε ἀνδρῶν καὶ τὰ πλείω γυναικῶν. οἱ δὲ Πλαταιεῖς τὸ ἐξ ἀρχῆς ἐμοὶ δοκεῖν εἰσιν αὐτόχθονες· ὄνομα δὲ σφισιν ἀπὸ Πλαταίας, ἣν θυγατέρα εἶναι Ἀσωποῦ¹ τοῦ ποταμοῦ νομίζουσιν. ὅτι μὲν δὴ καὶ οὗτοι τὸ ἀρχαῖον ἐβασίλευοντο, δῆλόν ἐστι· βασιλείαι γὰρ πανταχοῦ τῆς Ἑλλάδος καὶ οὐ δημοκρατίαι πάσαι καθεστήκεσαν. τῶν δὲ βασιλέων ἄλλον μὲν οὐδένα οἱ Πλαταιεῖς ἴσασι, μόνον δὲ Ἀσωπὸν καὶ ἔτι πρότερον Κιθαιρῶνα· καὶ τὸν μὲν ἀφ' αὐτοῦ θέσθαι τῷ ὄρει τὸ ὄνομα, τὸν δὲ τῷ ποταμῷ λέγουσι. δοκῶ δὲ καὶ τὴν Πλάταιαν, ἀφ' ἧς κέκληται ἡ πόλις, βασιλέως Ἀσωποῦ καὶ οὐ τοῦ ποταμοῦ παῖδα εἶναι.
- 3 Πλαταιεῦσι δὲ πρὸ μὲν τῆς μάχης, ἣν Ἀθηναῖοι Μαραθῶνι ἐμαχέσαντο, οὐδὲν ὑπῆρχεν ἐς δόξαν· μετασχόντες δὲ τοῦ Μαραθῶνι ἀγῶνος ὕστερον

¹ Ἀσωποῦ is not in the MSS. It was added by Clavier.

BOOK IX

BOEOTIA

I. BOEOTIA borders on Attica at several places, one of which is where Plataea touches Eleutheræ. The Boeotians as a race got their name from Boeotus, who, legend says, was the son of Itonus and the nymph Melanippe, and Itonus was the son of Amphictyon. The cities are called in some cases after men, but in most after women. The Plataeans were originally, in my opinion, sprung from the soil; their name comes from Plataea, whom they consider to be a daughter of the river Asopus. It is clear that the Plataeans too were of old ruled by kings; for everywhere in Greece in ancient times, kingship and not democracy was the established form of government. But the Plataeans know of no king except Asopus and Cithaeron before him, holding that the latter gave his name to the mountain, the former to the river. I think that Plataea also, after whom the city is named, was a daughter of King Asopus, and not of the river.

Before the battle that the Athenians fought at Marathon, the Plataeans had no claim to renown. But they were present at the battle of Marathon,

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καταβεβηκότος ἤδη Ξέρξου καὶ ἐς τὰς ναῦς ἐτόλμησαν μετ' Ἀθηναίων ἐσβῆναι, Μαρδόνιον δὲ τὸν Γωβρύου Ξέρξῃ στρατηγοῦντα ἡμύναντο ἐν τῇ σφετέρᾳ. δις δὲ σφᾶς κατέλαβε γενέσθαι τε ἀναστάτους καὶ αὐθις ἐς Βοιωτίαν καταχ-
 4 θῆναι. ἐπὶ μὲν γὰρ τοῦ πολέμου τοῦ Πελοποννησίου πρὸς Ἀθηναίους γενομένου Λακεδαιμόνιοι πολιορκίᾳ Πλάταιαν ἐξείλον· ἀνοικισθείσης δὲ ἐπὶ τῆς εἰρήνης, ἣν πρὸς βασιλέα τῶν Περσῶν γενέσθαι τοῖς Ἑλλησιν ἔπραξεν Ἀνταλκίδας ἀνὴρ Σπαρτιότης, καὶ τῶν Πλαταιέων κατελθόντων ἐξ Ἀθηνῶν, τοὺς δὲ αὐθις ἔμελλεν ἐπιλήψεσθαι κακὸν δεύτερον. ἐκ μὲν γε τοῦ ἐμφανοῦς πόλεμος πρὸς τοὺς Θηβαίους οὐκ ἦν συνεστηκώς, ἀλλὰ οἱ Πλαταιεῖς μένειν τὴν εἰρήνην σφίσιν ἔφασαν, ὅτι τὴν Καδμείαν Λακεδαιμονίοις κατασχούσιν οὔτε βουλευματος οὔτε
 5 ἔργου μετεσχέκεσαν· Θηβαῖοι δὲ ἀπέφαινον τὴν τε εἰρήνην Λακεδαιμονίους εἶναι τοὺς πράξαντας καὶ ὕστερον παραβάντων ἐκείνων λελύσθαι καὶ ἅπασιν ἡξίου τὰς σπονδάς. οὐκ ἀνύποπτα οὖν ἡγούμενοι οἱ Πλαταιεῖς τὰ ἐκ τῶν Θηβαίων διὰ φυλακῆς εἶχον ἰσχυρὰς τὴν πόλιν· καὶ ἐς τοὺς ἀγρούς, ὅποσοι ἀπωτέρω τοῦ ἄστεως ἦσαν, οὐδὲ ἐς τούτους ἀνὰ πᾶσαν ἤρχοντο τὴν ἡμέραν, ἀλλὰ—ἡπίσταντο γὰρ τοὺς Θηβαίους ὥς¹ πανδημεὶ καὶ ἅμα ἐπὶ πλείστον εἰώθεσαν βουλευέσθαι—παρεφύλασσον τὰς ἐκκλησίας αὐτῶν, καὶ ἐν τῷ τοσοῦτῳ καθ' ἡσυχίαν ἐφεώρων τὰ ἑαυτῶν καὶ
 6 οἱ ἔσχατοι γεωργοῦντες. Νεοκλῆς δὲ δς τότε βοιωταρχῶν ἔτυχεν ἐν Θήβαις—οὐ γὰρ αὐτὸν οἱ Πλαταιεῖς ἐλελήθεσαν ἐπὶ τῇ τέχνῃ—προεῖπε

and later, when Xerxes came down to the sea, they bravely manned the fleet with the Athenians, and defended themselves in their own country against the general of Xerxes, Mardonius, the son of Gobryas. Twice it was their fate to be driven from their homes and to be taken back to Boeotia. For in the war between the Peloponnesians and Athens, the Lacedaemonians reduced Plataea by siege, but it was restored during the peace made by the Spartan ^{387 B.C.} Antalcidas between the Persians and the Greeks, and the Plataeans returned from Athens. But a second disaster was destined to befall them. There was no open war between Plataea and Thebes: in fact the Plataeans declared that the peace with them still held, because when the Lacedaemonians seized the Cadmeia they had no part either in the plan or in the performance. But the Thebans maintained that as the Lacedaemonians had themselves made the peace and then broken it, all alike, in their view, were freed from its terms. The Plataeans, therefore, looked upon the attitude of the Thebans with suspicion, and maintained strict watch over their city. They did not go either daily to the fields at some distance from the city, but, knowing that the Thebans were wont to conduct their assemblies with every voter present, and at the same time to prolong their discussions, they waited for their assemblies to be called, and then, even those whose farms lay farthest away, looked after their lands at their leisure. But Neocles, who was at the time Boeotarch at Thebes, not being unaware of the Plataean trick, proclaimed that every

¹ δς was added by Porson.

τῶν Θηβαίων ἕκαστόν τε τινα ἵεναι πρὸς τὴν ἐκκλησίαν ὁμοῦ τοῖς ὄπλοις καὶ σφᾶς αὐτίκα οὐ τὴν εὐθείαν ἀπὸ τῶν Θηβῶν τὴν πεδιῦδα, τὴν δὲ ἐπὶ Ὑσιῶν ἦγε πρὸς Ἐλευθερῶν τε καὶ τῆς Ἀττικῆς, ἣ μὴδὲ σκοπὸς ἐτέτακτο ὑπὸ τῶν Πλαταιέων· γενήσεσθαι δὲ περὶ τὰ τεῖχη περὶ
 7 μεσοῦσαν μάλιστα ἔμελλε τὴν ἡμέραν. Πλαταιεῖς δὲ ἄγειν Θηβαίους ἐκκλησίαν νομίζοντες ἐς τοὺς ἀγροὺς ἀποκεκλειμένοι τῶν πυλῶν ἦσαν· πρὸς δὲ τοὺς ἐγκαταληφθέντας ἐποιήσαντο οἱ Θηβαῖοι σπονδὰς, ἀπελθεῖν σφᾶς πρὸ ἡλίου δύντος ἄνδρας μὲν σὺν ἐνὶ, γυναῖκας δὲ δύο ἱμάτια ἑκάστην ἔχουσιν. συνέβη τε ἐναντία τοῖς Πλαταιεύσιν ἐν τῷ τότε ἡ τύχη ἡ ὥς ὑπὸ Ἀρχιδάμου καὶ Λακεδαιμονίων τὸ πρότερον ἦλωσαν· Λακεδαιμόνιοι μὲν γε αὐτοὺς ἐξεπολιόρκησαν ἀπείργοντες διπλῶ τείχει μὴ ἐξελθεῖν τοῦ ἄστεως, Θηβαῖοι δὲ ἐν τῷ τότε ἀφελόμενοι
 8 μὴ ἐσελθεῖν σφᾶς ἐς τὸ τεῖχος. ἐγένετο δὲ ἡ ἄλωσις Πλαταίας ἡ δευτέρα μάχης μὲν τρίτῃ τῆς ἐν Λεύκτροις ἔτει πρότερον, Ἀστέίου δὲ Ἀθήνησιν ἄρχοντος. καὶ ἡ μὲν πόλις ὑπὸ τῶν Θηβαίων καθηρέθη πλὴν τὰ ἱερά, τοῖς δὲ Πλαταιεύσιν ὁ τρόπος τῆς ἀλώσεως σωτηρίαν παρέσχεν ἐν ἴσῳ πᾶσιν· ἐκπεσόντας δὲ σφᾶς ἐδέξαντο αὖθις οἱ Ἀθηναῖοι. Φιλίππου δέ, ὥς ἐκράτησεν ἐν Χαιρωνείᾳ, φρουράν τε ἐσαγαγόντος ἐς Θήβας καὶ ἄλλα ἐπὶ καταλύσει τῶν Θηβαίων πρᾶσσοντος, οὕτω καὶ οἱ Πλαταιεῖς ὑπ' αὐτοῦ κατήχθησαν.

Π. Γῆς δὲ τῆς Πλαταιίδος ἐν τῷ Κιθαιρῶνι ὀλίγον τῆς εὐθείας ἐκτραπέουσιν ἐς δεξιὰ Ὑσιῶν καὶ

Theban should attend the assembly armed, and at once proceeded to lead them, not by the direct way from Thebes across the plain, but along the road to Hysiac in the direction of Eleutherae and Attica, where not even a scout had been placed by the Plataeans, being due to reach the walls about noon. The Plataeans, thinking that the Thebans were holding an assembly, were afield and cut off from their gates. With those caught within the city the Thebans came to terms, allowing them to depart before sundown, the men with one garment each, the women with two. What happened to the Plataeans on this occasion was the reverse of what happened to them formerly when they were taken by the Lacedaemonians under Archidamus. For the Lacedaemonians reduced them by preventing them from getting out of the city, building a double line of circumvallation; the Thebans on this occasion by preventing them from getting within their walls. The second capture of Plataea occurred two years before the battle of ^{378 B.C.} Leuctra, when Asteius was Archon at Athens. The Thebans destroyed all the city except the sanctuaries, but the method of its capture saved the lives of all the Plataeans alike, and on their expulsion they were again received by the Athenians. When Philip after his victory at Chaeroneia introduced a garrison into Thebes, one of the means he employed to bring the Thebans low was to restore the Plataeans to their homes.

II. On Mount Cithaeron, within the territory of Plataea. if you turn off to the right for a little way

- Ἐρυθρῶν ἑρείπιά ἐστι. πόλεις δέ ποτε τῶν Βοιωτῶν ἦσαν, καὶ νῦν ἔτι ἐν τοῖς ἑρείπιοις τῶν Ὑσιῶν ναὸς ἐστὶν Ἀπόλλωνος ἡμίεργος καὶ φρέαρ ἱερόν· πάλαι δὲ ἐκ τοῦ φρέατος κατὰ τὸν Βοιωτῶν λόγον ἐμαντεύοντο πίνοντες. ἐπανελ-
 2 θοῦσι δὲ ἐς τὴν λεωφόρον ἐστὶν αὐθις ἐν δεξιᾷ Μαρδονίου λεγόμενον μνημα εἶναι. καὶ ὅτι μὲν εὐθύς ἦν μετὰ τὴν μάχην ἀφανὴς ὁ Μαρδονίου νεκρός, ἔστιν ὡμολογημένον· τὸν δὲ θάψαντα οὐ κατὰ ταῦτά, ὅστις ἦν, λέγουσι· φαίνεται δὲ Ἀρτόντης ὁ Μαρδονίου πλεῖστα μὲν δούς Διου-
 σοφάνει δῶρα ἀνδρὶ Ἐφεσίῳ, δούς μέντοι καὶ ἄλλοις Ἰώνων ὥς οὐδὲ ἐκείνοις ἀμελὲς γενόμενον ταφῆναι Μαρδόνιον.
- 3 Αὕτη μὲν ἀπ' Ἐλευθερῶν ἐς Πλάταιαν ἄγει, τοῖς δὲ Μεγάρων ἰοῦσι πηγή τέ ἐστιν ἐν δεξιᾷ καὶ προελθοῦσιν ὀλίγον πέτρα· καλοῦσι δὲ τὴν μὲν Ἀκταίωνος κοίτην,¹ ἐπὶ ταύτῃ καθεύδειν φάμενοι² τῇ πέτρᾳ τὸν Ἀκταίωνα ὁπότε κάμοι θηρεύων, ἐς δὲ τὴν πηγὴν ἐνιδεῖν λέγουσιν αὐτὸν λουμένης Ἀρτέμιδος ἐν τῇ πηγῇ. Στησίχορος δὲ ὁ Ἱμεραῖος ἔγραψεν ἐλάφου περιβαλεῖν δέρμα Ἀκταίωνι τὴν θεόν, παρασκευάζουσάν οἱ τὸν ἐκ τῶν κυνῶν θάνατον, ἵνα δὴ μὴ γυναῖκα
 4 Σεμέλην λάβοι. ἐγὼ δὲ ἄνευ θεοῦ πείθομαι νόσον λύσσαν τοῦ Ἀκταίωνος ἐπιλαβεῖν τοὺς κύνας· μανέντες δὲ καὶ οὐ διαγινώσκοντες δια-
 φορήσειν ἔμελλον πάντα τινὰ ὅτῳ περιτύχοιεν, καθότι δὲ τοῦ Κιθαιρῶνος Πενθεὶ τῷ Ἐχίονος ἐγένετο ἡ συμφορὰ ἢ Οἰδίποδα ὅπῃ τεχθέντα

¹ κοίτην Bekker; καὶ τὴν most MSS.

² φάμενοι Bekker; φάσιν οἱ MSS.

BOEOTIA, II. 1-4

from the straight road, you reach the ruins of Hysiae and Erythrae. Once they were cities of Boeotia, and even at the present day among the ruins of Hysiae are a half-finished temple of Apollo and a sacred well. According to the Boeotian story oracles were obtained of old from the well by drinking of it. Returning to the highway you again see on the right a tomb, said to be that of Mardonius. It is agreed that the body of Mardonius was not seen again after the battle, but there is not a similar agreement as to the person who gave it burial. It is admitted that Artontes, son of Mardonius, gave many gifts to Dionysophanes the Ephesian, but also that he gave them to others of the Ionians, in recognition that they too had spent some pains on the burial of Mardonius.

This road leads to Plataea from Eleutherae. On the road from Megara there is a spring on the right, and a little farther on a rock. It is called the bed of Actaeon, for it is said that he slept thereon when weary with hunting, and that into this spring he looked while Artemis was bathing in it. Stesichorus of Himera says that the goddess cast a deer-skin round Actaeon to make sure that his hounds would kill him, so as to prevent his taking Semele to wife. My own view is that without divine interference the hounds of Actaeon were smitten with madness, and so they were sure to tear to pieces without distinction everybody they chanced to meet. Whereabouts on Cithaeron the disaster befell Pentheus, the son of Echion, or where Oedipus was exposed at birth,

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ἐξέθεσαν, οἶδεν οὐδείς, καθάπερ γε ἴσμεν τὴν
 Σχιστὴν ὁδὸν τὴν ἐπὶ Φωκέων, ἐφ' ἣ τὸν πατέρα
 Οἰδίπους ἀπέκτεινεν, (ὁ δὲ Κιθαιρῶν τὸ ὄρος
 Διὸς ἱερὸν Κιθαιρωνίου ἐστίν)¹ ἃ δὴ καὶ ἐς
 πλεόν ἐπέξειμι, ἐπειδὰν ἐς αὐτὰ ὁ λόγος καθήκη
 μοι.

- 5 Κατὰ δὲ τὴν ἔσοδον μάλιστα τὴν ἐς Πλάταιαν
 τάφοι τῶν πρὸς Μήδους μαχεσαμένων εἰσὶ. τοῖς
 μὲν οὖν λοιποῖς ἐστὶν Ἑλλήσι μνήμα κοινόν·
 Λακεδαιμονίων δὲ καὶ Ἀθηναίων τοῖς πεσοῦσιν
 ἰδία τέ εἰσιν οἱ τάφοι καὶ ἐλεγείᾳ ἐστὶ Σιμωνίδου
 γεγραμμένα ἐπ' αὐτοῖς. οὐ πόρρω δὲ ἀπὸ τοῦ
 κοινοῦ τῶν Ἑλλήνων Διὸς ἐστὶν Ἐλευθερίου
 βωμὸς * * τοῦτον μὲν δὴ χαλκοῦ, τοῦ Διὸς
 δὲ τὸν τε βωμὸν καὶ τὸ ἄγαλμα ἐποίησεν λευκοῦ
 6 λίθου. ἄγουσι δὲ καὶ νῦν ἔτι ἀγῶνα διὰ ἔτους
 πέμπτου τὰ Ἐλευθέρια, ἐν ᾧ μέγιστα γέρα
 πρόκειται δρόμον· θέουσι δὲ ὥπλισμένοι πρὸ
 τοῦ βωμοῦ. τρόπαιον δέ, ὃ τῆς μάχης τῆς
 Πλαταιᾶσιν ἀνέθεσαν οἱ Ἕλληνες, πεντεκαί-
 δεκα σταδίους μάλιστα ἔστηκεν ἀπωτέρω τῆς
 πόλεως.

- 7 Ἐν αὐτῇ δὲ τῇ πόλει προΐουσιν ἀπὸ τοῦ
 βωμοῦ καὶ τοῦ ἀγάλματος ἃ τῷ Διὶ πεποιήται
 τῷ Ἐλευθερίῳ, Πλαταίας ἐστὶν ἡρῶν· καὶ μοι
 τὰ ἐς αὐτὴν ἤδη, τὰ λεγόμενα καὶ ὅποια αὐτὸς
 εἶκαζον, ἐστὶν εἰρημένα. Πλαταιεῦσι δὲ ναὸς
 ἐστὶν Ἥρας, θεᾶς ἄξιος μεγέθει τε καὶ ἐς τῶν
 ἀγαλμάτων τὸν κόσμον. ἐσελθοῦσι μὲν Ῥέα τὸν
 πέτρον κατεληγμένον σπαργάνοις, οἷα δὴ τὸν
 παῖδα ὃν ἔτεκε, Κρόνῳ κομίζουσά ἐστι· τὴν δὲ
 Ἥραν Τελείαν καλοῦσι, πεποιήται δὲ ὀρθὸν
 180

μεγέθει ἄγαλμα μέγα· λίθου δὲ ἀμφότερα τοῦ Πεντελησίου, Πραξιτέλους δὲ ἐστὶν ἔργα.

- Ἐνταῦθα καὶ ἄλλο Ἦρας ἄγαλμα καθήμενον Καλλίμαχος ἐποίησε· Νυμφευομένην δὲ τὴν θεὸν ἐπὶ λόγῳ τοιῷδε ὀνομάζουσιν. III. Ἦραν ἐφ' ὅτῳ δὴ πρὸς τὸν Δία ὠργισμένην ἐς Εὐβοίαν φασιν ἀναχωρῆσαι, Δία δέ, ὡς οὐκ ἔπειθεν αὐτήν, παρὰ Κιθαιρῶνα λέγουσιν ἐλθεῖν δυναστεύοντα ἐν Πλαταιαῖς τότε· εἶναι γὰρ τὸν Κιθαιρῶνα οὐδενὸς σοφίαν ὕστερον. οὗτος οὖν κελεύει τὸν Δία ἄγαλμα ξύλου ποιησάμενον ἄγειν ἐπὶ βοῶν ζεύγους ἐγκεκαλυμμένον, λέγειν δὲ ὡς ἄγοιτο
- 2 γυναῖκα Πλάταιαν τὴν Ἀσωποῦ. καὶ ὁ μὲν ἔπρασσε κατὰ τὴν παραίνεσιν τοῦ Κιθαιρῶνος· Ἦρα δὲ ἐπέπυστό τε αὐτίκα καὶ αὐτίκα ἀφίκετο. ὡς δὲ ἐπλησίαζε τῇ ἀμάξῃ καὶ τοῦ ἀγάλματος τὴν ἐσθῆτα περιέρρηξεν, ἦσθη τε τῇ ἀπάτῃ ξόανον εὐρούσα ἂντὶ νύμφης γυναικὸς καὶ διαλλαγὰς ποιεῖται πρὸς τὸν Δία. ἐπὶ ταύταις ταῖς διαλλαγαῖς Δαίδαλα ἑορτὴν ἄγουσιν, ὅτι οἱ πάλαι τὰ ξόανα ἐκάλουν δαίδαλα· ἐκάλουν δὲ ἔμοι δοκεῖν πρότερον ἔτι ἢ Δαίδαλος ὁ Παλαμίουτος ἐγένετο Ἀθήνησι, τούτῳ δὲ ὕστερον ἀπὸ τῶν δαιδάλων ἐπὶ κλησιν γενέσθαι δοκῶ καὶ οὐκ
- 3 ἐκ γενετῆς τεθῆναι τὸ ὄνομα. Δαίδαλα οὖν ἄγουσιν οἱ Πλαταιεῖς ἑορτὴν δι' ἔτους ἐβδόμου μὲν, ὡς ἔφασκεν ὁ τῶν ἐπιχωρίων ἐξηγητής, ἀληθεῖ μέντοι λόγῳ δι' ἐλάσσονος καὶ οὐ τοσούτου χρόνου· ἐθελήσαντες δὲ ἀπὸ Δαιδάλων ἐς Δαίδαλα ἕτερα ἀναριθμῆσαι τὸν μεταξὺ χρόνον ἐς τὸ ἀκριβέστατον οὐκ ἐγενόμεθα οἰοί τε.
- 4 ἄγουσι δὲ οὕτω τὴν ἑορτὴν. δρυμὸς ἐστὶν

Both figures are of Pentelic marble, and the artist was Praxiteles.

Here too is another image of Hera; it is seated, and was made by Callimachus. The goddess they call the Bride for the following reason. III. Hera, they say, was for some reason or other angry with Zeus, and had retreated to Euboea. Zeus, failing to make her change her mind, visited Cithaeron, at that time despot in Plataea, who surpassed all men for his cleverness. So he ordered Zeus to make an image of wood, and to carry it, wrapped up, in a bullock wagon, and to say that he was celebrating his marriage with Plataea, the daughter of Asopus. So Zeus followed the advice of Cithaeron. Hera heard the news at once, and at once appeared on the scene. But when she came near the wagon and tore away the dress from the image, she was pleased at the deceit, on finding it a wooden image and not a bride, and was reconciled to Zeus. To commemorate this reconciliation they celebrate a festival called Daedala, because the men of old time gave the name of *daedala* to wooden images. My own view is that this name was given to wooden images before Daedalus, the son of Palamaon, was born at Athens, and that he did not receive this name at birth, but that it was a surname afterwards given him from the *daedala*. So the Plataeans hold the festival of the Daedala every six years, according to the local guide, but really at a shorter interval. I wanted very much to calculate exactly the interval between one Daedala and the next, but I was unable to do so. In this way they celebrate the feast, Not far from

- Ἄλαλκομενῶν οὐ πόρρω· μέγιστα τῶν ἐν Βοιωτίᾳ
στελέχη δρυῶν ἐστὶν ἐνταῦθα. ἐς τοῦτον οἱ
Πλαταιεῖς ἀφικόμενοι τὸν δρυμὸν προτίθενται
μοίρας κρεῶν ἐφθῶν. ὄρνιθες δὲ οἱ μὲν ἄλλοι
σφίσιν ἤκιστα εἰσι δι' ὄχλου, τῶν κοράκων δὲ
—οὔτοι γὰρ σφισιν ἐπιφοιτῶσιν—ἔχουσιν ἀκριβῆ
τὴν φρουράν. τὸν δὲ αὐτῶν ἀρπάσαντα κρέας,
ἐφ' ὅτῳ τῶν δένδρων καθεδεῖται, φυλάσσουσιν.
ἐφ' οὐ δ' ἂν καθεσθῇ, τεμόντες ποιοῦσιν ἀπὸ
τούτου τὸ δαίδαλον· δαίδαλον γὰρ δὴ καὶ τὸ
5 ξόανον αὐτὸ ὀνομάζουσι. ταύτην μὲν ἰδίᾳ οἱ
Πλαταιεῖς ἐορτὴν ἄγουσι, Δαίδαλα μικρὰ ὀνο-
μάζοντες· Δαιδιάλων δὲ ἐορτὴν τῶν μεγάλων καὶ
Βοιωτοὶ σφισι συνεορτάζουσι, δι' ἐξηκοστοῦ δὲ
ἄγουσιν ἔτους· ἐκλιπεῖν γὰρ τοσοῦτον χρόνον
τὴν ἐορτὴν φασιν, ἥνίκα οἱ Πλαταιεῖς ἔφευγον.
ξόανα δὲ τεσσαρεσκαίδεκα ἔτοιμά σφισὶν ἐστὶ
κατ' ἐνιαυτὸν ἕκαστον παρασκευασθέντα ἐν
6 Δαιδάλοις τοῖς μικροῖς. ταῦτα ἀναιρῶνται
κλήρω Πλαταιεῖς Κορωναῖοι Θεσπιεῖς Ἰανα-
γραῖοι Χαιρωνεῖς Ὀρχομένιοι Λεβαδεῖς Θηβαῖοι·
διαλλαγῆναι γὰρ καὶ οὔτοι Πλαταιεῦσιν ἠξίωσαν
καὶ συλλόγου μετασχεῖν κοινού καὶ ἐς Δαίδαλα
θυσίαν ἀποστέλλειν, ὅτε Κάσσανδρος ὁ Ἀντι-
πάτρου τὰς Θήβας ἀνέγκισε. τῶν δὲ πολισμάτων
ὅποσα ἐστὶν ἐλάσσονος λόγου, συντέλειαν αἰροῦν-
7 ται.¹ τὸ δὲ ἄγαλμα κομίσαντες² παρὰ τὸν
Ἄσωπὸν καὶ ἀναθέντες ἐπὶ ἅμαξαν, γυναῖκα
ἐφιστᾶσι νυμφεύτριαν· οἱ δὲ αὖθις κληροῦνται
καθ' ἥντινα τάξιν τὴν πομπὴν ἀνάξουσιν· τὸ δὲ
ἐντεῦθεν τὰς ἀμάξας ἀπὸ τοῦ ποταμοῦ πρὸς
ἄκρον τὸν Κιθαιρῶνα ἐλαύνουσιν. εὐτρέπιστα

Alalcomenae is a grove of oaks. Here the trunks of the oaks are the largest in Bocotia. To this grove come the Plataeans, and lay out portions of boiled flesh. They keep a strict watch on the crows which flock to them, but they are not troubled at all about the other birds. They mark carefully the tree on which a crow settles with the meat he has seized. They cut down the trunk of the tree on which the crow has settled, and make of it the *daedalum*; for this is the name that they give to the wooden image also. This feast the Plataeans celebrate by themselves, calling it the Little Daedala, but the Great Daedala, which is shared with them by the Boeotians, is a festival held at intervals of fifty-nine years, for that is the period during which, they say, the festival could not be held, as the Plataeans were in exile. There are fourteen wooden images ready, having been provided each year at the Little Daedala. Lots are cast for them by the Plataeans, Coronaeans, Thespians, Tanagraeans, Chaeroneans, Orchomenians, Lebadeans, and Thebans; for at the time when Cassander, the son of Antipater, rebuilt Thebes, the Thebans wished to be reconciled with the Plataeans, to share in the common assembly, and to send a sacrifice to the Daedala. The towns of less account pool their funds for images. Bringing the image to the Asopus, and setting it upon a wagon, they place a bridesmaid also on the wagon. They again cast lots for the position they are to hold in the procession. After this they drive the wagons from the river to the summit of Cithaeron. On the peak of the mountain an altar has

¹ Some would read *συντελεῖ, ἀγαυοῦνται*.

² The MSS. have *κοσμήσαντες*, "having decked."

δέ σφισιν ἐπὶ τῇ κορυφῇ τοῦ ὄρους βωμός, ποιούσι δὲ τρόπῳ τοιῷδε τὸν βωμόν· ξύλα τετράγωνα ἀρμόζοντες πρὸς ἄλληλα συντιθέασιν κατὰ ταῦτα καὶ εἰ λίθων ἐποιοῦντο οἰκοδομίαν, ἐξά-
 8 ραντες δὲ ἐς ὕψος φρύγανα ἐπιφέρουσιν. αἱ μὲν δὴ πόλεις καὶ τὰ τέλη θήλειαν θύσαντες τῇ Ἡραβοῦν ἕκαστοι καὶ ταῦρον τῷ Διὶ τὰ ἱερεῖα οἴνου καὶ θυμιαμάτων πλήρη καὶ τὰ δαίδαλα ὁμοῦ καθαγίζουσιν ἐπὶ τοῦ βωμοῦ, ἰδιῶται δὲ ὅποσα δὴ θύουσιν οἱ πλούσιοι· τοῖς δὲ οὐχ ὁμοίως δυναμένοις τὰ λεπτότερα τῶν προβάτων θύειν καθέστηκε, καθαγίζειν δὲ τὰ ἱερεῖα ὁμοίως πάντα. σὺν δὲ σφισι καὶ αὐτὸν τὸν βωμόν ἐπιλαβὼν τὸ πῦρ ἐξανήλωσε· μεγίστην δὲ ταύτην φλόγα καὶ ἐκ μακροτάτου σύνοπτον οἶδα ἀρθεῖσαν.
 9 ὑπὸ δὲ τῆς κορυφῆς, ἐφ' ἣ τὸν βωμόν ποιοῦνται, πέντε πού μάλιστα καὶ δέκα ὑποκαταβάντι σταδίους νυμφῶν ἐστὶν ἄντρον Κιθαιρωνίδων, Σφραγίδιον μὲν ὀνομαζόμενον, μαντεύεσθαι δὲ τὰς νύμφας τὸ ἀρχαῖον αὐτόθι ἔχει λόγος.

IV. Πλαταιεῦσι δὲ Ἀθηνᾶς ἐπὶ κλησὶν Ἀρείας ἐστὶν ἱερόν· ὠκοδομήθη δὲ ἀπὸ λαφύρων ἃ τῆς μάχης σφίσιν Ἀθηναῖοι τῆς Μαραθῶνι ἀπένευμαν. τὸ μὲν δὴ ἄγαλμα ξόανόν ἐστιν ἐπὶ χρυσῷ, πρόσωπον δὲ οἱ καὶ χεῖρες ἅκραι καὶ πόδες λίθου τοῦ Πεντελησίου εἰσὶ· μέγεθος μὲν οὐ πολὺ δὴ τι ἀποδεῖ τῆς ἐν ἀκροπόλει χαλκῆς, ἣν καὶ αὐτὴν Ἀθηναῖοι τοῦ Μαραθῶνι ἀπαρχὴν ἀγῶνος ἀνέθηκαν, Φειδίας δὲ καὶ Πλαταιεῦσιν
 2 ἦν ὁ τῆς Ἀθηνᾶς τὸ ἄγαλμα ποιήσας. γραφαὶ δὲ εἰσιν ἐν τῷ ναῷ, Πολυγνώτου μὲν Ὀδυσσεὺς τοὺς μνηστῆρας ἤδη κατεργασμένος, Ὀνασία δὲ
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been prepared, which they make after the following way. They fit together quadrangular pieces of wood, putting them together just as if they were making a stone building, and having raised it to a height they place brushwood upon the altar. The cities with their magistrates sacrifice severally a cow to Hera and a bull to Zeus, burning on the altar the victims, full of wine and incense, along with the *daedala*. Rich people, as individuals, sacrifice what they wish; but the less wealthy sacrifice the smaller cattle; all the victims alike are burned. The fire seizes the altar and the victims as well, and consumes them all together. I know of no blaze that is so high, or seen so far as this. About fifteen stades below the peak, on which they make the altar, is a cave of the Cithaeronian nymphs. It is named Sphragidium, and the story is that of old the nymphs gave oracles in this place.

IV. The Plataeans have also a sanctuary of Athena surnamed Warlike; it was built from the spoils given them by the Athenians as their share from the battle of Marathon. It is a wooden image gilded, but the face, hands and feet are of Pentelic marble. In size it is but little smaller than the bronze Athena on the Acropolis, the one which the Athenians also erected as first-fruits of the battle at Marathon; the Plataeans too had Pheidias for the maker of their image of Athena. In the temple are paintings: one of them, by Polygnotus, represents Odysseus after he has killed the wooers; the other, painted by

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Ἀδράστου καὶ ¹ Ἀργείων ἐπὶ Θήβας ἡ προτέρα στρατεία. αὗται μὲν δὴ εἰσιν ἐπὶ τοῦ προναίου τῶν τοίχων αἱ γραφαί, κεῖται δὲ τοῦ ἀγάλματος πρὸς τοῖς ποσὶν εἰκὼν Ἀριμνήστου· ὁ δὲ Ἀρίμνηστος ἔν τε τῇ πρὸς Μαρδόνιον μάχῃ καὶ ἔτι πρότερον ἐς Μαραθῶνα Πλαταιεύσιν ἡγήσατο.

3 "Ἔστι δὲ καὶ Δήμητρος ἐπὶ κλησιν Ἐλευσινίας ἱερὸν ἐν Πλαταιαῖς καὶ Δηίου μνήμα· τῶν δὲ ἡγεμόνων, οἱ Βοιωτοὺς ἐς Γροίαν ἡγαγον, μόνος ἀνέστρεψεν οἴκαδε οὗτος ὁ Λήϊτος. τὴν δὲ κρίνην τὴν Γαργαφίαν Μαρδόνιος καὶ ἡ ἵππος συνέχεεν ἡ Περσῶν, ὅτι τὸ Ἑλλήνων στρατεύμα τὸ ἀντικαθήμενόν σφισιν ἀπ' αὐτῆς ἔπινεν· ὕστερον μέντοι τὸ ὕδωρ ἀνεσώσαντο οἱ Πλαταιεῖς.

4 Ἐκ Πλαταιᾶς δὲ ἰοῦσιν ἐς Θήβας ποταμός ἐστιν Ὀερὸν· θυγατέρα δὲ εἶναι τὴν Ὀερὸν τοῦ Ἀσωποῦ λέγουσι. πρὶν δὲ ἡ διαβῆναι τὸν Ἀσωπόν, παρ' αὐτὸ τὸ ρεῦμα ἀποτραπείσιν ἐς τὰ κάτω καὶ προελθοῦσιν ὅσον τεσσαράκοντα στάδια ἔστιν ἐρείπια Σκώλου· Δήμητρος δὲ καὶ Κόρης ἐν τοῖς ἐρείπιοις οὐκ ἐξεργασμένος ὁ ναός, ἡμίεργα δὲ καὶ ταῖς θεαῖς ἐστὶ τὰ ἀγάλματα. ἀποκρίνει δὲ καὶ νῦν ἔτι ἀπὸ τῆς Θηβαίων τὴν Πλαταιίδα ὁ Ἀσωπός.

V. Γῆν δὲ τὴν Θηβαίδα οἰκῆσαι πρῶτον λέγουσιν Ἐκτηνας, βασιλέα δὲ εἶναι τῶν Ἐκτήνων ἄνδρα αὐτόχθονα Ὀγυγον· καὶ ἀπὸ τούτου τοῖς πολλοῖς τῶν ποιητῶν ἐπὶ κλησις ἐς τὰς Θήβας ἐστὶν Ὀγύγαι. καὶ τούτους μὲν ἀπολέσθαι λοιμῶδει νόσφ' φασίν, ἐσοικίσασθαι

Onasias, is the former expedition of the Argives, under Adrastus, against Thebes. These paintings are on the walls of the fore-temple, while at the feet of the image is a portrait of Arimnestus, who commanded the Plataeans at the battle against Mardonius, and yet before that at Marathon.

There is also at Plataea a sanctuary of Demeter, surnamed Eleusinian, and a tomb of Leïtus, who was the only one to return home of the chiefs who led Boeotians to Troy. The spring Gargaphia was filled in by the Persian cavalry under Mardonius, because the Greek army encamped against them got therefrom their drinking-water. Afterwards, however, the Plataeans recovered the water.

On the road from Plataea to Thebes is the river Oëroë, said to have been a daughter of the Asopus. Before crossing the Asopus, if you turn aside to lower ground in a direction parallel to the river, after about forty stades you come to the ruins of Scolus. The temple of Demeter and the Maid among the ruins is not finished, and only half-finished are the images of the goddesses. Even to-day the Asopus is the boundary between Thebes and Plataea.

V. The first to occupy the land of Thebes are said to have been the Ectenes, whose king was Ogygus, an aboriginal. From his name is derived Ogygian, which is an epithet of Thebes used by most of the poets. The Ectenes perished, they say, by pestilence,

¹ Ἀδράστου καὶ Dindorf: ἄργους τοῦ καὶ or ἄργους τοῦ MSS.

δὲ μετὰ τοὺς Ἑκτηνας εἰς τὴν χώραν ἴσαντας καὶ Ἄονας, Βοιωτῖα ἐμοὶ δοκεῖν γέννη καὶ οὐκ ἐπηλύδων ἀνθρώπων. Κάδμου δὲ καὶ τῆς Φοινίκων στρατιᾶς ἐπελθούσης μάχῃ νικηθέντες οἱ μὲν ἴσαντες εἰς τὴν νύκτα τὴν ἐπερχομένην ἐκδιδράσκουσι, τοὺς δὲ Ἄονας ὁ Κάδμος γενομένους ἰκέτας καταμεῖναι καὶ ἀναμιχθῆναι τοῖς Φοίνιξιν εἶπασε.

- 2 τοῖς μὲν οὖν Ἄρσι κατὰ κώμας ἔτι ἦσαν¹ αἱ οἰκῆσεις· Κάδμος δὲ τὴν πόλιν τὴν καλουμένην ἔτι καὶ εἰς ἡμᾶς Καδμείαν ᾤκισεν. αὐξηθείσης δὲ ὕστερον τῆς πόλεως, οὕτω τὴν Καδμείαν ἀκρόπολιν συνέβη τῶν κάτω γενέσθαι Θηβῶν. Κάδμῳ δὲ γάμος τε ἐπιφανῆς ὑπῆρξεν, εἰ δὴ θυγατέρα Ἀφροδίτης καὶ Ἀρεως κατὰ λόγον τὸν Ἑλλήνων ἔσχε, καὶ αἱ θυγατέρες εἰλήφασιν αὐτῷ φήμην, Σεμέλη μὲν τεκεῖν ἐκ Διός, Ἰνὼ δὲ θεῶν εἶναι
- 3 τῶν θαλασσίων. ἐπὶ μὲν δὴ Κάδμου μέγιστον μετὰ γε αὐτὸν Κάδμον ἡδύναντο οἱ Σπαρτοί, Χθόνιος καὶ Ὑπερίνωρ καὶ Πέλωρος καὶ Οὐδαῖος· Ἐχίονα δὲ ὥς προέχοντα κατ' ἀνδραγαθίαν γαμβρὸν ἡξίωσεν ὁ Κάδμος ποιήσασθαι. τοὺς δὲ ἄνδρας τούτους—οὐ γάρ τι ἡδυνάμην εἰς αὐτοὺς παρευρεῖν—ἔπομαι τῷ μύθῳ Σπαρτοὺς διὰ τὸν τρόπον ὄντινα ἐγένοντο ὀνομασθῆναι. Κάδμου δὲ εἰς Ἰλλυριοὺς καὶ Ἰλλυριῶν εἰς τοὺς καλουμένους Ἐγχελέας μετοικήσαντος Πολυδώρος ὁ
- 4 Κάδμου τὴν ἀρχὴν ἔσχε. Πενθεὺς δὲ ὁ Ἐχίονος ἴσχυε μὲν καὶ αὐτὸς κατὰ γένους ἀξίωμα καὶ φιλία τοῦ βασιλέως· ὦν δὲ εἰς τὰ λοιπὰ ὑβριστῆς καὶ ἀσεβῆς Διονύσου, δίκην ἔσχεν ἐκ τοῦ θεοῦ. Πολυδώρου δὲ ἦν Λάβδακος· ἔμελλε δὲ ἄρα αὐτόν, ὥς οἱ παρίστατο ἡ τελευτή, παῖδα ἔτι

and after them there settled in the land the Hyantes and the Aones, who I think were Boeotian tribes and not foreigners. When the Phoenician army under Cadmus invaded the land these tribes were defeated; the Hyantes fled from the land when night came, but the Aones begged for mercy, and were allowed by Cadmus to remain and unite with the Phoenicians. The Aones still lived in village communities, but Cadmus built the city which even at the present day is called Cadmeia. Afterwards the city grew, and so the Cadmeia became the citadel of the lower city of Thebes. Cadmus made a brilliant marriage, if, as the Greek legend says, he indeed took to wife a daughter of Aphrodite and Ares. His daughters too have made him a name; Semele was famed for having a child by Zeus, Ino for being a divinity of the sea. In the time of Cadmus, the greatest power, next after his, was in the hands of the Sparti, namely, Chthonius, Hyperenor, Pelorus and Udaeis; but it was Echion who, for his great valour, was preferred by Cadmus to be his son-in-law. As I was unable to discover anything new about these men, I adopt the story that makes their name result from the way in which they came into being. When Cadmus migrated to the Illyrian tribe of the Encheleans, Polydorus his son got the kingdom. Now Pentheus the son of Echion was also powerful by reason of his noble birth and friendship with the king. Being a man of insolent character who had shown impiety to Dionysus, he was punished by the god. Polydorus had a son, Labdacus. When Polydorus was about to die, Labdacus was still a

¹ The MSS. have *ἐπήσαν*.

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ἀπολείφειν, καὶ ἐπιτρέπει τὸν τε υἱὸν καὶ τὴν
5 ἀρχὴν Νυκτεῖ. τὰ δὲ ἐφεξῆς μοι τοῦ λόγου
προεδήλωσεν ἡ Σικυωνία συγγραφή, τοῦ τε
Νυκτέως τὸν θάνατον, ὅτινα γένοιτο τρόπον,
καὶ ὡς ἐς Λύκον ἀδελφὸν Νυκτέως ἢ τε ἐπιμέλεια
τοῦ παιδὸς περιῆλθε καὶ ἡ Θηβαίων δυναστεία.
Λύκος δὲ παρέδωκε μὲν αὐξηθέντι Λαβδάκῃ τὴν
ἀρχήν. γενομένης δὲ οὐ μετὰ πολὺ καὶ τούτῳ
τῆς τελευτῆς, ὃ δὲ ἐπετρόπευσεν αὐθις Λαίου
Λαβδάκου παῖδα.

- 6 Λύκον δὲ ἐπιτροπεύοντος δεύτερον κατίασιν
Ἀμφίων καὶ Ζήθος δύναμιν ἀγείραντες. καὶ
Λαίου μὲν ὑπεκκλέπτουσιν οἷς ἦν ἐπιμελὲς μὴ
γενέσθαι τὸ Κάδμου γένος ἐς τοὺς ἔπειτα ἀνώνυ-
μον, Λύκου δὲ οἱ τῆς Ἀντιόπης παῖδες τῇ
μάχῃ κρατοῦσιν· ὡς δὲ ἐβασίλευσαν, τὴν πόλιν
τὴν κάτω προσώκισαν τῇ Καδμεΐᾳ καὶ Θήβας
ὄνομα ἔθεντο κατὰ συγγένειαν τὴν Θήβης.
7 μαρτυρεῖ δὲ μοι τῷ λόγῳ καὶ Ὅμηρος ἐν τῇ
Ὀδυσσεΐᾳ·

οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο
πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ'
ἐδύναντο
ναίεμεν εὐρύχορον Θήβην, κρατερώ περ ἔοντε.

- ὅτι δὲ Ἀμφίων ἦδε καὶ τὸ τεῖχος ἐξεργάζετο
πρὸς τὴν λύραν, οὐδένα ἐποιήσατο λόγον ἐν τοῖς
ἔπεσι· δόξαν δὲ ἔσχεν Ἀμφίων ἐπὶ μουσικῇ, τὴν
τε ἀρμονίαν τὴν Λυδῶν κατὰ κῆδος τὸ Ταυτάλου
παρ' αὐτῶν μαθὼν καὶ χορδὰς ἐπὶ τέσσαρσι ταῖς
8 πρότερον τρεῖς ἀνευρών. ὃ δὲ ἔπη τὰ ἐς Εὐρώπην

child, and so he was entrusted, along with the government, to the care of Nycteus. The sequel of this story, how Nycteus died, and how the care of the boy with the sovereignty of Thebes devolved on Lycus, the brother of Nycteus, I have already set forth in my account of Sicyon.¹ When Labdacus grew up, Lycus handed over to him the reins of government; but Labdacus too died shortly afterwards, and Lycus again became guardian, this time to Laïus, the son of Labdacus.

While Lycus was regent for the second time, Amphion and Zethus gathered a force and came back to Thebes. Laïus was secretly removed by such as were anxious that the race of Cadmus should not be forgotten by posterity, and Lycus was overcome in the fighting by the sons of Antiope. When they succeeded to the throne they added the lower city to the Cadmeia, giving it, because of their kinship to Thebe, the name of Thebes. What I have said is confirmed by what Homer says² in the *Odyssey*:—

Who first laid the foundation of seven-gated Thebe,
And built towers about it, for without towers they
could not

Dwell in wide-wayed Thebe, in spite of their
strength.

Homer, however, makes no mention in his poetry of Amphion's singing, and how he built the wall to the music of his harp. Amphion won fame for his music, learning from the Lydians themselves the Lydian mode, because of his relationship to Tantalus, and adding three strings to the four old ones. The

¹ See Book II. vi. § 1.

² Homer, *Odyssey* xi. 263.

- ποιήσας φησὶν Ἀμφίονα χρήσασθαι λύρα πρῶτον Ἑρμοῦ διδάξαντος· πεποίηκε δὲ καὶ περὶ ¹ λίθων καὶ θηρίων, ὅτι καὶ ταῦτα ἄδων ἦγε. Μυρῶ δὲ Βυζαντία, ποιήσασα ἔπη καὶ ἐλεγεία, Ἑρμῇ βωμόν φησιν ἰδρύσασθαι πρῶτον Ἀμφίονα καὶ ἐπὶ τούτῳ λύραν παρ' αὐτοῦ λαβεῖν. λέγεται δὲ καὶ ὡς ἐν Ἀιδου δίκην δίδωσιν ὁ Ἀμφίων ὦν ἐς Λητῶ καὶ τοὺς παῖδας καὶ αὐτὸς ἀπέρριψε·
- 9 κατὰ δὲ τὴν τιμωρίαν τοῦ Ἀμφίονος ἔστιν ἔπη ² ποιήσεως Μινυάδος, ἔχει δὲ ἐς Ἀμφίονα κοινῶς καὶ ἐς τὸν Θρᾶκα Θάμυριν. ὡς δὲ τὸν οἶκον τὸν Ἀμφίονος καὶ Ζήθου τὸν μὲν ἢ νόσος ἢ λοιμώδης ἠρήμωσε, Ζήθῳ δὲ τὸν παῖδα ἀπέκτεινεν ἢ τεκοῦσα κατὰ δὴ τινα ἁμαρτίαν, ἐτεθνήκει δὲ ὑπὸ λύπης καὶ αὐτὸς ὁ Ζήθος, οὕτω Λάϊον ἐπὶ βασιλείᾳ κατὰγουσιν οἱ Θηβαῖοι.
- 10 Λαίῳ δὲ βασιλεύοντι καὶ γυναῖκα ἔχοντι Ἰοκάστην μάντευμα ἦλθεν ἐκ Δελφῶν ἐκ τοῦ παιδός οἱ τὴν τελευτήν, εἰ τέκοι τινὰ Ἰοκάστη, γενήσεσθαι. καὶ ὁ μὲν ἐπὶ τούτῳ τὸν Οἰδίποδα ἐκτίθησιν· ὁ δὲ καὶ τὸν πατέρα ἀποκτενεῖν ἔμελλεν, ὡς ηὔξήθη, καὶ τὴν μητέρα ἔγημε. παῖδας δὲ ἐξ αὐτῆς οὐ δοκῶ οἱ γενέσθαι, μάρτυρι Ὀμήρῳ χρώμενος, ὃς ἐποίησεν ἐν Ὀδυσσεΐᾳ
- 11 μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
ἥ μέγα ἔργον ἔρεξεν ἀνδρείησι νόοιο
γημαμένη φ' υἱεῖ. ὁ δ' ὃν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώ-
ποισιν.

¹ περὶ is not in the MSS.

² ἔπη is not in the MSS.

writer of the poem on Europa says that Amphion was the first harpist, and that Hermes was his teacher. He also says that Amphion's songs drew even stones and beasts after him. Myro of Byzantium, a poetess who wrote epic and elegiac poetry, states that Amphion was the first to set up an altar to Hermes, and for this reason was presented by him with a harp. It is also said that Amphion is punished in Hades for being among those who made a mock of Leto and her children. The punishment of Amphion is dealt with in the epic poem *Minyad*, which treats both of Amphion and also of Thamyras of Thrace. The houses of both Amphion and Zethus were visited by bereavement; Amphion's was left desolate by plague, and the son of Zethus was killed through some mistake or other of his mother. Zethus himself died of a broken heart, and so Laius was restored by the Thebans to the kingdom.

When Laius was king and married to Iocasta, an oracle came from Delphi that, if Iocasta bore a child, Laius would meet his death at his son's hands. Whereupon Oedipus was exposed, who was fated when he grew up to kill his father; he also married his mother. But I do not think that he had children by her; my witness is Homer,¹ who says in the *Odyssey* :—

And I saw the mother of Oedipodes, fair Epicaste,
Who wrought a dreadful deed unwittingly,
Marrying her son, who slew his father and
Wedded her. But forthwith the gods made it
known among men.

¹ Homer, *Odyssey* xi. 271.

- πῶς οὖν ἐποίησαν ἀνάπυστα ἄφαρ, εἰ δὴ τέσσαρες
 ἐκ τῆς Ἐπικάστης ἐγένοντο παῖδες τῷ Οἰδίποδι ;
 ἐξ Εὐρυγανείας δὲ τῆς Ὑπέρφαντος ἐγεγόνεσαν.
 δηλοῖ δὲ καὶ ὁ τὰ ἔπη ποιήσας ἅ Οἰδιπόδια
 ὀνομάζουσι· καὶ Ὀνασίας Πλαταιᾶσιν ἔγραψε
 12 κατηφῇ τὴν Εὐρυγάνειαν ἐπὶ τῇ μάχῃ τῶν
 παίδων. Πολυνείκης δὲ περιόντος μὲν καὶ
 ἄρχοντος Οἰδίποδος ὑπεξῆλθεν ἐκ Θηβῶν δέει
 μὴ τελεσθεῖεν ἐπὶ σφίσιν αἱ κατὰ τοῦ πατρός·
 ἀφικόμενος δὲ ἐς Ἄργος καὶ θυγατέρα Ἀδράστου
 λαβὼν κατήλθεν ἐς Θήβας μετὰ πεμπτος ὑπὸ
 Ἑτεοκλέους μετὰ τὴν τελευταίαν Οἰδίποδος.
 κατελθὼν δὲ ἐς διαφορὰν προήχθη τῷ Ἑτεοκλεῖ,
 καὶ οὕτω τὸ δεύτερον ἔφυγε· δεηθεὶς δὲ Ἀδράστου
 δοῦναί οἱ δύνανται τὴν κατάξουσιν, τὴν τε στρα-
 13 τιὰν ἀπόλλυσι καὶ πρὸς τὸν Ἑτεοκλέα αὐτὸς
 μονομαχεῖ κατὰ πρόκλησιν. καὶ οἱ μὲν μονο-
 μαχοῦντες ἀποθνήσκουσιν, ἐς δὲ Λαοδάμαντα τὸν
 Ἑτεοκλέους καθηκούσης τῆς βασιλείας Κρέων ὁ
 Μενοικέως ἐδυνάστευεν ἐπιτροπεύων τὸν παῖδα.
 ἤδη δὲ Λαοδάμαντος ἡϋξημένου καὶ ἔχοντος τὴν
 ἀρχήν, δεύτερον τότε ἄγουσιν Ἀργεῖοι τὴν
 στρατιὰν ἐπὶ τὰς Θήβας· ἀντεστρατοπεδευμένων
 δὲ καὶ τῶν Θηβαίων περὶ Γλίσσαντα, ὥς ἐς χεῖρας
 συνῆλθον, Αἰγιαλέα μὲν τὸν Ἀδράστου Λαοδάμας
 ἀποκτίννυσιν, κρατησάντων δὲ τῇ μάχῃ τῶν
 Ἀργείων Λαοδάμας σὺν τοῖς ἐθέλουσιν ἔπεσθαι
 14 Θηβαίων ὑπὸ τὴν ἐπιούσαν νύκτα ἀπεχώρησεν
 ἐς Ἰλλυριοὺς. τὰς δὲ Θήβας ἐλόντες οἱ Ἀργεῖοι
 παραδιδόασιν Θερσάνδρῳ Πολυνείκους παιδί. ὥς
 δὲ τοῖς σὺν Ἀγαμέμνονι ἐς Τροίαν στρατεύουσιν
 ἡ διαμαρτία τοῦ πλοῦ γίνεται καὶ ἡ πληγὴ περὶ
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How could they have "made it known forthwith," if Epicaste had borne four children to Oedipus? But the mother of these children was Euryganeia, daughter of Hyperphas. Among the proofs of this are the words of the author of the poem called the *Oedipodia*; and moreover, Onasias painted a picture at Plataea of Euryganeia bowed with grief because of the fight between her children. Polyneices retired from Thebes while Oedipus was still alive and reigning, in fear lest the curses of the father should be brought to pass upon the sons. He went to Argos and married a daughter of Adrastus, but returned to Thebes, being fetched by Eteocles after the death of Oedipus. On his return he quarrelled with Eteocles, and so went into exile a second time. He begged Adrastus to give him a force to effect his return, but lost his army and fought a duel with Eteocles as the result of a challenge. Both fell in the duel, and the kingdom devolved on Laodamas, son of Eteocles; Creon, the son of Menoeceus, was in power as regent and guardian of Laodamas. When the latter had grown up and held the kingship, the Argives led their army for the second time against Thebes. The Thebans encamped over against them at Glisas. When they joined in battle, Aegialeus, the son of Adrastus, was killed by Laodamas; but the Argives were victorious in the fight, and Laodamas, with any Theban willing to accompany him, withdrew when night came to Illyria. The Argives captured Thebes and handed it over to Thersander, son of Polyneices. When the expedition under Agamemnon against Troy mistook its course and the reverse in Mysia occurred,

- Μυσίαν, ἐνταῦθα καὶ τὸν Θέρσανδρον κατέλαβεν ἀποθανεῖν¹ ὑπὸ Τηλέφου, μάλιστα Ἑλλήνων ἀγαθὸν γενόμενον ἐν τῇ μάχῃ· καὶ οἱ τὸ μνήμα Καΐκου πεδίου ἐλαύνοντί ἐστιν ἐν Ἑλαΐα πόλει, λίθος δ' ἐν τῷ ὑπαίθρῳ τῆς ἀγορᾶς· καὶ ἐναγίζειν
- 15 οἱ ἐπιχώριοί φασιν αὐτῷ. τελευτήσαντος δὲ Θερσάνδρου καὶ δεύτερα ἐπὶ τε Ἀλέξανδρον καὶ ἐς Ἴλιον ἀθροιζομένου στόλου Πηνέλεων ἄρχοντα εἶλοντο, ὅτι οὐκ ἐν ἡλικίᾳ πῶ Τισαμενὸς ἦν ὁ Θερσάνδρου· Πηνέλεω δὲ ἀποθανόντος ὑπὸ Εὐρυπύλου τοῦ Τηλέφου Τισαμενὸν βασιλέα αἰροῦνται, Θερσάνδρου τε ὄντα καὶ Δημογνώσσης τῆς Ἀμφιαράου. τῶν δὲ Ἑρινύων τῶν Λαίου καὶ Οἰδίποδος Τισαμενῷ μὲν οὐκ ἐγένετο μῆνιμα, Αὐτεσίῳνι δὲ τῷ Τισαμενοῦ, ὥστε καὶ παρὰ τοὺς
- 18 Δωριέας μετώκησε τοῦ θεοῦ χρήσαντος. Αὐτεσίῳνος δὲ ἀπελθόντος, οὕτω βασιλέα εἶλοντο Δαμασίχθονα Ὁφέλτου τοῦ Πηνέλεω. τούτου δὲ ἦν τοῦ Δαμασίχθονος Πτολεμαῖος, τοῦ δὲ Ξάνθος, ὃν Ἀνδρόπομπος μονομαχήσαντά οἱ δόλῳ καὶ οὐ σὺν τῷ δικαίῳ κτείνει. τὸ δὲ ἐντεῦθεν διὰ πλειόνων πολιτεύεσθαι μηδὲ ἀπ' ἀνδρὸς ἐνὸς ἡρτῆσθαι τὰ πάντα ἄμεινον ἐφαίνετο τοῖς Θεβαίοις.

VI. Τῶν δὲ σφισιν ἐν ἀγῶσι πολέμου γενομένων εὐτυχημάτων, καὶ ὡς ἐτέρως, τοσάδε φανερώτατα ὄντα εὕρισκον. ἐκρατήθησαν ὑπὸ Ἀθηναίων μάχῃ Πλαταιεῦσιν ἀμυνάντων, ὅτε σφᾶς ἐπέλαβεν ὑπὲρ τῶν ὄρων πολεμῆσαι τῆς χώρας· προσέπταισαν δὲ καὶ δεύτερον Ἀθηναίοις ἀντιταξάμενοι περὶ Πλάταιαν, ἥνικα δοκοῦσιν

¹ ἀποθανεῖν is not in the MSS.

Thersander too met his death at the hands of Telephus. He had shown himself the bravest Greek at the battle; his tomb, the stone in the open part of the market-place, is in the city Elaea on the way to the plain of the Caicus, and the natives say that they sacrifice to him as to a hero. On the death of Thersander, when a second expedition was being mustered to fight Alexander at Troy, Peneleos was chosen to command it, because Tisamenus, the son of Thersander, was not yet old enough. When Peneleos was killed by Eurypylus, the son of Telephus, Tisamenus was chosen king, who was the son of Thersander and of Demonassa, the daughter of Amphiaraus. The Furies of Laus and Oedipus did not vent their wrath on Tisamenus, but they did on his son Autesion, so that, at the bidding of the oracle, he migrated to the Dorians. On the departure of Autesion, Damasichthon was chosen to be king, who was a son of Opheltes, the son of Peneleos. This Damasichthon had a son Ptolemy, who was the father of Xanthus. Xanthus fought a duel with Andropompus, who killed him by craft and not in fair fight. Hereafter the Thebans thought it better to entrust the government to several people, rather than to let everything depend on one man.

VI. Of the successes and failures of the Thebans in battle I found the most famous to be the following. They were overcome in battle by the Athenians, who had come to the aid of the Plataeans, when a war had arisen about the boundaries of their territory. They met with a second disaster when arrayed against the Athenians at Plataea, at the time when 479 B.C.

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- ἐλέσθαι τὰ βασιλέως Ξέρξου πρὸ τῶν Ἑλληνικῶν. τῆς δὲ αἰτίας ταύτης δημοσίᾳ σφίσιν οὐ μέτεστιν, ὅτι ἐν ταῖς Θήβαις ὀλιγαρχία καὶ οὐχὶ ἡ πάτριος πολιτεία τηρικαῦτα ἴσχυεν· εἰ γοῦν Πεισιστράτου τυραννούντος ἔτι ἢ τῶν παίδων Ἀθήνησιν ἀφίκετο ἐπὶ τὴν Ἑλλάδα ὁ βάρβαρος, οὐκ ἔστιν ὅπως οὐ καὶ Ἀθηναίους
- κατέλαβεν ἂν ἔγκλημα μηδισμού. ὕστερον μέντοι καὶ Θηβαίοις νίκη κατ' Ἀθηναίων ἐπὶ Δηλῷ Ταναγραίων ἐγένετο, καὶ Ἱπποκράτης τε ὁ Ἀρίφρονος, ὃς στρατηγὸς ἦν Ἀθηναίοις, καὶ τῆς ἄλλης στρατιᾶς τὸ πολὺ ἔπese. Λακεδαιμονίοις δὲ παραντίκα μὲν ἀπελθόντος τοῦ Μήδου καὶ ἄχρι τοῦ Πελοποννησίων πρὸς Ἀθηναίους πολέμου τὰ ἐκ Θηβῶν εἶχεν ἐπιτηδείως· διαπολεμηθέντος δὲ τοῦ πολέμου καὶ Ἀθηναίοις καταλυθέντος τοῦ ναυτικοῦ, μετ' οὐ πολὺ Θηβαῖοι μετὰ Κορινθίων ἐς τὸν πρὸς Λακεδαιμονίους πόλεμον προήχθησαν. κρατηθέντες δὲ μάχῃ περὶ Κόρινθον τε καὶ ἐν Κορωνείᾳ, νικῶσιν αὐτοῖς ἐν Λεύκτροις ἐπιφανεστάτην νίκην ὁπόσας γενομένας Ἑλλήσιν ἴσμεν κατὰ Ἑλλήνων· καὶ δεκαδαρχίας τε, ἃς Λακεδαιμόνιοι κατέστησαν ἐν ταῖς πόλεσιν, ἔπαυσαν καὶ ἄρμοστὰς τοὺς Σπαρτιατάς ἐκβάλλουσιν. ὕστερον δὲ καὶ τὸν Φωκικὸν πόλεμον, ὀνομαζόμενον δὲ ὑπὸ Ἑλλήνων
- ἱερόν, συνεχῶς δέκα ἔτεσιν ἐπολέμησαν. εἴρηται δέ μοι καὶ ἐν τῇ Ἀτθίδι συγγραφῇ τὸ ἐν Χαιρωνείᾳ σφάλμα συμφορὰν γενέσθαι τοῖς πᾶσιν Ἑλλήσι· Θηβαίους δὲ καὶ ἐς πλεόν καταλαβεν, οἷς γε καὶ ἐσήχθη ἐς τὴν πόλιν φρουρά. Φιλίππου δὲ ἀποθανόντος καὶ ἐς Ἀλέξανδρον

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they are considered to have chosen the cause of King Xerxes rather than that of Greece. The Theban people are in no way responsible for this choice, as at that time an oligarchy was in power at Thebes and not their ancestral form of government. In the same way, if it had been while Peisistratus or his sons still held Athens under a despotism that the foreigner had invaded Greece, the Athenians too would certainly have been accused of favouring Persia. Afterwards, however, the Thebans won a victory over the Athenians at Delium in the territory of ^{424 B.C.} Tanagra, where the Athenian general Hippocrates, son of Ariphron, perished with the greater part of the army. During the period that began with the departure of the Persians and ended with the war between Athens and the Peloponnesus, the relations between Thebes and the Lacedaemonians were friendly. But when the war was fought out and the Athenian navy destroyed, after a brief interval Thebes along with Corinth was involved in the war with Lacedaemon. Overcome in battle at Corinth ^{394 B.C.} and Coroneia, they won on the other hand at Leuctra the most famous victory we know of gained by Greeks over Greeks. They put down the boards of ten, which the Lacedaemonians had set up in the cities, and drove out the Spartan governors. Afterwards they also waged for ten years consecutively the Phocian war, called by the Greeks the Sacred war. I have already said in my history of Attica ¹ that the defeat at Chaeroneia was a disaster for all the Greeks; but it was even more so for the Thebans, as a garrison was brought into their city. When Philip died, and the

¹ See Book I. xxv. 3.

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ἡκούσης τῆς Μακεδόνων ἀρχῆς, Θηβαίοις ἐπῆλθεν ἐξελεῖν τὴν φρουράν· ποιήσασι δὲ ταῦτα προεσήμουνεν αὐτίκα ὁ θεὸς τὸν ἐπίοντα ὄλεθρον, καὶ σφίσιν ἐν Δήμητρος ἱερῷ Θεσμοφόρου σημεῖα ἐγένετο ἐναντία ἢ πρὸ τοῦ ἔργου τοῦ ἐν Λεύκτροις·
 6 τότε μὲν γὰρ τοῦ ἱεροῦ τὰς θύρας ὑφάσματι ἀράχναι λευκῷ, κατὰ δὲ τὴν Ἀλεξάνδρου καὶ Μακεδόνων ἔφοδον μέλανι ἐξύφηναν. λέγεται δὲ καὶ Ἀθηναίοις ὕσαι τέφραν ὁ θεὸς ἐνιαυτῷ πρότερον πρὶν ἢ τὸν πόλεμον τὸν ἐπαχθέντα ὑπὸ Σύλλα τὰ μεγάλα σφίσιν ἐνεγκεῖν παθήματα.

VII. Τότε δὲ τοὺς Θηβαίους γενομένους ἀναστάτους ὑπὸ Ἀλεξάνδρου καὶ διαπεσόντας ἐς Ἀθήνας ὕστερον Κάσσανδρος ὁ Ἀντιπάτρου κατήγαγεν. ἐς δὲ τῶν Θηβῶν τὸν οἰκισμὸν προθυμώτατοι μὲν ἐγένοντο Ἀθηναῖοι, συνεπελάβοντο δὲ καὶ Μεσσήνιοι καὶ Ἀρκάδων οἱ
 2 Μεγάλην πόλιν ἔχοντες. δοκεῖ δέ μοι τὰς Θήβας οἰκίσαι ὁ Κάσσανδρος κατὰ ἔχθος Ἀλεξάνδρου μάλιστα· ἐπεξῆλθε δὲ καὶ τὸν πάντα οἶκον Ἀλεξάνδρου φθείρων, ὃς Ὀλυμπιάδα γε παρέβαλε καταλεῦσαι τοῖς ἐπ' αὐτὴν Μακεδόνων παρωξυσμένοις καὶ τοὺς παῖδας Ἀλεξάνδρου τὸν τε ἐκ Βαρσίνης Ἡρακλέα καὶ Ἀλέξανδρον τὸν ἐκ Ῥωξάνης ἀπέκτεινεν ὑπὸ φαρμάκων. οὐ μὲν οὐδὲ αὐτὸς χαίρων τὸν βίον κατέστρεψεν· ἐπλήσθη γὰρ ὑδέρῳ, καὶ ἀπ'
 3 αὐτοῦ ζῶντι ἐγένοντο εὐλαί. τῶν δὲ οἱ παίδων Φίλιππον μὲν τὸν πρεσβύτατον, ὥς μετ' οὐ πολὺ παρέλαβε τὴν ἀρχήν, ἀπήγαγεν ὑπολαβοῦσα νόσος φθινώδης, Ἀντίπατρος δὲ ὁ μετ' ἐκείνου
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kingship of Macedonia devolved on Alexander, the Thebans succeeded in destroying the garrison. But as soon as they had done so, heaven warned them of the destruction that was coming on them, and the signs that occurred in the sanctuary of Demeter Lawgiver were the opposite of those that occurred before the action at Leuctra. For then spiders spun a white web over the door of the sanctuary, but on the approach of Alexander with his Macedonians the web was black. It is also said that there was a shower of ashes at Athens the year before the war waged against them by Sulla, which brought on them such great sufferings.

VII. On this occasion the Thebans were removed from their homes by Alexander, and straggled to Athens; afterwards they were restored by Cassander, son of Antipater. Heartiest in their support of the restoration of Thebes were the Athenians, and they were helped by Messenians and the Arcadians of Megalopolis. My own view is that in building Thebes Cassander was mainly influenced by hatred of Alexander. He destroyed the whole house of Alexander to the bitter end. Olympias he threw to the exasperated Macedonians to be stoned to death; and the sons of Alexander, Heracles by Barsina and Alexander by Roxana, he killed by poison. But he himself was not to come to a good end. He was filled with dropsy, and from the dropsy came worms while he was yet alive. Philip, the eldest of his sons, shortly after coming to the throne was seized by a wasting disease which proved fatal. Antipater, the next son, murdered his mother

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Θεσσαλονίκην τὴν μητέρα ἀποκτίννυσι, Φιλίππου τε οὖσαν τοῦ Ἀμύντου καὶ Νικασσιπόλιδος· ἀπέκτεινε δὲ Ἀλεξάνδρῳ νέμειν πλέον εὐνοίας αἰτιασάμενος. ὁ δὲ Ἀλέξανδρος ἦν νεώτατος τῶν Κασσάνδρου παίδων· ἐπαγαγόμενος δὲ Δημήτριον τὸν Ἀντιγόνου καθεῖλε μὲν δι' ἐκείνου καὶ ἐτιμωρήσατο τὸν ἀδελφὸν Ἀντίπατρον, ἀνεφάνη μέντοι φονέα ἐξευρηκῶς ἑαυτῷ καὶ οὐ
 4 σύμμαχον. Κασσάνδρῳ μὲν ὅστις δὴ θεῶν τὴν δίκην ἐμελλεν ἀποδώσειν· Θηβαίοις δὲ ἐπὶ μὲν Κασσάνδρου πᾶς ὁ ἀρχαῖος περίβολος ἀνφάσθη, ἔδει δὲ ἄρα καὶ ὕστερον κακῶν σφᾶς μεγάλων γεύσασθαι. Μιθριδάτῃ γὰρ καταστάντι ἐς τὸν πρὸς Ῥωμαίους πόλεμον προσεχώρησαν Θηβαῖοι κατ' ἄλλο ἐμοὶ δοκεῖν οὐδέν, τοῦ δὲ Ἀθηναίων δήμου φιλία. Σύλλα δὲ ἐσβαλόντος ἐς τὴν Βοιωτίαν δεῖμα ἔσχε τοὺς Θηβαίους, καὶ ἐγνωσι-
 5 μάχησάν τε αὐτίκα καὶ ἐτράποντο αὐθις ἐς τὴν Ῥωμαίων φιλίαν. Σύλλας δὲ ἐς αὐτοὺς ἐχρήτο ὅμως τῷ θυμῷ, καὶ ἄλλα τε ἐξεῦρεν ἐπὶ λύμῃ τῶν Θηβαίων καὶ τὴν ἡμίσειαν ἀπετέμετο αὐτῶν τῆς χώρας κατὰ πρόφασιν τοιαύτην. ἡνίκα ἤρχετο τοῦ πρὸς Μιθριδάτην πολέμου, χρημάτων ἐσπάνιζε· συνέλεξεν οὖν ἐκ τε Ὀλυμπίας ἀναθήματα καὶ τὰ ἐξ Ἐπιδαύρου καὶ τὰ ἐκ Δελφῶν,
 6 ὅποσα ὑπελίποντο οἱ Φωκεῖς· ταῦτα μὲν δὴ διένειμε τῇ στρατιᾷ, τοῖς θεοῖς δὲ ἀντέδωκεν ἀντὶ τῶν χρημάτων γῆς τὴν ἡμίσειαν τῆς Θηβαΐδος. τὴν μὲν δὴ ἀφαίρετον χώραν ὕστερον Ῥωμαίων χάριτι ἀνεσώσαντο οἱ Θηβαῖοι, τὰ δὲ ἄλλα ἐς τὸ ἀσθενέστατον ἀπ' ἐκείνου προήχθησαν· καὶ σφισιν ἡ μὲν κάτω πόλις πᾶσα ἔρημος ἦν ἐπ'

Thessalonice, the daughter of Philip, son of Amyntas, and of Nicasipolis, charging her with being too fond of Alexander, who was the youngest of Cassander's sons. Getting the support of Demetrius, the son of Antigonus, he deposed with his help and punished his brother Antipater. However, it appeared that in Demetrius he found a murderer and not an ally. So some god was to exact from Cassander a just requital. In the time of Cassander all the ancient circuit of the Theban walls was rebuilt, but fate after all willed that afterwards the Thebans were again to taste the cup of great misfortune. For when Mithridates had begun the war with the Romans, he was joined by the Thebans, for no other reason, in my opinion, except their friendship for the Athenian people. But when Sulla invaded Boeotia, terror seized the Thebans; they at once changed sides, and sought the friendship of the Romans. Sulla nevertheless was angry with them, and among his plans to humble them was to cut away one half of their territory. His pretext was as follows. When he began the war against Mithridates, he was short of funds. So he collected offerings from Olympia, those at Epidaurus, and all those at Delphi that had been left by the Phocians. These he divided among his soldiery, and repaid the gods with half of the Theban territory. Although by favour of the Romans the Thebans afterwards recovered the land of which they had been deprived, yet from this point they sank into the greatest depths of weakness. The lower city of Thebes is all deserted to-day, except

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ἐμοῦ πλὴν τὰ ἱερά, τὴν δὲ ἀκρόπολιν οἰκοῦσι
Θήβας καὶ οὐ Καδμείαν καλουμένην.

- VIII. Διαβεβηκότι δὲ ἤδη τὸν Ἀσωπὸν καὶ
τῆς πόλεως δέκα μάλιστα ἀφεστηκότι σταδίους
Ποτνιῶν ἐστὶν ἐρείπια καὶ ἐν αὐτοῖς ἄλσος
Δήμητρος καὶ Κόρης. τὰ δὲ ἀγάλματα ἐπὶ¹ τῷ
ποταμῷ τῷ παρὰ τὰς Ποτνιας . . .³ τὰς θεὰς
ὀνομάζουσιν. ἐν χρόνῳ δὲ εἰρημένῳ δρώσι καὶ
ἄλλα ὅποσα καθέστηκε σφισι καὶ ἐς τὰ μέγα
καλούμενα ἀφιάσιν ὕς τῶν νεογνῶν. τοὺς δὲ ὕς
τούτους ἐς τὴν ἐπιούσαν τοῦ ἔτους ὥραν ἐν
Δωδώνῃ φασὶν ἐπὶ . . .³ λόγῳ τῷδε ἄλλος πού
² τις πεισθήσεται. ἐνταῦθα καὶ Διονύσου ναὸς
ἐστὶν Αἰγοβόλου. θύοντες γὰρ τῷ θεῷ προήχ-
θησάν ποτε ὑπὸ μέθης ἐς ὕβριν, ὥστε καὶ τοῦ
Διονύσου τὸν ἱερέα ἀποκτείνουσιν· ἀποκτείναντας
δὲ αὐτίκα ἐπέλαβε νόσος λοιμώδης, καὶ σφισιν
ἀφίκετο ἴαμα ἐκ Δελφῶν τῷ Διονύσῳ θύειν
παῖδα ὠραῖον· ἔτεσι δὲ οὐ πολλοῖς ὕστερον τὸν
θεὸν φασιν αἰγα ἱερεῖον ὑπαλλάξαι σφίσιν ἀντὶ
τοῦ παιδός. δείκνυται δὲ ἐν Ποτνιαῖς καὶ
φρέαρ· τὰς δὲ ἵππους τὰς ἐπιχωρίους τοῦ ὕδατος
πιούσας τούτου μανῆναι λέγουσιν.
- ³ Ἐκ δὲ τῶν Ποτνιῶν ἰοῦσιν ἐς Θήβας ἔστιν ἐν
δεξιᾷ τῆς ὁδοῦ περίβολός τε οὐ μέγας καὶ κίονες
ἐν αὐτῷ· διαστήναι δὲ Ἀμφιαράῳ τὴν γῆν ταύτην
νομίζουσιν, ἐπιλέγοντες καὶ τάδε ἔτι, μήτε
ὄρνιθας ἐπὶ τῶν κίωνων καθέζεσθαι τούτων μήτε
πόαν τὴν ἐνταῦθα μήτε ἡμερον ζῶον μήτε τῶν
ἀγρίων νέμεσθαι.
- ⁴ Θηβαίοις δὲ ἐν τῷ περιβόλῳ τοῦ ἀρχαίου
τείχους ἑπτὰ ἀριθμὸν ἦσαν πύλαι, μένουσι δὲ καὶ
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the sanctuaries, and the people live on the citadel, which they call Thebes and not Cadmeia.

VIII. Across the Asopus, about ten stades distant from the city, are the ruins of Potniae, in which is a grove of Demeter and the Maid. The images at the river that flows past Potniae . . . they name the goddesses. At an appointed time they perform their accustomed ritual, one part of which is to let loose young pigs into what are called "the halls." At the same time next year these pigs appear, they say, in Dodona. This story others can believe if they wish. Here there is also a temple of Dionysus Goat-shooter. For once, when they were sacrificing to the god, they grew so violent with wine that they actually killed the priest of Dionysus. Immediately after the murder they were visited by a pestilence, and the Delphic oracle said that to cure it they must sacrifice a boy in the bloom of youth. A few years afterwards, so they say, the god substituted a goat as a victim in place of their boy. In Potniae is also shown a well. The mares of the country are said on drinking this water to become mad.

On the way from Potniae to Thebes there is on the right of the road a small enclosure with pillars in it. Here they think the earth opened to receive Amphiaraüs, and they add further that neither do birds sit upon these pillars, nor will a beast, tame or wild, graze on the grass that grows here.

In the circuit of the ancient wall of Thebes were gates seven in number, and these remain

¹ The MSS. have *ἐν*.

² Perhaps we should add *Πορνιδάδας* here.

³ Perhaps *ἐπιφαίνεσθαι*. καὶ τῷ.

- ἐς ἡμᾶς ἔτι. τεθῆναι δὲ τὰ ὀνόματα ἐπυνθανόμην σφίσιν ἀπὸ τε Ἡλέκτρας ἀδελφῆς Κάδμου καὶ Προϊτίσιν ἀπὸ ἀνδρὸς τῶν ἐπιχωρίων· ἡλικίαν δὲ Προΐτου καὶ τὸ ἀνωτέρω γένος χαλεπὰ ἦν εὐρεῖν. τὰς δὲ Νηίστας ὀνομασθῆναί φασιν ἐπὶ τῷδε. ἐν ταῖς χορδαῖς νῆτην καλοῦσι τὴν ἐσχάτην.¹ ταύτην οὖν τὴν χορδὴν Ἀμφίονα ἐπὶ ταῖς πύλαις ταύταις ἀνευρεῖν λέγουσιν. ἤδη δὲ ἤκουσα καὶ ὡς Ζήθου τοῦ ἀδελφοῦ τοῦ Ἀμφίονος τῷ παιδὶ ὄνομα Νῆις γένοιτο, ἀπὸ τούτου δὲ τοῦ
- 5 Νήιδος τὰς πύλας κληθῆναι ταύτας. πύλας δὲ Κρηναίας, τὰς δὲ Ὑψίστας ἐπὶ λόγῳ τοιῷδε ὀνομάζουσι. . . . πρὸς δὲ ταῖς Ὑψίσταις Διὸς ἱερὸν ἐπὶ κλησὶν ἔστιν Ὑψίστου. τὰς δὲ ἐπὶ ταύταις πύλας ὀνομάζουσιν Ὀλυγίας, τελευταῖαι δὲ εἰσιν Ὀμολωίδες· ἐφαίνετο δὲ εἶναι μοι καὶ τὸ ὄνομα νεώτατον ταῖς πύλαις ταύταις, αἱ δὲ
- 6 Ὀλυγίαι τὸ ἀρχαιότατον. τὰς δὲ Ὀμολωίδας κληθῆναι φασιν ἐπὶ τοιῷδε. ἡνίκα ὑπὸ Ἀργείων μάχῃ πρὸς Γλίσαντι ἐκρατήθησαν, τότε ὁμοῦ Λαοδάμαντι τῷ Ἐτεοκλέους ὑπεξίασιν οἱ πολλοί. τούτων οὖν μοῖρα τὴν μὲν ἐς τοὺς Ἰλλυριοὺς πορείαν ἀπώκνησε, τραπόμενοι δὲ ἐς Θεσσαλοὺς καταλαμβάνουσιν Ὀμόλην, ὁρῶν τῶν Θεσσαλικῶν καὶ εὐγεων μάλιστα καὶ ὕδασιν ἐπιρρεο-
- 7 μένην. Θερσάνδρου δὲ τοῦ Πολυνείκους ἀνακαλεσαμένου σφᾶς ἐπὶ τὰ οἰκεία, τὰς πύλας διὰ ὧν τὴν κάθοδον ἐποιοῦντο ἀπὸ τῆς Ὀμόλης ὀνομάζουσιν Ὀμολωίδας. ἐρχομένῳ δὲ ἐκ Πλα-

¹ The MSS. have καλοῦσιν ἐξ αὐτῶν. The emendation in the text is Valckenauer's. τὴν ἀξυτάτην has also been suggested.

to-day. One got its name, I learned, from Electra, the sister of Cadmus, and another, the Proetidian, from a native of Thebes. He was Proetus, but I found it difficult to discover his date and lineage. The Neïstan gate, they say, got its name for the following reason. The last of the harp's strings they call *nete*, and Amphion invented it, they say, at this gate. I have also heard that the son of Zethus, the brother of Amphion, was named Neïs, and that after him was this gate called. The Crenaeon gate and the Hypsistan they so name for the following reason . . . and by the Hypsistan is a sanctuary of Zeus surnamed Hypsistus (*Most High*). Next after these gates is the one called Ogygian, and lastly the Homoloid gate. It appeared to me too that the name of the last was the most recent, and that of the Ogygian the most ancient. The name Homoloid is derived, they say, from the following circumstance. When the Thebans were beaten in battle by the Argives near Glisas, most of them withdrew along with Laodamas, the son of Eteocles. A portion of them shrank from the journey to Illyria, and turning aside to Thessaly they seized Homole, the most fertile and best-watered of the Thessalian mountains. When they were recalled to their homes by Thersander, the son of Polyneices, they called the gate, through which they passed on their return, the Homoloid gate after Homole. The entry into Thebes from

ταίας ἔσοδος ἐς τὰς Θήβας κατὰ πύλας ἐστὶν Ἡλέκτρας, καὶ ταύτῃ Καπανέα τὸν Ἰππώνου βαιοτέρας ποιούμενον πρὸς τὸ τεῖχος τὰς προσβολὰς βληθῆναι κεραυνῷ λέγουσι.

IX. Τὸν δὲ πόλεμον τοῦτον, ὃν ἐπολέμησαν Ἀργεῖοι, νομίζω πάντων, ὅσοι πρὸς Ἑλληνας ἐπὶ τῶν καλουμένων ἡρώων ἐπολεμήθησαν ὑπὸ Ἑλλήνων, γενέσθαι λόγου μάλιστα ἄξιον. ὁ μὲν γε Ἐλευσινίων πρὸς Ἀθηναίους τοὺς ἄλλους, ὡσαύτως δὲ καὶ Θηβαίων πρὸς Μινύας, τὴν τε ἔφοδον δι' ὀλίγου τῶν ἐπιστρατευσαμένων καὶ ἐν μάχῃ παρέσχοντο μιᾷ τὴν κρίσιν, ἐς ὁμολογίας
 2 τε αὐτίκα ἐτράποντο καὶ σπονδάς· ὁ δὲ Ἀργείων στρατὸς ἐς Βοιωτίαν τε μέσσην ἀφίκετο ἐκ μέσης Πελοποννήσου καὶ ὁ Ἀδραστος ἐξ Ἀρκαδίας καὶ παρὰ Μεσσηνίων συμμαχικὰ ἤθροισεν, ὡσαύτως δὲ καὶ τοῖς Θηβαίοις μισθοφορικὰ ἦλθε παρὰ Φωκέων καὶ ἐκ τῆς Μινυάδος χώρας οἱ Φλεγύαι. γενομένης δὲ πρὸς τῷ Ἰσμηνίῳ μάχης ἐκρατήθησαν οἱ Θηβαῖοι τῇ
 3 συμβολῇ, καὶ ὡς ἐτράποντο, καταφεύγουσιν ἐς τὸ τεῖχος· ἅτε δὲ οὐκ ἐπισταμένων τῶν Πελοποννησίων μάχεσθαι πρὸς τὸ τεῖχος, ποιουμένων δὲ θυμῷ μᾶλλον ἢ σὺν ἐπιστήμῃ τὰς προσβολάς, πολλοὺς μὲν ἀπὸ τοῦ τείχους βάλλοντες φονεύουσιν αὐτῶν οἱ Θηβαῖοι, κρατοῦσι δὲ ὕστερον καὶ τοὺς ἄλλους ἐπεξελθόντες τεταραγμένοις, ὡς τὸ σύμπαν στράτευμα πλὴν Ἀδράστου φθαρῆναι. ἐγένετο δὲ καὶ αὐτοῖς τὸ ἔργον οὐκ ἄνευ κακῶν
 4 κρατησάντων Καδμεῖαν ὀνομάζουσι νίκην. ἔτεσι δὲ οὐ πολλοῖς ὕστερον ὁμοῦ Θερσάνδρῳ στρα-

Plataea is by the Electran gate. At this, so they say, Capaneus, the son of Hipponous, was struck by lightning as he was making a more furious attack upon the fortifications.

IX. This war between Argos and Thebes was, in my opinion, the most memorable of all those waged by Greeks against Greeks in what is called the heroic age. In the case of the war between the Eleusinians and the rest of the Athenians, and likewise in that between the Thebans and the Minyans, the attackers had but a short distance through which to pass to the fight, and one battle decided the war, immediately after which hostilities ceased and peace was made. But the Argive army marched from mid-Peloponnesus to mid-Boeotia, while Adrastus collected his allied forces out of Arcadia and from the Messenians, and likewise mercenaries came to the help of the Thebans from Phocis, and the Phlegryans from the Minyan country. When the battle took place at the Ismenian sanctuary, the Thebans were worsted in the encounter, and after the rout took refuge within their fortifications. As the Peloponnesians did not know how to assail the walls, and attacked with greater spirit than knowledge, many of them were killed by missiles hurled from the walls by the Thebans, who afterwards sallied forth and overcame the rest while they were in disorder, so that the whole army was destroyed with the exception of Adrastus. But the action was attended by severe losses to the Thebans, and from that time they term a "Cadmean victory" one that brings destruction to the victors. A few years afterwards Thebes was attacked by Thersander and those

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τεύουσιν ἐπὶ τὰς Θήβας οὓς Ἐπιγόνους καλοῦσιν
 Ἕλληνας· δῆλοι δέ εἰσι καὶ τούτοις οὐ τὸ Ἀργο-
 λικὸν μόνον οὐδὲ οἱ Μεσσηνιοὶ καὶ Ἀρκάδες
 ἠκολουθηκότες, ἀλλὰ καὶ ἔτι ἐκ Κορίνθου καὶ
 Μεγαρέων ἐπικληθέντες ἐς τὴν συμμαχίαν·
 ἤμυναν δὲ καὶ Θηβαίοις οἱ πρόσκοι, καὶ μάχη
 πρὸς Γλίσσαντι ἀπὸ ἀμφοτέρων ἐγένετο ἰσχυρά.
 5 τῶν δὲ Θηβαίων οἱ μὲν αὐτίκα ὡς ἡττήθησαν
 ὁμοῦ Λαοδάμαντι ἐκδιδράσκουσιν, οἱ δὲ ὑπο-
 λειφθέντες πολιορκία παρέστησαν. ἐποιήθη
 δὲ ἐς τὸν πόλεμον τούτον καὶ ἔπη Θηβαῖς· τὰ
 δὲ ἔπη ταῦτα Καλλίνος ἀφικόμενος αὐτῶν ἐς
 μνήμην ἔφησεν Ὅμηρον τὸν ποιήσαντα εἶναι,
 Καλλίνῳ δὲ πολλοὶ τε καὶ ἄξιοι λόγου κατὰ
 ταῦτα ἔγνωσαν· ἐγὼ δὲ τὴν ποιήσιν ταύτην μετὰ
 γε Ἰλιάδα καὶ τὰ ἔπη τὰ ἐς Ὀδυσσέα ἐπαινῶ
 μάλιστα.

Πολέμου μὲν δὴ, ὃν Ἀργεῖοι καὶ Θηβαῖοι τῶν
 Οἰδίποδος παίδων ἔνεκα ἐπολέμησαν, ἐς τοσόνδε
 ἔστω μνήμη· X. Πολυάνδριον δὲ οὐ μακρὰν
 ἀπὸ τῶν πυλῶν ἐστι· κεῖνται δὲ ὁπόσους κατέ-
 λαβεν ἀποθανεῖν Ἀλεξάνδρῳ καὶ Μακεδόσιν
 ἀντιτεταγμένους. οὐ πόρρῳ δὲ ἀποφαίνουσι
 χωρίον ἔνθα Κάδμον λέγουσιν—ὅτῳ πιστά—τοῦ
 δράκοντος, ὃν ἀπέκτεινεν ἐπὶ τῇ κρήνῃ, τοὺς
 ὀδόντας σπείραντα, ἄνδρας δὲ¹ ἀπὸ τῶν ὀδόντων
 ἀνεῖναι τὴν γῆν.

2 Ἔστι δὲ λόφος ἐν δεξιᾷ τῶν πυλῶν ἱερὸς
 Ἀπόλλωνος· καλεῖται δὲ ὅς τε λόφος καὶ ὁ θεὸς
 Ἰσμήνιος, παραρρέοντος τοῦ ποταμοῦ ταύτῃ
 τοῦ Ἰσμηνοῦ. πρῶτα μὲν δὴ λίθου κατὰ
 τὴν ἔσοδόν ἐστιν Ἀθηνᾶ καὶ Ἑρμῆς, ὀνομαζό-

whom the Greeks call Epigoni (*Born later*). It is clear that they too were accompanied not only by the Argives, Messenians and Arcadians, but also by allies from Corinth and Megara invited to help them. Thebes too was defended by their neighbours, and a battle at Glisas was fiercely contested on both sides. Some of the Thebans escaped with Laodamas immediately after their defeat; those who remained behind were besieged and taken. About this war an epic poem also was written called the *Thebaid*. This poem is mentioned by Callinus, who says that the author was Homer, and many good authorities agree with his judgment. With the exception of the *Iliad* and *Odyssey* I rate the *Thebaid* more highly than any other poem.

So much for the war waged by the Argives against the Thebans on account of the sons of Oedipus. X. Not far from the gate is a common tomb, where lie all those who met their death when fighting against Alexander and the Macedonians. Hard by they show a place where, it is said, Cadmus (he may believe the story who likes) sowed the teeth of the dragon, which he slew at the fountain, from which teeth men came up out of the earth.

On the right of the gate is a hill sacred to Apollo. Both the hill and the god are called Ismenian, as the river Ismenus flows by the place. First at the entrance are Athena and Hermes, stone figures and

¹ Perhaps we should read δῆ.

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μνοι Πρόναοι· ποιῆσαι δὲ αὐτὸν Φειδίας, τὴν
 δὲ Ἀθηναῶν λέγεται Σκόπας· μετὰ δὲ ὁ ναὸς
 ὠκοδόμηται. τὸ δὲ ἄγαλμα μεγέθει τε ἴσον τῷ
 ἐν Βραγχίδαις ἐστὶ καὶ τὸ εἶδος οὐδὲν διαφόρως
 ἔχον· ὅστις δὲ τῶν ἀγαλμάτων τούτων τὸ ἕτερον
 εἶδε καὶ τὸν εἰργασμένον ἐπύθετο, οὐ μεγάλη οἱ
 σοφία καὶ τὸ ἕτερον θεασαμένῳ Κανάχου ποίημα
 ὃν ἐπίστασθαι. διαφέρουσι δὲ τοσόνδε· ὁ μὲν
 γὰρ ἐν Βραγχίδαις χαλκοῦ, ὁ δὲ Ἰσμήνιος ἐστὶ
 3 κέδρου. ἐστὶ δ' ἐνταῦθα λίθος ἑφ' ᾧ Μαντώ φασι
 τὴν Τειρεσίου καθέζεσθαι. οὗτος μὲν πρὸ τῆς
 ἐσόδου κεῖται, καὶ οἱ τὸ ὄνομά ἐστι καὶ ἐς ἡμᾶς
 ἔτι Μαντοῦς δίφρος· ἐν δεξιᾷ δὲ τοῦ ναοῦ λίθου
 πεποιημένας εἰκόνας Ἡνιόχης εἶναι, τὴν δὲ
 Πύρρας λέγουσι, θυγατέρας δὲ αὐτὰς εἶναι Κρέ-
 4 οντος, ὃς ἐδυνάστευεν ἐπιτροπεύων Λαοδάμαντα
 τὸν Ἐτεοκλέους. τύδε γε καὶ ἐς ἐμὲ ἔτι γινό-
 μενον οἶδα ἐν Θήβαις· τῷ Ἀπόλλωνι τῷ Ἰσμηνίῳ
 παῖδα οἴκου τε δοκίμου καὶ αὐτὸν εὖ μὲν εἶδους,
 εὖ δὲ ἔχοντα καὶ ῥώμης, ἱερέα ἐνιαύσιον ποιοῦσιν·
 ἐπὶ κλησὶς δὲ ἐστὶν οἱ δαφναφόρος, στεφάνους
 γὰρ φύλλων δάφνης φοροῦσιν οἱ παῖδες. εἰ μὲν
 οὖν πᾶσιν ὁμοίως καθέστηκεν ἀναθεῖναι δαφνη-
 φορήσαντας χαλκοῦν τῷ θεῷ τρίποδα, οὐκ ἔχω
 δηλῶσαι, δοκῶ δὲ οὐ πᾶσιν εἶναι νόμον· οὐ γὰρ
 δὴ πολλοὺς ἐώρων αὐτόθι ἀνακειμένους· οἱ δ' οὖν
 εὐδαιμονέστεροι τῶν παίδων ἀνατιθέασιν. ἐπι-
 φανῆς δὲ μάλιστα ἐπὶ τε ἀρχαιότητι καὶ τοῦ
 ἀναθέντος τῇ δόξῃ τρίπους ἐστὶν Ἀμφιτρύωνος
 ἀνάθημα ἐπὶ Ἡρακλεῖ δαφνηφορήσαντι.
 5 Ἀνωτέρω δὲ τοῦ Ἰσμηνίου τὴν κρήνην ἴδοις
 ἄν, ἥντινα Ἀρεῶς φασιν ἱερὰν εἶναι καὶ δρᾶ-

named Pronai (*Of the fore-temple*). The Hermes is said to have been made by Pheidias, the Athena by Scopas. The temple is built behind. The image is in size equal to that at Branchidae; and does not differ from it at all in shape. Whoever has seen one of these two images, and learnt who was the artist, does not need much skill to discern, when he looks at the other, that it is a work of Canachus. The only difference is that the image at Branchidae is of bronze, while the Ismenian is of cedar-wood. Here there is a stone, on which, they say, used to sit Manto, the daughter of Teiresias. This stone lies before the entrance, and they still call it Manto's chair. On the right of the temple are statues of women made of stone, said to be portraits of Henioche and Pyrrha, daughters of Creon, who reigned as guardian of Laodamas, the son of Eteocles. The following custom is, to my knowledge, still carried out in Thebes. A boy of noble family, who is himself both handsome and strong, is chosen priest of Ismenian Apollo for a year. He is called Laurel-bearer, for the boys wear wreaths of laurel leaves. I cannot say for certain whether all alike who have worn the laurel dedicate by custom a bronze tripod to the god; but I do not think that it is the rule for all, because I did not see many votive tripods there. But the wealthier of the boys do certainly dedicate them. Most remarkable both for its age and for the fame of him who dedicated it is a tripod dedicated by Amphitryon for Heracles after he had worn the laurel.

Higher up than the Ismenian sanctuary you may see the fountain which they say is sacred to Ares,

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κοντα ὑπὸ τοῦ Ἄρεως ἐπιτετάχθαι φύλακα τῇ
πηγῇ. πρὸς ταύτῃ τῇ κρήνῃ τάφος ἐστὶ Καάν-
θου· Μελίας δὲ ἀδελφὸν καὶ Ὀκεανοῦ παῖδα
εἶναι Κιάνθον λέγουσι, σταλῆναι δὲ ὑπὸ τοῦ
πατρὸς ζητήσονται ἡρπασμένην τὴν ἀδελφήν.
ὥς δὲ Ἀπόλλωνα εὐρώων ἔχοντα τὴν Μελίην οὐκ
ἐδύνατο ἀφελέσθαι, πῦρ ἐτόλμησεν ἐς τὸ τέμενος
ἐνεῖναι τοῦ Ἀπόλλωνος τοῦτο δὲ νῦν καλοῦσιν
Ἰσμήνιον· καὶ αὐτὸν ὁ θεός, καθά φασιν οἱ
6 Θηβαῖοι, τοξεύει. Καάνθου μὲν ἐνταῦθά ἐστι
μνήμα, Ἀπόλλωνι δὲ παιδας ἐκ Μελίας γενέσθαι
λέγουσι Τήνερρον καὶ Ἰσμηνόν· Τηνέρω μὲν
Ἀπόλλων μαντικὴν δίδωσι, τοῦ δὲ Ἰσμηνοῦ τὸ
ὄνομα ἔσχεν ὁ ποταμός. οὐ μὲν οὐδὲ τὰ πρότερα
ἦν ἀνώνυμος, εἰ δὴ καὶ Λάδων ἐκαλεῖτο πρὶν
Ἰσμηνὸν γενέσθαι τὸν Ἀπόλλωνος.

XI Ἐν ἁριστερᾷ δὲ τῶν πυλῶν ἃς ὀνομάζουσιν
Ἥλεκτρας, οἰκίας ἐστὶν ἐρείπια ἔνθα οἰκῆσαι
φασιν Ἀμφιτρύωνα διὰ τὸν Ἥλεκτρώωνος θάνα-
τον φεύγοντα ἐκ Τίρυνθος· καὶ τῆς Ἀλκμήνης
ἐστὶν ἔτι ὁ θάλαμος ἐν τοῖς ἐρειπίοις δῆλος.
οἰκοδομῆσαι δὲ αὐτὸν τῷ Ἀμφιτρύωνι Τροφώνιον
φασι καὶ Ἀγαμήδην, καὶ ἐπίγραμμα ἐπ' αὐτῷ
ἐπιγραφῆναι τόδε·

Ἀμφιτρύων ὄτ' ἔμελλ' ἀγαγέσθαι δεῦρο γυναῖκα
Ἀλκμήνην θάλαμόν οἱ ἐλέξατο ¹ τοῦτον ἑαυτῷ·
Ἀγχάσιος ² δ' ἐποίησε Τροφώνιος ἡδ' Ἀγα-
μήδης.

2 τοῦτο μὲν ἐνταῦθα οἱ Θηβαῖοι γραφῆναι λέγου-
σιν· ἐπιδεικνύουσι δὲ Ἡρακλέους τῶν παιδῶν
τῶν ἐκ Μεγάρων μνήμα, οὐδέν τι ἄλλοίως τὰ
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and they add that a dragon was posted by Ares as a sentry over the spring. By this fountain is the grave of Caänthus. They say that he was brother to Melia and son to Ocean, and that he was commissioned by his father to seek his sister, who had been carried away. Finding that Apollo had Melia, and being unable to get her from him, he dared to set fire to the precinct of Apollo that is now called the Ismenian sanctuary. The god, according to the Thebans, shot him. Here then is the tomb of Caänthus. They say that Apollo had sons by Melia, to wit, Tenerus and Ismenus. To Tenerus Apollo gave the art of divination, and from Ismenus the river got its name. Not that the river was nameless before, if indeed it was called Ladon before Ismenus was born to Apollo.

XI. On the left of the gate named Electran are the ruins of a house where they say Amphitryon came to live when exiled from Tiryns because of the death of Electryon; and the chamber of Alcmena is still plainly to be seen among the ruins. They say that it was built for Amphitryon by Trophonius and Agamedes, and that on it was written the following inscription :—

When Amphitryon was about to bring hither his
bride

Alcmena, he chose this as a chamber for himself.
Anchasian Trophonius and Agamedes made it.

Such was the inscription that the Thebans say was written here. They show also the tomb of the children of Heracles by Megara. Their account of the death

¹ The MSS. reading is γ' εἰλίστατο. Another emendation is μὲν ἐλέξατο.

² It has been proposed to read ἀγχίθεος (Kayser).

- ἐς τὸν θάνατον λέγοντες ἢ Στησίχορος ὁ Ἱμεραῖος
 καὶ Πανύμισσις ἐν τοῖς ἔπεσιν ἐποίησαν. Θηβαῖοι
 δὲ καὶ τάδε ἐπιλέγουσιν, ὥς Ἡρακλῆς ὑπὸ τῆς
 μανίας καὶ Ἀμφιτρύωνα ἔμελλεν ἀποκτινύναι,
 πρότερον δὲ ἄρα ὕπνος ἐπέλαβεν αὐτὸν ὑπὸ τοῦ
 λίθου τῆς πληγῆς. Ἀθηναῖν δὲ εἶναι τὴν ἐπαφείσαν
 οἱ τὸν λίθον τοῦτον ὄντινα Σωφρονιστήρα ὀνο-
 3 μάζουσιν. ἐνταῦθά εἰσιν ἐπὶ τύπου γυναικῶν
 εἰκόνες· ἀμνδρότερα ἤδη τὰ ἀγάλματα· ταύτας
 καλοῦσιν οἱ Θηβαῖοι Φαρμακίδας, πεμφθῆναι
 δὲ ὑπὸ τῆς Ἥρας φασὶν ἐμπύδια εἶναι ταῖς
 ὠδίσιν Ἀλκμήνης. αἱ μὲν δὲ ἐπείχον Ἀλκμήνην
 μὴ τεκεῖν· Τειρεσίου δὲ θυγατρὶ Ἰστορίδι
 σόφισμα ἔπεισιν ἐς τὰς Φαρμακίδας, ἐς¹ ἐπή-
 κοον αὐτῶν ὀλολύξαι, τετοκέναι γὰρ τὴν Ἀλκ-
 μήνην· οὕτω τὰς μὲν ἀπατηθείσας ἀπελθεῖν,
 τὴν δὲ Ἀλκμήνην τεκεῖν φασιν.
 4 Ἐνταῦθα Ἡρακλεῖόν ἐστιν, ἄγαλμα δὲ τὸ μὲν
 λίθου λευκοῦ Πρόμαχος καλούμενον, ἔργον δὲ
 Ξενοκρίτου καὶ Εὐβίου Θηβαίων· τὸ δὲ ξόανον
 τὸ ἀρχαῖον Θηβαῖοί τε εἶναι Δαιδάλου νενομίκασι
 καὶ αὐτῷ μοι παρίστατο ἔχειν οὕτω. τοῦτον
 ἀνέθηκεν αὐτός, ὥς λέγεται, Δαίδαλος ἐκτίνων
 εὐεργεσίας χάριν. ἡνίκα γὰρ ἔφευγεν ἐκ Κρήτης
 πλοῖα οὐ μεγάλα αὐτῷ καὶ τῷ παιδί Ἰκάρῳ
 ποιησάμενος, πρὸς δὲ καὶ ταῖς ναυσίν, ὃ μὴ πω
 τοῖς τότε ἐξεύρητο, ἰστία ἐπιτεχνησάμενος, ὥς
 τοῦ Μίνω ναυτικοῦ τὴν εἰρεσίαν φθάνοιεν ἐπι-
 φόρῳ τῷ ἀνέμῳ χρώμενοι, τότε αὐτὸς μὲν σώζεται
 5 Δαίδαλος, Ἰκάρῳ δὲ κυβερνῶντι ἀμαθέστερον
 ἀνατραπῆναι τὴν ναῦν λέγουσιν· ἀποπνιγέντα

¹ The word ἐς is not in the MSS.

δὲ ἐξήνεγκεν ὁ κλύδων ἐς τὴν ὑπὲρ Σάμου νῆσον
 ἔτι οὔσαν ἀνώνυμον. ἐπιτυχὼν δὲ Ἑρακλῆς
 γνωρίζει τὸν νεκρὸν, καὶ ἔθαψεν ἔνθα καὶ νῦν ἔτι
 αὐτῷ χῶμα οὐ μέγα ἐπὶ ἄκρας ἐστὶν ἀνεχούσης
 ἐς τὸ Αἰγαῖον. ἀπὸ δὲ τοῦ Ἰκάρου τούτου ὄνομα
 ἢ τε νῆσος καὶ ἡ περὶ αὐτὴν θάλασσα ἔσχηκε.
 6 Θηβαίοις δὲ τὰ ἐν τοῖς αἰετοῖς Πραξιτέλης ἐποίησε
 τὰ πολλὰ τῶν δώδεκα καλουμένων ἄθλων· καὶ
 σφισι τὰ ἐς τὰς ὀρνιθας ἐνδεῖ τὰς ἐπὶ Στυμφάλῳ
 καὶ ὡς ἐκάθηνεν Ἑρακλῆς τὴν Ἥλειαν χώραν,
 αὐτὶ τούτων δὲ ἡ πρὸς Ἀνταῖον πάλῃ πεποιήται.
 Θρασύβουλος δὲ ὁ Λύκου καὶ Ἀθηναίων οἱ σὺν
 αὐτῷ τυραννίδα τὴν τῶν τριάκοντα καταλύσαντες
 —ὀρμηθεῖσι γάρ σφισιν ἐκ Θηβῶν ἐγένετο ἡ
 κύθοδος— Ἀθηναῖν καὶ Ἑρακλέα κολοσσούς¹ ἐπὶ
 λίθου τύπου τοῦ Πεντελῆσιν, ἔργα δὲ Ἀλκα-
 μένους, ἀνέστηκαν ἐς τὸ Ἑρακλεῖον.

7 Τοῦ δὲ Ἑρακλεῖου γυμνάσιον ἔχεται καὶ στά-
 διον, ἀμφότερα ἐπώνυμα τοῦ θεοῦ. ὑπὲρ δὲ τὸν
 Σωφρονιστῆρα λίθον βωμός ἐστιν Ἀπόλλωνος
 ἐπὶ κλησιν Σποδίου, πεποιήται δὲ ἀπὸ τῆς τέφρας
 τῶν ἱερείων. μαντικὴ δὲ καθέστηκεν αὐτόθι ἀπὸ
 κληδόνων, ἥ δὲ καὶ Σμυρναίους μάλιστα Ἑλλή-
 νων χρωμένους οἶδα· ἔστι γὰρ καὶ Σμυρναίοις
 ὑπὲρ τὴν πόλιν κατὰ τὸ ἐκτὸς τοῦ τείχους Κλη-
 δόνων ἱερόν.

XII. Τῷ δὲ Ἀπόλλωνι Θηβαῖοι τῷ Σποδίῳ
 ταύρους ἔθουον τὸ ἀρχαῖον· καὶ ποτε παρούσης
 σφίσι τῆς ἐορτῆς ἢ τε ὥρα κατήπειγε τῆς θυσίας
 καὶ οἱ πεμφθέντες ἐπὶ τὸν ταῦρον οὐχ ἦκον·
 οὕτω δὲ παρατυχούσης ἀμάξης τὸν ἕτερον τῶν

¹ The MSS. have κολοσσού.

drowned man was carried ashore by the current to the island, then without a name, that lies off Samos. Heracles came across the body and recognised it, giving it burial where even to-day a small mound still stands to Icarus on a promontory jutting out into the Aegean. After this Icarus are named both the island and the sea around it. The carvings on the gables at Thebes are by Praxiteles, and include most of what are called the twelve labours. The slaughter of the Stymphalian birds and the cleansing of the land of Elis by Heracles are omitted; in their place is represented the wrestling with Antaeus. Thrasybulus, son of Lycus, and the Athenians who with him put down the tyranny of the Thirty, ^{408 B.C.} set out from Thebes when they returned to Athens, and therefore they dedicated in the sanctuary of Heracles colossal figures of Athena and Heracles, carved by Alcamenes in relief out of Pentelic marble.

Adjoining the sanctuary of Heracles are a gymnasium and a race-course, both being named after the god. Beyond the Chastiser stone is an altar of Apollo surnamed God of Ashes; it is made out of the ashes of the victims. The customary mode of divination here is from voices, which is used by the Smyrnaeans, to my knowledge, more than by any other Greeks. For at Smyrna also there is a sanctuary of Voices outside the wall and beyond the city.

XII. The Thebans in ancient days used to sacrifice bulls to Apollo of the Ashes. Once when the festival was being held, the hour of the sacrifice was near but those sent to fetch the bull had not arrived. And so, as a wagon happened to be near by, they sacrificed

- βοῶν τῷ θεῷ θύουσι καὶ ὑπ' ἐκείνου ἐργάτας
 βοῦς θύειν νομίζουσι. λέγεται δὲ καὶ ὅδε ὑπ'
 αὐτῶν λόγος, ὡς¹ ἀπιόντι ἐκ Δελφῶν Κάδμω
 τὴν ἐπὶ Φωκέων βοῦς γένοιτο ἡγεμὼν τῆς πορείας,
 τὴν δὲ βοῦν ταύτην παρὰ βουκόλων εἶναι τῶν
 Πελάγοντος ὠνητήν· ἐπὶ δὲ ἑκατέρᾳ τῆς βοὸς
 πλευρᾷ σημεῖον ἐπεῖναι λευκὸν εἰκασμένον κύκλῳ
² τῆς σελήνης, ὁπότε εἴη πλήρης. ἔδει δὲ ἄρα
 Κάδμον καὶ τὸν σὺν αὐτῷ στρατὸν ἐνταῦθα
 οἰκῆσαι κατὰ τοῦ θεοῦ τὴν μαντείαν, ἔνθα ἡ βοῦς
 ἔμελλε καμουσα ὀκλάσειν· ἀποφαίνουσιν οὖν καὶ
 τοῦτο τὸ χωρίον. ἐνταῦθα ἔστι μὲν ἐν ὑπαίθρῳ
 βωμὸς καὶ ἄγαλμα Ἀθηνᾶς.² ἀναθεῖναι δὲ αὐτὸ
 Κάδμον λέγουσι. τοῖς οὖν νομίζουσιν ἐς γῆν
 ἀφικέσθαι Κάδμον τὴν Θηβαΐδα Αἰγύπτιον καὶ
 οὐ Φοίνικα ὄντα, ἔστιν ἐναντίον τῷ λόγῳ τῆς
 Ἀθηνᾶς ταύτης τὸ ὄνομα, ὅτι Ὀγγα κατὰ γλῶσ-
 σαν τὴν Φοινίκων καλεῖται καὶ οὐ Σαῖς κατὰ τὴν
³ Αἰγυπτίων φωνήν. φασὶ δὲ οἱ Θηβαῖοι, καθότι
 τῆς ἀκροπόλεως ἀγορὰ σφισιν ἐφ' ἡμῶν πεποιή-
 ται, Κάδμου τὸ ἀρχαῖον οἰκίαν εἶναι· θαλάμων
 δὲ ἀποφαίνουσιν τοῦ μὲν Ἀρμονίας ἐρείπια καὶ
 ὃν Σεμέλης φασὶν εἶναι, τοῦτον δὲ καὶ ἐς ἡμᾶς
 ἔτι ἄβατον φυλάσσουσιν ἀνθρώποις. Ἑλλήνων
 δὲ τοῖς ἀποδεχομένοις ᾄσαι Μούσας ἐς τὸν
 Ἀρμονίας γάμον τὸ χωρίον ἐστὶν ἐπὶ τῆς ἀγορᾶς,
⁴ ἔνθα δὴ φασὶ τὰς θεὰς ᾄσαι. λέγεται δὲ καὶ
 τόδε, ὡς ὁμοῦ τῷ κεραυνῷ βληθέντι ἐς τὸν
 Σεμέλης θάλαμον πέσοι ξύλον ἐξ οὐρανοῦ· Πολύ-
 δωρον δὲ τὸ ξύλον τοῦτο χαλκῷ λέγουσιν ἐπι-

¹ ὡς is not in the MSS.

² Ἀθηνᾶς is not in the MSS.

to the god one of the oxen, and ever since it has been the custom to sacrifice working oxen. The following story also is current among the Thebans. As Cadmus was leaving Delphi by the road to Phocis, a cow, it is said, guided him on his way. This cow was one bought from the herdsmen of Pelagon, and on each of her sides was a white mark like the orb of a full moon. Now the oracle of the god had said that Cadmus and the host with him were to make their dwelling where the cow was going to sink down in weariness. So this is one of the places that they point out. Here there is in the open an altar and an image of Athena, said to have been dedicated by Cadmus. Those who think that the Cadmus who came to the Theban land was an Egyptian, and not a Phoenician, have their opinion contradicted by the name of this Athena, because she is called by the Phoenician name of Onga, and not by the Egyptian name of Saïs. The Thebans assert that on the part of their citadel, where to-day stands their market-place, was in ancient times the house of Cadmus. They point out the ruins of the bridal-chamber of Harmonia, and of one which they say was Semele's; into the latter they allow no man to step even now. Those Greeks who allow that the Muses sang at the wedding of Harmonia, can point to the spot in the market-place where it is said that the goddesses sang. There is also a story that along with the thunderbolt hurled at the bridal-chamber of Semele there fell a log from heaven. They say that Polydorus adorned this log with bronze

κοσμίσαντα Διόνυσον καλέσαι Κάδμον. πλησίον δὲ Διονύσου ἄγαλμα, καὶ τοῦτο Ὀνασιμήδης ἐποίησε δι' ὅλου πλήρης ὑπὸ τοῦ χαλκοῦ· τὸν βωμὸν δὲ οἱ παῖδες εἰργάσαντο οἱ Πραξιτέλους.

- 5 Ἀνδριάς τέ ἐστι Προνόμου ἀνδρὸς αὐλήσαντος ἐπαγωγότατα ἐς τοὺς πολλούς. τέως μὲν γε ιδέας αὐλῶν τρεῖς ἐκτῶντο οἱ αὐληταὶ καὶ τοῖς μὲν αὐλημα ἠύλουν τὸ Δώριον, διάφοροι δὲ αὐτοῖς ἐς ἁρμονίαν τὴν Φρύγιον ἐπεποίηντο οἱ αὐλοί, τὸ δὲ καλούμενον Λύδιον ἐν αὐλοῖς ἠυλεῖτο ἀλλοίοις. Πρόνομος δὲ ἦν ὃς πρῶτος ἐπενόησεν αὐλοὺς ἐς ἅπαν ἁρμονίας εἶδος ἔχοντας ἐπιτηδείως, πρῶτος δὲ διάφορα ἐς τοσοῦτο μέλη ἐπ' αὐλοῖς ἠύλησε τοῖς αὐτοῖς. λέγεται δὲ ὡς καὶ 6 τοῦ προσώπου τῷ σχήματι καὶ τῇ τοῦ παντὸς κινήσει σώματος περισσῶς δὴ τι ἕτερπε τὰ θέατρα· καὶ οἱ καὶ ἄσμα πεποιημένον ἐστὶ προσόδιον ἐς Δῆλον τοῖς ἐπ' Εὐρίπῳ Χαλκιδεῦσι. τοῦτόν τε οὖν ἐνταῦθα οἱ Θηβαῖοι καὶ Ἐπαμινῶν-δαν τὸν Πολύμνιδος ἀνέθεσαν.

XIII. Τῷ δ' Ἐπαμινώνδῃ τὰ μὲν τῶν προγόνων ὑπῆρχεν ἐς γένους δόξαν, ὃ δὲ οἱ πατὴρ χρημάτων ἕνεκα μέσου ἀνδρὸς ἀπέδει Θηβαίου· διδάγματα δὲ αὐτοῖς τά τε ἐπιχώρια ἔμαθεν ἐς τὸ ἀκριβέστατον καὶ ὡς ἤδη μειράκιον ἦν ἐφοίτησεν ὡς Λύσιν, ἀνδρα γένος μὲν Ταραντῖνον, ἐπιστάμενον δὲ τοὺς Πυθαγόρου τοῦ Σαμίου λόγους. λέγεται δὲ ὁ Ἐπαμινώνδας, ἡνίκα ἐπολέμου Λακεδαιμόνιοι Μαντινεῦσι, πεμφθῆναι σὺν ἄλλοις ἀνδράσιν ἐκ Θηβῶν Λακεδαιμονίοις ἐπαμύνειν³ ἔχοντα δὲ τραύματα ἐν τῇ μάχῃ Πελοπίδαν 2 ἐξέσωσεν ἐς ἅπαν ἀφικόμενος κινδύνου. χρόνῳ

and called it Dionysus Cadmus. Near is an image of Dionysus; Onasimedes made it of solid bronze. The altar was built by the sons of Praxiteles.

There is a statue of Pronomus, a very great favourite with the people for his playing on the flute. For a time flute-players had three forms of the flute. On one they played Dorian music; for Phrygian melodies flutes of a different pattern were made; what is called the Lydian mode was played on flutes of a third kind. It was Pronomus who first devised a flute equally suited for every kind of melody, and was the first to play on the same instrument music so vastly different in form. It is also said that he gave his audience untold delight by the expression of his face and by the movement of his whole body. He also composed for the Chalcidians on the Euripus a processional tune for their use in Delos. So the Thebans set up here a statue of this man, and likewise one of Epaminondas, son of Polymnis.

XIII. Epaminondas had famous ancestors, but his father had less wealth than a Theban of ordinary means. He was most thoroughly taught all the subjects of the national education, and when a young man went to receive instruction from Lysis, a Tarentine by descent, learned in the philosophy of Pythagoras the Samian. When Lacedaemon was at war with Mantinea, Epaminondas is said to have been sent with certain others from Thebes to help the Lacedaemonians. In the battle Pelopidas received wounds, but his life was saved by Epaminondas at the greatest

- δὲ ὕστερον κατὰ πρεσβείαν ἐς Σπάρτην ἦκοντα Ἐπαμινώνδαν, ὅτε Λακεδαιμόνιοι συντίθεσθαι τοῖς Ἕλλησιν ἔφασαν εἰρήνην τὴν ἐπὶ Ἀνταλκίδου καλουμένην, τῆνικαῦτα Ἐπαμινώνδαν ἤρετο Ἀγησίλαος, εἰ κατὰ πόλιν ὁμνύναι Βοιωτοὺς ἐάσουσιν ὑπὲρ τῆς εἰρήνης· “οὐ πρότερόν γε” εἶπεν “ὦ Σπαρτιᾶται, πρὶν ἢ καὶ τοὺς περιοίκους ὁμνύοντας κατὰ πόλιν ἴδωμεν τοὺς ὑμετέρους.”
- 3 ὥς δὲ ὁ Λακεδαιμονίων καὶ Θηβαίων ἐξῆρτο ἡδὴ πόλεμος καὶ οἱ Λακεδαιμόνιοι δυνάμει καὶ αὐτῶν καὶ τῶν συμμάχων ἐπὶ τοὺς Θηβαίους ἤεσαν, Ἐπαμινώνδας μὲν ἔχων τοῦ στρατοῦ μοῖραν ἀντεκάθητο ὑπὲρ τῆς Κηφισίδος λίμνης ὥς ποιησομένων ταύτῃ Πελοποννησίων τὴν ἐσβολήν, Κλεόμβροτος δὲ ὁ Λακεδαιμονίων βασιλεὺς ἐπὶ Ἀμβρόσσου τρέπεται τῆς Φωκῶν ἀποκτείνας δὲ Χαιρέαν, ὃς φυλάσσειν διετέτακτο τὰς παρόδους, καὶ ἄλλους τοὺς σὺν αὐτῷ Θηβαίους, ὑπερέβη καὶ ἐς Λεύκτρα ἀφικνεῖται τὰ Βοιώτια.
- 4 ἐνταῦθα καὶ αὐτῷ Κλεομβρότῳ καὶ Λακεδαιμονίων τῷ κοινῷ σημεῖα ἐγένετο ἐκ τοῦ θεοῦ. τοῖς βασιλεῦσιν αὐτῶν ἐς τὰς ἐξόδους πρόβατα εἶπετο θεοῖς τε εἶναι θυσίας καὶ πρὸ τῶν ἀγώνων καλλιιερεῖν· ταῖς δὲ ποιύμαις ἡγεμόνες τῆς πορείας ἦσαν αἰγες, κατοιάδας οἱ ποιμένες ὀνομάζουσιν αὐτάς. τότε οὖν ὁρμήσαντες ἐς τὴν ποιύμνην λύκοι τοῖς μὲν προβάτοις ἐγίνοντο οὐδὲν βλάβος,
- 5 οἱ δὲ τὰς αἰγας τὰς κατοιάδας ἔκτεινον. ἐλέγετο δὲ καὶ μῆνιμα ἐς τοὺς Λακεδαιμονίους ἐκ τῶν θυγατέρων εἶναι τῶν Σκεδάσου. Σκεδάσῳ γὰρ περὶ Λεύκτρα οἰκοῦντι θυγατέρες Μολπία γίνεται καὶ Ἰππῶ· ταύτας ἐς ὥραν ἡδὴ προηκούσας

risk to his own. Later on, when Epaminondas had come to Sparta as an envoy, what time the Lacedaemonians said they were concluding with the Greeks the peace called the Peace of Antalcidas, Agesilaüs 378 B.C. asked him whether they would allow each Boeotian city to swear to the peace separately. He replied: "No, Spartans, not before we see your vassals¹ taking the oath city by city." When the war between Lacedaemon and Thebes had already broken out, and the Lacedaemonians were advancing to attack the Thebans with a force of their own men and of their allies, Epaminondas with a part of the army occupied to meet them a position above the Cephisian lake, under the impression that at this point the Peloponnesians would make their invasion. But Cleombrotus, the king of the Lacedaemonians, turned towards Ambrossus in Phocis. He massacred a Theban force under Chaereas, who was under orders to guard the passes, crossed the high ground and reached Leuctra in Boeotia. Here heaven sent signs to the Lacedaemonian people and to Cleombrotus 371 B.C. personally. The Lacedaemonian kings were accompanied on their expeditions by sheep, to serve as sacrifices to the gods and to give fair omens before battles. The flocks were led on the march by she-goats, called *katoiades* by the herdsmen. On this occasion, then, the wolves dashed on the flock, did no harm at all to the sheep, but killed the goats called *katoiades*. It was also said that the wrath of the daughters of Scedasus fell upon the Lacedaemonians. Scedasus, who lived near Leuctra, had two daughters, Molpia and Hippo. These in the bloom

¹ "Neighbours," Perioeci, Sparta's free neighbours with no political rights.

Λακεδαιμονίων ἄνδρες βιάζονται παρὰ θέμιδα
 Φρουραρχίδας καὶ Παρθένιος. καὶ αἱ τε παρθέ-
 νοι παραντίκα—οὐ γὰρ σφισιν ἀνεκτὰ ἐφαίνετο
 εἶναι τὰ τῆς ὕβρεως—ἀπάγχουσιν αὐταῖς· καὶ ὁ
 Σκεδάσος, ὡς ἐς Λακεδαίμονα ἐλθόντι οὐδεμία
 ἐγένετο αὐτῷ δίκη, οὕτως ἐς τὰ Λεῦκτρα ἐπανή-
 6 κων αὐτὸν διεργάζεται. τότε δὲ ὁ Ἐπαμινώνδας
 Σκεδάσῳ καὶ ταῖς παισὶν ἐνήγιξέ τε καὶ εὐχετο,
 ὡς οὐ μᾶλλον ὑπὲρ σωτηρίας Θηβαίων ἢ καὶ
 τιμωρίας ἐκείνων τὸν ἀγῶνα ἐσόμενον. τῶν δὲ
 Βοιωταρχούντων οὐ κατὰ ταῦτὰ ἐγίνοντο αἱ
 γνῶμαι, διεστηκυῖαι δὲ πολὺ ἀπ' ἀλλήλων.
 Ἐπαμινώνδα μὲν γὰρ ἤρεσκε καὶ Μάλγιδι καὶ
 Ξενοκράτει κατὰ τύχος πρὸς τοὺς Λακεδαιμονίους
 ποιεῖσθαι μάχην, Δαμοκλείδας δὲ καὶ Δαμόφιλος
 καὶ Σιμάγγελος συμβάλλειν μὲν οὐκ εἶων, ἐκέ-
 λευον δὲ ὑπεκθεμένους ἐς τὴν Ἀττικὴν γυναῖκας
 καὶ παῖδας ὡς πολιορκησομένους αὐτοὺς παρα-
 7 σκευάζεσθαι. τῶν μὲν δὴ ἕξ ἐς τοσοῦτον ἦν
 κεχωρισμένα τὰ βουλευόμενα· προσγενομένης δὲ
 ψήφου τοῖς περὶ τὸν Ἐπαμινώνδαν τοῦ ἐβδόμου
 τῶν Βοιωταρχῶν, ὃς ἐφρούρει μὲν τὴν κατὰ τὸν
 Κιθαιρῶνα ἐσβολήν, ὄνομα δὲ ἦν οἱ Βραχυλλίδης,
 τούτου τοῦ ἀνδρός, ὡς ἐπανήλθεν ἐς τὸ στρατό-
 πεδον, προσθεμένου τοῖς περὶ τὸν Ἐπαμινώνδαν,
 8 τότε καὶ πᾶσιν ἐδέδοκτο ἀγῶνι διακρίνεσθαι. τῷ
 δὲ Ἐπαμινώνδα καὶ ἐς ἄλλους Βοιωτῶν ὑποπτα
 ἦν, ἐς δὲ τοὺς Θεσπιεῖς καὶ περισσότερον· δείσας
 οὖν μὴ σφᾶς παρὰ τὸ ἔργον προδῶσιν, ἀποχώ-
 ρησιν παρῆχεν ἀπὸ στρατοπέδου τοῖς ἐθέλουσιν
 οἴκαδε· καὶ οἱ Θεσπιεῖς τε ἀπαλλάσσονται πανδη-
 μεῖ καὶ εἴ τισιν ἄλλοις Βοιωτῶν ὑπὴν δύσνοια
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of their youth were wickedly outraged by two Lacedaemonians, Phrurarchidas and Parthenius. The maidens, unable to bear the shame of their violation, immediately hanged themselves. Scedasus repaired to Lacedaemon, but meeting with no justice returned to Leuctra and committed suicide. Well, on this occasion Epaminondas sacrificed with prayers to Scedasus and his girls, implying that the battle would be to avenge them no less than to secure the salvation of Thebes. The Boeotarchs were not agreed, but differed widely in their opinions. For Epaminondas, Malgis and Xenocrates were minded to do battle with the Lacedaemonians at once, but Damocleidas, Damophilus and Simangelus were against joining in battle, and urged that they should put wives and children safely out of the way in Attica, and prepare to undergo a siege themselves. So divergent were the views of the six. The seventh Boeotarch, whose name was Brachyllides, was guarding the pass by Cithaeron, and on his return to the army added his vote to the side of Epaminondas, and then there was a unanimous decision to try the ordeal of battle. But Epaminondas had his suspicions of some of the Boeotians especially of the Thespians. Fearing, therefore, lest they should desert during the engagement, he permitted all who would to leave the camp and go home. The Thespians left with all their forces, as did any other Boeotians who felt annoyed with the Thebans.

PAUSANIAS: DESCRIPTION OF GREECE

- 9 ἐς τοὺς Θηβαίους. ὥς δὲ ἐς χεῖρας συνήεσαν, ἐνταῦθα οἱ σύμμαχοι τῶν Λακεδαιμονίων ἅτε αὐτοῖς καὶ τὸν πρὸ τοῦ χρόνου οὐκ ἀρεσκόμενοι τὸ ἔχθος μάλιστα ἐπεδείκνυντο, οὔτε κατὰ χώραν μένειν ἐθέλοντες, ἐνδιδόντες δὲ ὅπη σφίσιν οἱ πολέμιοι προσφέρουντο. αὐτοὺς δὲ Λακεδαιμονίους καὶ Θηβαίους ἐξ ἴσου καθίστη, τοὺς μὲν ἐμπειρία τε ἢ προϋπάρχουσα καὶ ἅμα αἰδουμένους μὴ καταλῦσαι τῆς Σπάρτης τὸ ἀξίωμα, Θηβαῖοι δὲ ὑπὲρ τῆς πατρίδος καὶ πρὸ γυναικῶν
- 10 καὶ παίδων τὸν κίνδυνον ἐφεστηκότα ἐώρων. ὥς δὲ ἄλλοι τε Λακεδαιμονίων τῶν ἐν τέλει καὶ ὁ βασιλεὺς ἐτεθνήκει Κλεόμβροτος, ἐνταῦθα τοὺς Σπαρτιάτας καὶ ταλαιπωρουμένους ἐπελάμβανεν ἀνάγκη μὴ ἐνδιδόναι· παρὰ γὰρ τοῖς Λακεδαιμονίοις αἷσχιστον ἐδέδοκτο εἶναι βασιλέως νεκρὸν ἐπὶ ἀνδράσι πολεμίοις γενόμενον περιοφθῆναι.
- 11 Θηβαίοις μὲν ἡ νίκη κατείργαστο ἐπιφανέστατα πασῶν ὁπόσας κατὰ Ἑλλήνων ἀνείλουντο "Ἑλληνες" Λακεδαιμόνιοι δὲ ἐς τὴν ὑστεραίαν τοὺς τεθνεώτας διανοοῦντο ὥς θάψοντες καὶ ἀποστέλλουσι κήρυκα ἐς τοὺς Θηβαίους. Ἐπαμινώνδας δέ, ἐπιστάμενος ὥς ἐπικρύπτεσθαι τὰς συμφορὰς αἰεὶ ποτε οἱ Λακεδαιμόνιοι πεφύκασιν, ἔφασκεν ἀναίρεσιν τῶν νεκρῶν προτέροις αὐτῶν διδόναι τοῖς συμμάχοις, ἐπὶ δὲ ἐκείνοις ἀνελομένοις οὕτω καὶ τοὺς Λακεδαιμονίους ἡξίου
- 12 θάπτειν τοὺς αὐτῶν. ὥς δὲ τῶν συμμάχων οἱ μὲν οὐδὲ ἀρχὴν ἀνηροῦντο ἅτε οὐ τεθνεώτός σφισιν οὐδενός, τῶν δὲ ὀλίγον ἐφαίνετο εἶναι τὸ διεφθαρμένον, οὕτω Λακεδαιμόνιοί τε ἔθαπτον τοὺς αὐτῶν καὶ ἤδη Σπαρτιάτας ἐξελέλεγκτο

When the battle joined, the allies of the Lacedaemonians, who had hitherto been not the best of friends, now showed most clearly their hostility, by their reluctance to stand their ground, and by giving way wherever the enemy attacked them. The Lacedaemonians themselves and the Thebans were not badly matched adversaries. The former had their previous experience, and their shame of lessening the reputation of Sparta; the Thebans realised that what was at stake was their country, their wives and their children. But when king Cleombrotus with several Lacedaemonian magistrates had fallen, the Spartans were bound by necessity not to give way, in spite of their distress. For among the Lacedaemonians it was considered the greatest disgrace to allow the body of a king to come into the hands of enemies.

The victory of Thebes was the most famous ever won by Greeks over Greeks. The Lacedaemonians on the following day were minded to bury their dead, and sent a herald to the Thebans. But Epaminondas, knowing that the Lacedaemonians were always inclined to cover up their disasters, said that he permitted their allies first to take up their dead, and only when these had done so did he approve of the Lacedaemonians' burying their own dead. Some of the allies took up no dead at all, as not a man of them had fallen; others had but slight loss to report. So when the Lacedaemonians proceeded to bury their own, it was at once proved that the fallen were

εἶναι τοὺς κειμένους. ἀπέθανον δὲ Θηβαίων τε καὶ ὅσοι παρέμειναν Βοιωτῶν ἑπτὰ καὶ τεσσαράκοντα ἄνδρες, Λακεδαιμονίων δὲ αὐτῶν πλείους ἢ χίλιοι.

- XIV. Τὸ μὲν δὴ παραυτίκα ὁ Ἐπαμινώνδας μετὰ τὴν μάχην Πελοποννησίων τοῖς λοιποῖς ἀπιέναι προειπὼν ἐπὶ τὰ οἰκεῖα Λακεδαιμονίους ἐν τοῖς Λεύκτροις εἶχεν ἀπειλημμένους· ὥς δὲ ἤκουε τοὺς ἐκ τῆς πόλεως Σπαρτιάτας βοηθήσοντας τοῖς σφετέροις ἐς Λεῦκτρα ἰέναι πανδημεί, δίδωσιν οὕτω τοῖς ἀνδράσιν ἀπελθεῖν ὑποσπόνδους ἔφη τε ἄμεινον ἔσεσθαι τὸν πόλεμόν σφισιν ἐκ
- 2 Βοιωτῶν ἐς τὴν Λακεδαίμονα ἀπόσασθαι. Θεσπιεῦσι δέ, ὑφορωμένοις τὴν τε ἐξ ἀρχῆς ἐκ τῶν Θηβαίων δυσμένειαν καὶ τὴν ἐν τῷ παρόντι αὐτῶν τύχην, τὴν μὲν πόλιν ἔδοξεν ἐκλιπεῖν, ἀναφεύγειν δὲ ἐς Κερησσόν. ἔστι δὲ ἐχυρὸν χωρίον ὁ Κερησσὸς ἐν τῇ Θεσπιέῳ, ἐς δὲ καὶ πάλαι ποτὲ ἀνεσκευάσαντο κατὰ τὴν ἐπιστρατείαν τὴν Θεσσαλῶν· οἱ Θεσσαλοὶ δὲ τότε, ὥς ἐλεῖν τὸν Κερησσόν σφισι πειρωμένοις ἐφαίνετο ἐλπίδος κρεῖσσον, ἀφίκοντο ἐς Δελφοὺς παρὰ τὸν
- 3 θεόν, καὶ αὐτοῖς γίνεται μάντευμα τοιόνδε·

Λεῦκτρά τέ μοι σκιόεντα μέλει καὶ Ἀλήσιον οὔδας,
καί μοι τῷ Σκεδάσου μέλετον δυσπενθέε κούρα.
ἔνθα μάχη πολύδακρυς ἐπέρχεται· οὐδέ τις αὐτῇ
φράσσεται ἀνθρώπων, πρὶν κούριον ἀγλαὸν ἥβην
Δωριέες ὀλέσωσ', ὅταν αἴσιμον ἡμαρ ἐπέλθῃ.
τουτάκι δ' ἔστι Κερησσὸς ἀλώσιμος, ἄλλοτε δ' οὐχί.

Spartans. The loss of the Thebans and of such Boeotians as remained loyal amounted to forty-seven, but of the Lacedaemonians themselves there fell more than a thousand men.

XIV. After the battle Epaminondas for a while, having proclaimed that the other Peloponnesians should depart home, kept the Lacedaemonians cooped up in Leuctra. But when reports came that the Spartans in the city were marching to a man to the help of their countrymen at Leuctra, Epaminondas allowed his enemy to depart under a truce, saying that it would be better for the Boeotians to shift the war from Boeotia to Lacedaemon. The Thespians, apprehensive because of the ancient hostility of Thebes and its present good fortune, resolved to abandon their city and to seek a refuge in Ceresus. It is a stronghold in the land of the Thespians, in which once in days of old they had established themselves to meet the invasion of the Thessalians. On that occasion the Thessalians tried to take Ceresus, but success seemed hopeless. So they consulted the god at Delphi, and received the following response :—

A care to me is shady Leuctra, and so is the
Alesian soil ;

A care to me are the two sorrowful girls of Scedasus.
There a tearful battle is nigh, and no one will
foretell it,

Until the Dorians have lost their glorious youth,
When the day of fate has come.

Then may Ceresus be captured, but at no other time.

- 4 τότε δὲ ὁ Ἐπαμινώνδας ὡς τοὺς Θεσπιεῖς κατα-
φεύγοντας ἐς τὸν Κερησσὸν ἐξείλε, πρὸς τὰ ἐν
Πελοποννήσῳ παραυτίκα ἔσπευδεν ἄτε καὶ τῶν
Ἀρκάδων προθύμως μεταπεμπομένων. ἐλθὼν
δὲ Ἀργεῖους μὲν προσελάβετο ἐκουσίους συμ-
μάχους, Μαντινέας δὲ κατὰ κώμας ὑπὸ Ἀγησι-
πόλιδος διφκισμένους ἐς τὴν ἀρχαίαν συνήγαγεν
αὐθις πόλιν· τὰ δὲ πολίσματα τὰ Ἀρκάδων
ὅποσα εἶχεν ἀσθενῶς καταλύσαι πείσας τοὺς
Ἀρκάδας, πατρίδα ἐν κοινῷ σφισιν ᾤκισεν, ἢ
- 5 Μεγύλη καὶ ἐς ἡμᾶς ἔτι καλεῖται πόλις. ὁ μὲν
δὴ χρόνος βοιωταρχοῦντι Ἐπαμινώνδα διήνυστο,
τεθνήσκειν δὲ ἐτέτακτο ἐπιλαβόντα ἄνδρα τῆς
ἀρχῆς· ὁ οὖν Ἐπαμινώνδας ὑπεριδὼν ὡς οὐκ
ὄντα ἐν καιρῷ τὸν νόμον ἐβοιωτάρχει καὶ ἀφικό-
μενος τῷ στρατῷ πρὸς τὴν Σπάρτην, ὡς οὐκ
ἀντεπήγεν Ἀγησίλαος μαχούμενος, οὕτω πρὸς
τὸν οἰκισμὸν τρέπεται Μεσσηνίας. καὶ οἰκιστῆς
Μεσσηνίοις τοῖς νῦν ἐστὶν Ἐπαμινώνδας· καὶ μοι
τὰ ἐς τὸν οἰκισμὸν ἐδήλωσε τὰ ἐς αὐτοὺς ἔχοντα
- 6 Μεσσηνίους. ἐν τούτῳ δὲ οἱ τῶν Θηβαίων
σύμμαχοι κατέτρεχον διασκεδασθέντες χώραν τὴν
Λακωνικὴν καὶ ἥρπαζον τὰ ἐξ αὐτῆς· τοῦτο
Ἐπαμινώνδα παρέστησεν ὀπίσω Θηβαίους ἐς
Βοιωτίαν ἀπαγαγεῖν. καὶ ὡς προῖων τῷ στρατῷ
κατὰ Λέχαιον ἐγίνετο καὶ διεξιέναι τῆς ὁδοῦ τὰ
στενὰ καὶ δύσβατα ἔμελλεν, Ἰφικράτης ὁ
Τιμοθέου πελταστὰς καὶ ἄλλην Ἀθηναίων ἔχων
- 7 δύναμιν ἐπεχειρεῖ τοῖς Θηβαίοις. Ἐπαμινώνδας
δὲ τοὺς ἐπιθεμένους τρέπεται καὶ πρὸς αὐτὸ
ἀφικόμενος Ἀθηναίων τὸ ἄστυ, ὡς ἐπεξιέναι
μαχομένους τοὺς Ἀθηναίους ἐκώλυεν Ἰφικράτης,

On the latter occasion Epaminondas captured the Thespians who had taken refuge in Ceresus, and immediately afterwards devoted his attention to the situation in the Peloponnesus, to which also the Arcadians were eagerly inviting him. On his arrival he won the willing support of Argos, while he collected again into their ancient city the Mantineans, who had been scattered into village communities by Agesipolis. He persuaded the Arcadians to destroy all their weak towns, and built them a home where they could live together, which even at the present day is called Megalopolis (*Great City*). The period of his office as Boeotarch had now expired, and death was the penalty fixed if a man exceeded it. So Epaminondas, disregarding the law as out of date, remained in office, marched to Sparta with his army, and when Agesilatis did not come out to meet him, turned to the founding of Messene. Epaminondas was the founder of the modern Messene, and the history of its foundation I have included in my account of the Messenians themselves. Meanwhile the allies of Thebes scattered and overran the Laconian territory, pillaging what it contained. This persuaded Epaminondas to lead the Thebans back to Boeotia. In his advance with the army he came over against Lechaeum, and was about to cross the narrow and difficult parts of the road, when Iphicrates, the son of Timotheus, attacked the Thebans with a force of targeteers and other Athenians. Epaminondas put his assailants to flight and came right up to the very city of Athens, but as Iphicrates dissuaded the Athenians from coming out to fight, he proceeded to march back to

ὁ δὲ αὖθις ἐς τὰς Θήβας ἀπήλαυνε. καὶ δίκην μὲν ἔφυγεν ὑπὲρ θανάτου, διότι ἐβιωτάρχησεν ἐξήκοντος ἤδη τοῦ χρόνου· λέγονται δὲ οἱ δικάζειν λαχόντες οὐδὲ ἀρχὴν περὶ αὐτοῦ θέσθαι τὴν ψῆφον.

- XV. Μετὰ δὲ ταῦτα ἐν Θεσσαλίᾳ δυναστεύων Ἀλέξανδρος Πελοπίδαν ἐλθόντα—ἀφίκετο δὲ ὡς παρὰ ἄνδρα ἰδίᾳ τε εὖνουν αὐτῷ καὶ Θηβαίων φίλον τῷ κοινῷ—παραγενόμενον δὴ τὸν Πελοπίδαν ὁ Ἀλέξανδρος δήσας εἶχεν ὑπὸ ἀπιστίας τε καὶ ὕβρεως· Θηβαῖοι δὲ ἐπεξιέναι παραυτίκα ἐπὶ τὸν Ἀλέξανδρον ὥρμητο. ἡγεμόνας μὲν οὖν τῆς ἐξόδου Κλεομένην καὶ Ὑπατον ἐποίησαντο βιωταρχοῦντας ἐν τῷ τότε· Ἐπαμινώνδα δὲ συνέβαινεν ἐν τοῖς στρατευομένοις τετάχθαι.
- 2 γεγονυίας δὲ ἐκτὸς Πυλῶν οἱ τῆς δυνάμεως ἐπιτίθεται σφισιν ἐν δυσχωρίαις λοχῆσας ὁ Ἀλέξανδρος· ὡς δὲ ἐφαίνετο ἄπορα εἶναι τὰ τῆς σωτηρίας, οὕτω δὲ ὃ τε λοιπὸς στρατὸς ἡγεμόνα ποιοῦνται τὸν Ἐπαμινώνδα καὶ οἱ Βοιωτάρχαι παραχωροῦσιν ἐκουσίως τῆς ἀρχῆς· Ἀλέξανδρος δὲ οὔτε ἔτι ἐθάρρει τὸν πόλεμον στρατηγοῦντα ὁρῶν τοῖς ἐναντίοις Ἐπαμινώνδα καὶ ἐκὼν
- 3 Πελοπίδαν ἀφίησιν. ἐν ὅσῳ δὲ ἀπὴν ὁ Ἐπαμινώνδας, Ὀρχομενίους Θηβαῖοι ποιοῦσιν ἀναστάτους ἐκ τῆς χώρας· συμφορὰν δὲ τὴν ἀνάστασιν τὴν Ὀρχομενίων ἐνόμιζεν ὁ Ἐπαμινώνδας καὶ οὐ ποτ' ἂν ἐξεργασθῆναι τόλμημα τοιοῦτον
- 4 αὐτοῦ γε παρόντος ἔφασκεν ὑπὸ Θηβαίων. ὡς δὲ βιωταρχεῖν αὖθις ἤρητο καὶ στρατῷ Βοιωτῶν ἀφίκετο αὖθις ἐς Πελοπόννησον, ἐκράτησε μὲν περὶ Λέχαιον Λακεδαιμονίους μάχῃ, σὺν δὲ

Thebes. Epaminondas stood his trial on a capital charge for holding the office of Boeotarch when his tenure had already expired. It is said that the jury appointed to try him did not even record their votes on the charge.

XV. After these things when Alexander held sway in Thessaly, Pelopidas came to him, under the impression that he was well-disposed to him personally as well as a friend to the Theban commonwealth, but on his arrival was treacherously and insolently thrown into prison and kept there by Alexander. The Thebans at once set out to attack Alexander, and made leaders of the expedition Cleomenes and Hypatus, who were Boeotarchs at that time; Epaminondas was serving in the ranks. When the force had reached the other side of Thermopylae, Alexander surprised and attacked it on difficult ground. As there appeared to be no means of safety, the rest of the army chose Epaminondas to be leader, and the Boeotarchs of their own accord resigned the command. Alexander lost confidence in winning the war when he saw Epaminondas at the head of his opponents, and of his own accord set free Pelopidas. In the absence of Epaminondas the Thebans removed the Orchomenians from their land. Epaminondas regarded their removal as a disaster, and declared that had he been present never would the Thebans have been guilty of such an outrage. Elected again to be Boeotarch, and again invading the Peloponnesus with an army of Boeotians, he overcame the Lacedaemonians in a battle at Lechaeum,

- σφισιν Ἀχαιῶν Πελληνέας καὶ Ἀθηναίων οὗς
 Χαβρίας ἤγεν ἐξ Ἀθηνῶν. Θηβαίοις δὲ ἦν
 καθεστηκὸς τοὺς μὲν ἄλλους, ὁπόσους αἰχμαλώ-
 τους ἔλοιεν, ἀφίεναι χρημάτων, τοὺς δὲ ἐκ
 Βοιωτῶν φεύγοντας ζημιοῦν θανάτῳ· πόλισμα
 οὖν ἔλων Σικυωνίων Φοιβίαν, ἔνθα ἦσαν τὸ πολὺ
 οἱ Βοιωτῖοι φυγάδες συνηγμένοι, ἀφίησι τοὺς
 ἐγκαταληφθέντας, ἄλλην σφίσιν ἦν ἔτυχε πατ-
 5 ρίδα ἐπονομάζων ἐκάστῳ. ὥς δὲ ἀφίκετο πρὸς
 Μαντίνειαν τῇ στρατιᾷ, νικῶν καὶ τότε ὑπὸ
 ἀνδρὸς ἀπέθανεν Ἀθηναίου· καὶ Ἀθήνησιν ἐν
 ἱππέων μάχῃ τὸν Ἐπαμινώνδαν ὁ ἀνὴρ οὗτος
 γέγραπται φονεύων Γρύλος ὁ Ξενοφώντος
 δὴ τοῦ Κύρῳ ὁδοῦ μετασχόντος ἐπὶ βασιλέα
 Ἀρταξέρξην καὶ ὀπίσω τοῖς Ἕλλησιν ἐπὶ
 θάλασσαν ἡγησαμένου.
- 8 Ἐν τῷ δὲ ἀνδριάντι τοῦ Ἐπαμινώνδου καὶ ἐλεγεία
 ἔπεστιν ἄλλα τε ἐς αὐτὸν λέγοντα καὶ ὅτι
 Μεσσήνης γένοιτο οἰκιστῆς καὶ τοῖς Ἕλλησιν
 ὑπάρξειεν ἐλευθερία δι' αὐτοῦ. καὶ οὕτως ἔχει
 τὰ ἐλεγεία·

ἡμετέραις βουλαῖς Σπάρτῃ μὲν ἐκείρατο δόξαν,
 Μεσσήνῃ δ' ἱερὰ τέκνα χρόνῳ δέχεται·

Θήβης δ' ὅπλοισιν Μεγάλη πόλις ἐστεφάνωται,
 αὐτόνομος δ' Ἑλλάς πᾶσ' ἐν ἐλευθερίῃ.

XVI. Τούτῳ μὲν τοσαῦτα ἦν ἐς δόξαν· οὐ
 πόρρω δὲ ἐστὶ ναὸς Ἀμμωνος, καὶ τὸ ἄγαλμα
 ἀνέθηκε μὲν Πίνδαρος, Καλάμιδος δὲ ἐστὶν ἔργον.
 ἀπέπεμψε δὲ ὁ Πίνδαρος καὶ Λιβύης ἐς Ἀμ-
 μωνίους τῷ Ἀμμωνι ὕμνον.¹ οὗτος καὶ ἐς ἐμὲ
 ἦν ὁ ὕμνος ἐν τριγώνῳ στήλῃ παρὰ τὸν βωμόν,

and with them Achaeans of Pellene and Athenians led from Athens by Chabrias. The Thebans had a rule that they should set free for a ransom all their prisoners except such as were Boeotian fugitives; these they punished with death. So when he captured the Sicyonian town of Phoebeia, in which were gathered most of the Boeotian fugitives, he assigned to each of those whom he captured in it a new nationality, any that occurred to him, and set them free. On reaching Mantinea with his army, he was killed in the hour of victory by an Athenian. 362 B.C. In the painting at Athens of the battle of the cavalry the man who is killing Epaminondas is Grylus, the son of the Xenophon who took part in the expedition of Cyrus against king Artaxerxes and led the Greeks back to the sea.

On the statue of Epaminondas is an inscription in elegiac verse relating among other things that he founded Messene, and that through him the Greeks won freedom. The elegiac verses are these:—

By my counsels was Sparta shorn of her glory,
 And holy Messene received at last her children.
 By the arms of Thebe was Megalopolis encircled
 with walls,
 And all Greece won independence and freedom.

XVI. Such were the claims to fame of Epaminondas. Not far away is a temple of Ammon; the image, a work of Calamis, was dedicated by Pindar, who also sent to the Ammonians of Libya a hymn to Ammon. This hymn I found still carved on a triangular slab by the side of the altar dedicated to

¹ The MSS. have *ὑμνος*.

- ὃν Πτολεμαῖος ὁ Λάγου τῷ Ἀμμωνι ἀνέθηκε. Θηβαίοις δὲ μετὰ τοῦ Ἀμμωνος τὸ ἱερὸν οἶωνοσκοπεῖόν τε Τειρεσίου καλούμενον καὶ πλησίον Τύχης ἐστὶν ἱερὸν· φέρει μὲν δὴ Πλούτον παῖδα·
- 2 ὥς δὲ Θηβαῖοι λέγουσι, χεῖρας μὲν τοῦ ἀγάλματος καὶ πρόσωπον Ξενοφῶν εἰργάσατο Ἀθηναῖος, Καλλιστόνικος δὲ τὰ λοιπὰ ἐπιχώριος. σοφὸν μὲν δὴ καὶ τούτοις τὸ βούλευμα, ἐσθεῖναι Πλούτον ἐς τὰς χεῖρας ἅτε μητρὶ ἢ τροφῇ τῇ Τύχῃ, σοφὸν δὲ οὐχ ἥσσουν τὸ Κηφισοδότου· καὶ γὰρ οὗτος τῆς Εἰρήνης τὸ ἄγαλμα Ἀθηναίοις Πλούτον ἔχουσιν πεποίηκεν.
- 3 Ἀφροδίτης δὲ Θηβαίοις ξόανά ἐστιν οὕτω δὴ ἀρχαῖα ὥστε καὶ ἀναθήματα Ἀρμονίας εἶναι φασιν, ἐργασθῆναι δὲ αὐτὰ ἀπὸ τῶν ἀκροστολίων, ἃ ταῖς Κάδμου ναυσὶν ἦν ξύλου πεποιημένα. καλοῦσι δὲ Οὐρανίαν, τὴν δὲ αὐτῶν Πάνδημον καὶ Ἀποστροφίαν τὴν τρίτην· ἔθετο δὲ τῇ Ἀφροδίτῃ τὰς ἐπωνυμίας ἢ Ἀρμονία, τὴν
- 4 μὲν Οὐρανίαν ἐπὶ ἔρωτι καθαρῷ καὶ ἀπηλλαγμένῳ πόθου σωμάτων, Πάνδημον δὲ ἐπὶ ταῖς μίξεσι, τρίτα δὲ Ἀποστροφίαν, ἵνα ἐπιθυμίας τε ἀνόμου καὶ ἔργων ἀνοσίων ἀποστρέφῃ τὸ γένος τῶν ἀνθρώπων· πολλὰ γὰρ τὰ μὲν ἐν βαρβάροις ἠπίστατο ἢ Ἀρμονία, τὰ δὲ καὶ παρ' Ἑλλήσιν ἤδη τετολμημένα, ὅποια καὶ ὕστερον ἐπὶ τῇ Ἀδώνιδος μητρὶ καὶ ἐς Φαίδραν τε τὴν Μίνω καὶ ἐς τὸν Θράκα Τηρέα ἄδεται.
- 5 Τὸ δὲ τῆς Δήμητρος ἱερὸν τῆς Θεσμοφόρου Κάδμου καὶ τῶν ἀπογόνων οἰκίαν ποτὲ εἶναι λέγουσι· Δήμητρος δὲ ἄγαλμα ὅσον ἐς στέρνα

Ammon by Ptolemy the son of Lagus. After the sanctuary of Ammon at Thebes comes what is called the bird-observatory of Teiresias, and near it is a sanctuary of Fortune, who carries the child Wealth. According to the Thebans, the hands and face of the image were made by Xenophon the Athenian, the rest of it by Callistonicus, a native. It was a clever idea of these artists to place Wealth in the arms of Fortune, and so to suggest that she is his mother or nurse. Equally clever was the conception of Cephisodotus, who made the image of Peace for the Athenians with Wealth in her arms.

At Thebes are three wooden images of Aphrodite, so very ancient that they are actually said to be votive offerings of Harmonia, and the story is that they were made out of the wooden figure-heads on the ships of Cadmus. They call the first Heavenly, the second Common, and the third Rejecter. Harmonia gave to Aphrodite the surname of Heavenly to signify a love pure and free from bodily lust; that of Common, to denote sexual intercourse; the third, that of Rejecter, that mankind might reject unlawful passion and sinful acts. For Harmonia knew of many crimes already perpetrated not only among foreigners but even by Greeks, similar to those attributed later by legend to the mother of Adonis, to Phaedra, the daughter of Minos, and to the Thracian Tereus.

The sanctuary of Demeter Lawgiver is said to have been at one time the house of Cadmus and his descendants. The image of Demeter is visible

ἐστὶν ἐν τῷ φανερῷ. καὶ ἀσπίδες ἐνταῦθα ἀνάκεινται χαλκαῖ. Λακεδαιμονίων δέ, ὅποσοι τῶν ἐν τέλει περὶ Λεῦκτρα ἐτελεύτησαν, φασὶν εἶναι.

- 6 Πρὸς δὲ ταῖς καλουμέναις πύλαις Προιτίσι θέατρον ᾠκοδόμηται, καὶ ἐγγυτάτω τοῦ θεάτρον Διούσου ναὸς ἐστὶν ἐπὶ κλησὶν Λυσίου. Θηβαίων γὰρ αἰχμαλώτους ἄνδρας ἐχομένους ὑπὸ Θρακῶν, ὡς ἀγόμενοι κατὰ τὴν Ἀλιαρτίαν ἐγίνοντο, ἔλυσεν ὁ θεὸς καὶ ἀποκτεῖναί σφισι τοὺς Θράκας παρέδωκεν ὑπνωμένους. ἐνταῦθα οἱ Θηβαῖοι τὸ ἕτερον τῶν ἀγαλμάτων φασὶν εἶναι Σεμέλης· ἐνιαυτοῦ δὲ ἅπαξ ἐκάστου τὸ ἱερὸν ἀνοιγνύναι
- 7 φασὶν ἐν ἡμέραις τακταῖς. καὶ οἰκίας τῆς Λύκου ἐρείπια καὶ Σεμέλης μνημῆμά ἐστιν, Ἀλκμήνης δὲ οὐ μνημα· γενέσθαι δὲ αὐτὴν ὡς ἀπέθανε λίθου φασὶν ἐξ ἀνθρώπου, καὶ Μεγαρεῦσι τὰ ἐς αὐτὴν οὐχ ὁμολογοῦσι· διάφορα δὲ καὶ τὰ λοιπὰ ὡς τὸ πολὺ ἀλλήλοις λέγουσιν Ἕλληνες. Θηβαίοις δὲ ἐνταῦθα καὶ τὰ μνήματα πεποιήται τῶν Ἀμφίονος παίδων, χωρὶς μὲν τῶν ἀρσένων, ἰδίᾳ δὲ ταῖς παρθένοις.

XVII. Πλησίον δὲ Ἀρτέμιδος ναὸς ἐστὶν Εὐκλείας· Σκόπα δὲ τὸ ἄγαλμα ἔργον. ταφῆναι δὲ ἐντὸς τοῦ ἱεροῦ θυγατέρας Ἀντιποίνου λέγουσιν Ἀνδρόκλειαν τε καὶ Ἀλκίδα. μελλούσης γὰρ πρὸς Ὀρχομενίους γίνεσθαι μάχης Θηβαίοις καὶ Ἡρακλεῖ, λόγιόν σφισιν ἦλθεν ἔσεσθαι τοῦ πολέμου κράτος ἀποθανεῖν αὐτοχειρίᾳ θελήσαντος, ὃς ἂν τῶν ἀστῶν ἐπιφανέστατος κατὰ γένους ἀξίωμα ᾗ. Ἀντιποίνῳ μὲν οὖν—τούτῳ γὰρ τὰ ἐς τοὺς προγόνους μάλιστα ὑπῆρχεν ἔνδοξα—οὐχ ἡδὺ ἦν ἀποθνήσκειν πρὸ τοῦ δήμου,

down to the chest. Here have been dedicated bronze shields, said to be those of Lacedaemonian officers who fell at Leuctra.

Near the Proetidian gate is built a theatre, and quite close to the theatre is a temple of Dionysus surnamed Deliverer. For when some Theban prisoners in the hands of Thracians had reached Haliartia on their march, they were delivered by the god, who gave up the sleeping Thracians to be put to death. One of the two images here the Thebans say is Semele. Once in each year, they say, they open the sanctuary on stated days. There are also runs of the house of Lycus, and the tomb of Semele, but Alcmena has no tomb. It is said that on her death she was turned from human form to a stone, but the Theban account does not agree with the Megarian. The Greek legends generally have for the most part different versions. Here too at Thebes are the tombs of the children of Amphion. The boys lie apart; the girls are buried by themselves.

XVII. Near is the temple of Artemis of Fair Fame. The image was made by Scopas. They say that within the sanctuary were buried Androcleia and Alcis, daughters of Antipoenus. For when Heracles and the Thebans were about to engage in battle with the Orchomenians, an oracle was delivered to them that success in the war would be theirs if their citizen of the most noble descent would consent to die by his own hand. Now Antipocnus, who had the most famous ancestors, was loath to die

- ταῖς δὲ Ἀντιποίνου θυγατράσιν ἤρεσκε· διεργα-
 2 σάμεναι δὲ αὐτὰς τιμὰς ἀντὶ τούτων ἔχουσι. τοῦ
 ναοῦ δὲ τῆς Εὐκλείας Ἀρτέμιδος λέων ἐστὶν
 ἔμπροσθε λίθου πεποιημένος· ἀναθεῖναι δὲ ἐλέγετο
 Ἡρακλῆς Ὀρχομενίους καὶ τὸν βασιλέα αὐτῶν
 Ἐργῖνον τὸν Κλυμένου νικήσας τῇ μάχῃ.
 πλησίον δὲ Ἀπόλλων τέ ἐστιν ἐπὶ κλησιν βοη-
 δρόμιος καὶ Ἀγοραῖος Ἐρμῆς καλούμενος, Πιν-
 δάρου καὶ τοῦτο ἀνάθημα. ἀπέχει δὲ ἡ πυρὰ
 Ἀμφίονος παίδων ἡμισυ σταδίου μάλιστα ἀπὸ
 3 τῆς πυρᾶς. πλησίον δὲ Ἀμφιτρύωνος ἀνάθημα¹
 δύο ἀγάλματα λίθινα λέγουσιν Ἀθηναῖς ἐπὶ-
 κλησιν Ζωστηρίας· λαβεῖν γὰρ τὰ ὄπλα αὐτὸν
 ἐνταῦθα, ἥνικα Εὐβοεῦσι καὶ Χαλκώδοντι
 ἔμελλεν ἀντιτάξασθαι. τὸ δὲ ἐνδύναι τὰ ὄπλα
 ἐκάλουν ἄρα οἱ παλαιοὶ ζώσασθαι· καὶ δὴ
 "Ὅμηρον, Ἄρει τὸν Ἀγαμέμνονα ποιήσαντα
 εἰκέναι τὴν ζώνην, τῶν ὀπλων τὴν σκευὴν φασιν
 εἰκάζειν.
 4 Ζήθῳ δὲ μνήμα καὶ Ἀμφίονι ἐν κοινῷ γῆς
 χώμᾳ ἐστὶν οὐ μέγα. ὑφαιρεῖσθαι δὲ ἐθέλουσιν
 ἀπ' αὐτοῦ τῆς γῆς οἱ Τιθορέαν ἐν τῇ Φωκίδι
 ἔχοντες, ἐθέλουσι δέ, ἐπειδὰν τὸν ἐν τῷ οὐρανῷ
 ταῦρον ὃ ἥλιος διεξίῃ· τηνικαῦτα γὰρ ἦν ἀπ'
 αὐτοῦ λαβόντες γῆν τῷ Ἀντιόπῃς μνήματι
 περιάψωσι,² Τιθορεῦσιν ὅλσει καρπὸν ἡ χώρα,

¹ The word ἀνάθημα was added by Spiro. Another suggestion is to read ἀναθέντος here and εἶναι after λέγουσιν.

² This word is found in one MS. only, and does not seem a suitable expression in its context. Frazer suggests περιτιθῶσιν.

for the people, but his daughters were quite ready to do so. So they took their own lives and are honoured therefor. Before the temple of Artemis of Fair Fame is a lion made of stone, said to have been dedicated by Heracles after he had conquered in the battle the Orchomenians and their king, Erginus son of Clymenus. Near it is Apollo surnamed Rescuer, and Hermes called of the Market-place, another of the votive offerings of Pindar. The pyre of the children of Amphion is about half a stade from the graves. The ashes from the pyre are still there. Near this are two stone images of Athena, surnamed Girder, said to have been dedicated by Amphitryon.¹ For here, they say, he put on his armour when he was about to give battle to Chalcodon and the Euboeans. It seems that the ancients used the verb "to gird oneself" in the sense of "to put on one's armour," and so they say that when Homer compares Agamemnon to Ares "in respect of his girdle," he is really saying that they were alike in the fashion of their armour.

The tomb shared by Zethus and Amphion is a small mound of earth. The inhabitants of Tithorea in Phocis like to steal earth from it when the sun is passing through the constellation Taurus. For if at that time they take earth from the mound and set it on Antiope's tomb, the land of Tithorea will

¹ The second reading mentioned in the critical note would give the translation :—"two images, dedicated by Amphitryon, . . . said to be of Athena, etc."

Θηβαίοις δὲ οὐχ ὁμοίως. καὶ ἐπὶ τούτῳ φρουρὰν
 5 οἱ Θηβαῖοι τότε ἔχουσι τοῦ μνήματος. ταῦτα
 δὲ αἱ πόλεις αὐταὶ πεπιστεύκασιν ἐκ χρησμῶν
 τῶν Βάκιδος, ἔστι γὰρ τάδε ἐν τοῖς χρησμοῖς·

ἀλλ' ὁπότεν Τιθορεὺς Ἀμφιονί τε Ζήθῳ τε
 χύτλα καὶ εὐχολὰς μειλίγματ' ἐνὶ χθονὶ χεύη
 θελγομένου ταύροιο κλυτοῦ μένει ἡελίοιο,
 καὶ τότε δὴ πεφύλαξο πόλει κακὸν οὐκ
 ἄλαπαδνόν

ἐρχόμενον· καρποὶ γὰρ ἀποφθινύθουσιν ἐν αὐτῇ
 γαίῃς δασσαμένων, Φώκου δ' ἐπὶ σῆμα
 φερόντων.

6 Φώκου δὲ μνήμα ὁ Βάκιδος εἶρκεν ἐπὶ αἰτία
 τοιαύδε. ἡ γυνὴ τοῦ Λύκου Διόνυσον θεῶν
 μάλιστα ἤγεν ἐν τιμῇ· παθούσης δὲ αὐτῆς τὰ
 λεγόμενα Διόνυσος νεμεσᾷ τῇ Ἀντιόπῃ. ἐπί-
 φθονοι δὲ αἰεὶ πῶς παρὰ θεῶν αἱ ὑπερβολαὶ τῶν
 τιμωριῶν εἰσι· λέγουσιν Ἀντιόπην μανῆναι καὶ
 ἐκστᾶσαν τῶν φρενῶν κατὰ πᾶσαν πλανᾶσθαι
 τὴν Ἑλλάδα, Φώκου δὲ τὸν Ὀρνυτίωνος τοῦ
 Σισύφου περιτυχεῖν αὐτῇ καὶ ἔχειν γυναῖκα
 ἰασάμενον· καὶ δὴ ὁ τάφος ἐν κοινῇ τῇ Ἀντιόπῃ
 7 καὶ Φώκῳ πεποιήται. τοὺς δὲ παρὰ τὸ Ἀμ-
 φίονος μνήμα λίθους, οἳ κάτωθεν ὑποβέβληνται
 μηδὲ¹ ἄλλως εἰργασμένοι πρὸς τὸ ἀκριβέστατον,
 ἐκείνας εἶναί φασι τὰς πέτρας αἱ τῇ ᾧδῇ τοῦ
 Ἀμφίονος ἠκολούθησαν· τοιαῦτα δὲ ἕτερα λέγεται
 καὶ περὶ Ὀρφέως, ὡς κιθαρῳδοῦντι ἔποιτο αὐτῷ
 τὰ θηρία.

XVIII. Ἐκ Θηβῶν δὲ ὁδὸς εἰς Χαλκίδα κατὰ

¹ So Spiro for the μήτε of the MSS.

yield a harvest, but that of Thebes be less fertile. For this reason the Thebans at that time keep watch over the tomb. Both these cities hold this belief, and they do so because of the oracles of Bacis, in which are the lines:—

But when a man of Tithorea to Amphion and to
Zethus
Pours on the earth peace-offerings of libation and
prayer,
When Taurus is warmed by the might of the glorious
sun,
Beware then of no slight disaster threatening the
city;
For the harvest wastes away in it,
When they take of the earth, and bring it to the
tomb of Phocus.

Bacis calls it the tomb of Phocus for the following reason. The wife of Lycus worshipped Dionysus more than any other deity. When she had suffered what the story says she suffered, Dionysus was angry with Antiope. For some reason extravagant punishments always arouse the resentment of the gods. They say that Antiope went mad, and when out of her wits roamed all over Greece; but Phocus, son of Ornytion, son of Sisyphus, chanced to meet her, cured her madness, and then married her. So Antiope and Phocus share the same grave. The roughly quarried stones, laid along the tomb of Amphion at its base, are said to be the very rocks that followed the singing of Amphion. A similar story is told of Orpheus, how wild creatures followed him as he played the harp.

XVIII. The road from Thebes to Chalcis is by

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πύλας ταύτας ἐστὶ τὰς Προϊτίδας. τάφος δὲ
 ἐπὶ τῇ λεωφόρῳ δέικνυται Μελανίππου, Θηβαίων
 ἐν τοῖς μάλιστα ἀγαθοῦ τὰ πολεμικά· καὶ
 ἡνίκα ἐπεστράτευσαν οἱ Ἀργεῖοι, Τυδέα ὁ
 Μελάνιππος οὗτος καὶ ἀδελφῶν τῶν Ἀδράστου
 Μηκιστέα ἀπέκτεινε, καὶ οἱ καὶ αὐτῷ τὴν τελευ-
 2 τὴν ὑπὸ Ἀμφιαράου γενέσθαι λέγουσι. τούτου
 δὲ ἐγγύτατα τρεῖς εἰσιν ἀργοὶ λίθοι· Θηβαίων
 δὲ οἱ τὰ ἀρχαῖα μνημονεύοντες Τυδέα φασὶν
 εἶναι τὸν ἐνταῦθα κείμενον, ταφῆναι δὲ αὐτὸν
 ὑπὸ Μαίονος, καὶ ἐς μαρτυρίαν τοῦ λόγου
 παρέσχον τῶν ἐν Ἰλιάδι ἔπος

Τυδέος, ὃν Θήβησι χυτὴ κατὰ γαῖα κα-
 λύπτει.

3 Ἐξῆς δὲ ἐστὶ τῶν Οἰδίοδος παίδων μνήματα·
 καὶ τὰ ἐπ' αὐτοῖς δρώμενα οὐ θεασάμενος πιστὰ
 ὅμως ὑπέληφα εἶναι. φασὶ γὰρ καὶ ἄλλοις οἱ
 Θηβαῖοι τῶν καλουμένων ἡρώων καὶ τοῖς παισὶν
 ἐναγίζειν τοῖς Οἰδίοδος· τούτοις δὲ ἐναγίζόντων
 αὐτῶν τὴν φλόγα, ὡσαύτως δὲ καὶ τὸν ἀπ' αὐτῆς
 καπνὸν διχῇ διίστασθαι. ἐμὲ δὲ ἐπηγάγοντο ὧν
 4 λέγουσιν ἐς πίστιν ἰδόντα ἄλλο τοιόνδε. ἐν
 Μυσία τῇ ὑπὲρ Καῖκου πόλισμά ἐστι Πιονίαι,
 τὸν δὲ οἰκιστὴν οἱ ἐνταῦθα Πίονιν τῶν τινα
 ἀπογόνων τῶν Ἡρακλέους φασὶν εἶναι· μελλόν-
 των δὲ ἐναγίζειν αὐτῷ καπνὸς αὐτόματος ἄνεισιν
 ἐκ τοῦ τάφου. ταῦτα μὲν οὖν συμβαίνοντα
 εἶδον, Θηβαῖοι δὲ καὶ Τειρεσίου μνῆμα ἀποφαί-
 νουσι, πέντε μάλιστα καὶ δέκα ἀπωτέρω σταδίοις
 ἢ Οἰδίοδος τοῖς παισὶν ἐστὶν ὁ τάφος· ὁμολο-
 γοῦντες δὲ καὶ οὗτοι συμβῆναι Τειρεσίᾳ τὴν
 248

this Proetidian gate. On the highway is pointed out the grave of Melanippus, one of the very best of the soldiers of Thebes. When the Argive invasion occurred this Melanippus killed Tydeus, as well as Mecisteus, one of the brothers of Adrastus, while he himself, they say, met his death at the hands of Amphiaraus. Quite close to it are three unwrought stones. The Theban antiquaries assert that the man lying here is Tydeus, and that his burial was carried out by Maeon. As proof of their assertion they quoted a line of the *Iliad*¹ :—

Of Tydeus, who at Thebes is covered by a heap of earth.

Adjoining are the tombs of the children of Oedipus. The ritual observed at them I have never seen, but I regard it as credible. For the Thebans say that among those called heroes to whom they offer sacrifice are the children of Oedipus. As the sacrifice is being offered, the flame, so they say, and the smoke from it divide themselves into two. I was led to believe their story by the fact that I have seen a similar wonder. It was this. In Mysia beyond the Caïcus is a town called Pioniae, the founder of which according to the inhabitants was Pionis, one of the descendants of Heracles. When they are going to sacrifice to him as to a hero, smoke of itself rises up out of the grave. This occurrence, then, I have seen happening. The Thebans show also the tomb of Teiresias, about fifteen stades from the grave of the children of Oedipus. The Thebans themselves agree that

¹ *Iliad* xiv. 114.

τελευτήν ἐν τῇ Ἀλιαρτίᾳ, τὸ παρὰ σφίσιν
ἐθέλουσιν εἶναι κενὸν μνήμα.

- 5 Ἔστι δὲ καὶ Ἐκτορος Θηβαίοις τάφος τοῦ
Πριάμου πρὸς Οἰδιποδία καλουμένη κρήνῃ,
κομίσαι δὲ αὐτοῦ τὰ ὀστά ἐξ Ἰλίου φασὶν ἐπὶ
τοιῷδε μαντεύματι·

Θηβαῖοι Κάδμοιο πόλιν καταναιετάοντες,
αἶ κ' ἐθέλητε πάτραν οἰκεῖν σὺν ἀμύμονι
πλούτῳ,
Ἐκτορος ὅστέα Πριαμίδου κομίσαντες ἐς
οἶκους
ἐξ Ἀσίδης Διὸς ἐννεσίησ' ἥρωα σέβεσθαι.

- 6 τῇ δὲ Οἰδιποδία κρήνῃ τὸ ὄνομα ἐγένετο ὅτι ἐς
αὐτὴν τὸ αἷμα ἐνίψατο Οἰδίπους τοῦ πατρῷου
φόνου. πρὸς δὲ τῇ πηγῇ τάφος ἐστὶν Ἀσφο-
δίκου· καὶ ὁ Ἀσφώδικος οὗτος ἀπέκτεινεν ἐν τῇ
μάχῃ τῇ πρὸς Ἀργείους Παρθενοπαῖον τὸν
Ταλαοῦ, καθὰ οἱ Θηβαῖοι λέγουσιν, ἐπεὶ τά γε
ἐν Θηβαίῳ ἐπη τὰ ἐς τὴν Παρθενοπαίου τελευ-
τὴν Περικλύμενον τὸν ἀνελόντα φησὶν εἶναι.

XIX. Ἐπὶ ταύτῃ τῇ λεωφόρῳ χωρίον ἐστὶ
Τευμησσός· Εὐρώπην δὲ ὑπὸ Διὸς κρυφθῆναι
φασὶν ἐνταῦθα. ἕτερος δὲ ἐς ἀλώπεκα ἐπὶ κλησὶν
Τευμησσίαν λόγος ἐστίν, ὥς ἐκ μηνιματος
Διουύσου τὸ θηρίον ἐπ' ὀλέθρῳ τραφεῖη Θηβαίων,
καὶ ὥς ὑπὸ τοῦ κυνός, ὃν Πρόκριδι τῇ Ἐρεχθέως
ἔδωκεν Ἀρτεμις, ἀλίσκεσθαι μέλλουσα αὐτὴ τε
λίθος ἐγένετο ἢ ἀλώπηξ καὶ ὁ κύων οὗτος. καὶ
Ἀθηνᾶς ἐν Τευμησσῷ Τελχινίας ἐστὶν ἱερὸν
ἄγαλμα οὐκ ἔχον· ἐς δὲ τὴν ἐπὶ κλησὶν αὐτῆς

Teiresias met his end in Haliartia, and admit that the monument at Thebes is a cenotaph.

There is also at Thebes the grave of Hector, the son of Priam. It is near the spring called the Fountain of Oedipus, and the Thebans say that they brought Hector's bones from Troy because of the following oracle:—

Ye Thebans who dwell in the city of Cadmus,
If you wish blameless wealth for the country in
which you live,
Bring to your homes the bones of Hector, Priam's
son,
From Asia, and reverence him as a hero, according
to the bidding of Zeus.

The Fountain of Oedipus was so named because Oedipus washed off into it the blood of his murdered father. Hard by the spring is the grave of Asphodius. He it was who in the fighting with the Argives killed Parthenopaëus, the son of Talatüs. This is the Theban account, but according to the passage in the *Thebaid* which tells of the death of Parthenopaëus it was Periclymenus who killed him.

XIX. On this highway is a place called Teumessus, where it is said that Europa was hidden by Zeus. There is also another legend, which tells of a fox called the Teumessian fox, how owing to the wrath of Dionysus the beast was reared to destroy the Thebans, and how, when about to be caught by the hound given by Artemis to Procris the daughter of Erechtheus, the fox was turned into a stone, as was likewise this hound. In Teumessus there is also a sanctuary of Telchinian Athena, which contains no image. As to her surname, we may hazard the

ἔστιν εἰκάζειν ὥς ἐν Κύπρῳ ποτὲ οἰκησάντων Τελχίνων ἀφικομένη μοῖρα ἐς Βοιωτοὺς ἱερὸν ἰδρύσατο Ἀθηνᾶς Τελχινίας.

- 2 Τευμησσοῦ δὲ ἐν ἀριστερᾷ σταδίου προελθόντι ἐπτα Γλίσαντός ἐστιν ἐρείπια, πρὸ δὲ αὐτῶν ἐν δεξιᾷ τῆς ὁδοῦ χῶμα οὐ μέγα ὕλη τε ἀγρία σύσκιον καὶ ἡμέροις δένδροις. ἐτάφησαν δὲ αὐτόθι οἱ μετὰ Αἰγιαλέως ποιησάμενοι τοῦ Ἀδράστου τὴν ἐς Θήβας στρατείαν, ἄλλοι τε Ἀργείων τῶν ἐν τέλει καὶ Πρόμαχος ὁ Παρθενοπαίου· τῷ δὲ Αἰγιαλεῖ γενέσθαι τὸ μνήμα ἐν Παγαῖς πρότερον ἔτι ἐν τῇ συγγραφῇ τῇ Μεγαρίδι ἐδήλωσα. κατὰ δὲ τὴν ἐς Γλίσαντα εὐθεΐαν ἐκ Θηβῶν λίθοις χωρίον περιεχόμενον λογάσιν Ὀφews καλοῦσιν οἱ Θηβαῖοι κεφαλὴν, τὸν ὄφιν τοῦτον—ὅστις δὴ ἦν—ἀνασχεῖν ἐνταῦθα ἐκ τοῦ φωλεοῦ λέγοντες τὴν κεφαλὴν, Τειρεσίαν δὲ ἐπιτυχόντα ἀποκόψαι μαχαίρᾳ. τὸ μὲν δὴ χωρίον τοῦτο ἐπὶ λόγῳ καλεῖται τοιῷδε· ὑπὲρ δὲ Γλίσαντός ἐστιν ὄρος Ὑπατος καλούμενον, ἐπὶ δὲ αὐτῷ Διὸς Ὑπάτου ναὸς καὶ ἄγαλμα· τὸν δὲ ποταμὸν τὸν χεῖμαρρον Θερμώδοντα ὀνομάζουσιν. ἀναστρέψαντι δὲ ἐπὶ τε Τευμησσὸν καὶ ὁδὸν τὴν ἐς Χαλκίδα Χαλκῳδοντος μνήμᾳ ἐστίν, ὃς ἀπέθανεν ὑπὸ Ἀμφιτρύωνος μάχης πρὸς Θηβαίους Εὐβοεῦσι γενομένης.
- 4 Ἐξῆς δὲ πόλεων ἐρείπιά ἐστιν Ἀρματος καὶ Μυκαλησσοῦ· καὶ τῇ μὲν τὸ ὄνομα ἐγένετο ἀφανισθέντος, ὥς οἱ Ταναγραῖοί φασιν, ἐνταῦθα Ἀμφιαρᾷ τοῦ ἄρματος καὶ οὐχ ὅπου λέγουσιν οἱ Θηβαῖοι· Μυκαλησσὸν δὲ ὁμολογοῦσιν ὀνομασθῆναι, διότι ἡ βοῦς ἐνταῦθα ἐμυκήσατο ἢ

conjecture that a division of the Telchinians who once dwelt in Cyprus came to Bocotia and established a sanctuary of Telchinian Athena.

Seven stades from Teumessus on the left are the ruins of Glisas, and before them on the right of the way a small mound shaded by cultivated trees and a wood of wild ones. Here were buried Promachus, the son of Parthenopaëus, and other Argive officers, who joined with Aegialeus, the son of Adrastus, in the expedition against Thebes. That the tomb of Aegialeus is at Pegae I have already stated in an earlier part of my history¹ that deals with Megara. On the straight road from Thebes to Glisas is a place surrounded by unhewn stones, called by the Thebans the Snake's Head. This snake, whatever it was, popped its head, they say, out of its hole here, and Teiresias, chancing to meet it, cut off the head with his sword. This then is how the place got its name. Above Glisas is a mountain called Supreme, and on it a temple and image of Supreme Zeus. The river, a torrent, they call the Thermodon. Returning to Teumessus and the road to Chalcis, you come to the tomb of Chalcodon, who was killed by Amphitryon in a fight between the Thebans and the Euboeans.

Adjoining are the ruins of the cities Harma (*Chariot*) and Mycalessus. The former got its name, according to the people of Tanagra, because the chariot of Amphiaräus disappeared here, and not where the Thebans say it did. Both peoples agree that Mykalessus was so named because the cow lowed (*emykesato*)

¹ See Book I. xlv. 4.

- Κάδμον καὶ τὸν σὺν αὐτῷ στρατὸν ἄγουσα ἐς
Θήβας. ὅντινα δὲ τρόπον ἐγένετο ἡ Μυκαλησσὸς
ἀνάστατος, τὰ ἐς Ἀθηναίους ἔχοντα ἐδήλωσέ μοι
5 τοῦ λόγου. πρὸς θάλασσαν δὲ τῆς Μυκαλησσοῦ
Δήμητρος Μυκαλησσίας ἐστὶν ἱερὸν· κλείεσθαι
δὲ αὐτὸ ἐπὶ νυκτὶ ἐκάστη καὶ αὖθις ἀνοίγεσθαι
φασιν ὑπὸ Ἡρακλέους, τὸν δὲ Ἡρακλέα εἶναι
τῶν Ἰδαίων καλουμένων Δακτύλων. δείκνυται
δὲ αὐτόθι καὶ θαῦμα τοιούδε· πρὸ τοῦ ἀγάλ-
ματος τῶν ποδῶν τιθέασιν ὅσα ἐν ὁπώρα πέφυκε
γίνεσθαι, ταῦτα δὲ διὰ παντὸς μένει τεθηλότα τοῦ
ἔτους.
- 6 Τοῦ δὲ Εὐρίπου τὴν Εὐβοίαν κατὰ τοῦτο ἀπὸ
τῆς Βοιωτῶν διείργοντος τῆς τε Δήμητρος ἐν
δεξιᾷ τὸ ἱερὸν τῆς Μυκαλησσίας καὶ ὀλίγον ἀπ'
αὐτοῦ προελθόντι ἐστὶν Αὐλὶς· ὀνομασθῆναι δὲ
ἀπὸ τῆς Ὠγύγου θυγατρὸς φασιν αὐτήν. ναὸς
δὲ Ἀρτέμιδος ἐστὶν ἐνταῦθα καὶ ἀγάλματα λίθου
λευκοῦ, τὸ μὲν δᾶδας φέρου, τὸ δὲ ἔοικε τοξευούσῃ.
φασὶ δὲ ἐπὶ τοῦ βωμοῦ μελλόντων ἐκ μαντείας
τῆς Κάλχαντος Ἰφιγένειαν τῶν Ἑλλήνων θύειν,
τὴν θεὸν αὐτ' αὐτῆς ἔλαφον τὸ ἱερεῖον ποιῆσαι.
- 7 πλατάνου δέ, ἧς καὶ Ὀμηρος ἐν Ἰλιάδι ἐποιήσατο
μνήμην, τὸ ἔτι τοῦ ξύλου περιδὸν φυλάσσουσιν
ἐν τῷ ναῷ· λέγεται δὲ ὥς ἐν Αὐλίδι πνεῦμα
τοῖς Ἑλλήσιν οὐκ ἐγένετο ἐπίφορον, φανέντος δὲ
ἐξαίφνης ἀνέμου σφίσιν οὐρίου θύειν τῇ Ἀρτέμιδι
ὃ τι ἕκαστος εἶχε, θήλειά τε ἱερεῖα καὶ ἄρσενά
ὁμοίως· καὶ ἀπ' ἐκείνου διαμεμένηκεν ἐν Αὐλίδι
πάντα τὰ ἱερεῖα εἶναι δόκιμα. δείκνυται δὲ καὶ
ἡ πηγὴ, παρ' ἣν ἡ πλάτανος ἐπεφύκει, καὶ ἐπὶ
λόφου πλησίον τῆς Ἀγαμέμνονος σκηνῆς οὐδὸς

here that was guiding Cadmus and his host to Thebes. How Mycalessus was laid waste I have related in that part of my history that deals with the Athenians.¹ On the way to the coast of Mycalessus is a sanctuary of Mycalessian Demeter. They say that each night it is shut up and opened again by Heracles, and that Heracles is one of what are called the Idaean Dactyls. Here is shown the following marvel. Before the feet of the image they place all the fruits of autumn, and these remain fresh throughout all the year.

At this place the Euripus separates Euboea from Boeotia. On the right is the sanctuary of Mycalessian Demeter, and a little farther on is Aulis, said to have been named after the daughter of Ogygus. Here there is a temple of Artemis with two images of white marble; one carries torches, and the other is like to one shooting an arrow. The story is that when, in obedience to the soothsaying of Calchas, the Greeks were about to sacrifice Iphigeneia on the altar, the goddess substituted a deer to be the victim instead of her. They preserve in the temple what still survives of the plane-tree mentioned by Homer in the *Iliad*.² The story is that the Greeks were kept at Aulis by contrary winds, and when suddenly a favouring breeze sprang up, each sacrificed to Artemis the victim he had to hand, female and male alike. From that time the rule has held good at Aulis that all victims are permissible. There is also shown the spring, by which the plane-tree grew, and on a hill near by the bronze threshold of

¹ See Book I. xxiii. 3.

² Book ii. 307.

8 χαλκοῦς· φοίνικες δὲ πρὸ τοῦ ἱεροῦ πεφύκασιν, οὐκ ἐς ἅπαν ἐδώδιμοι παρεχόμενοι καρπὸν ὥσπερ ἐν τῇ Παλαιστίνῃ, τοῦ δὲ ἐν Ἰωνίᾳ τῶν φοινίκων καρποῦ πεπανώτερον. ἄνθρωποι δὲ ἐν τῇ Αὐλίδι οἰκοῦσιν οὐ πολλοί, γῆς δὲ εἰσιν οὗτοι κεραμεῖς· νέμονται δὲ Ταναγραῖοι ταύτην τε τὴν χώραν καὶ ὄση περὶ Μυκαλησσὸν ἐστὶ καὶ Ἄρμα.

XX. Ἔστι δὲ τῆς Ταναγραίας ἐπὶ θαλάσῃ καλούμενον Δῆλιον· ἐν δὲ αὐτῷ καὶ Ἀρτέμιδος καὶ Λητοῦς ἐστὶν ἀγάλματα. Ταναγραῖοι δὲ οἰκιστὴν σφισι Ποίμανδρον γενέσθαι λέγουσι Χαιρησίλειω παῖδα τοῦ Ἰασίου τοῦ Ἐλευθῆρος, τὸν δ' Ἀπόλλωνός τε καὶ Αἰθούσης εἶναι τῆς Ποσειδῶνος. Ποίμανδρον δὲ γυναῖκά φασιν ἀγαγέσθαι Τίναγραν θυγατέρα Αἰόλου· Κορίννη δὲ ἐστὶν ἐς αὐτὴν πεποιημένα Ἀσωποῦ παῖδα εἶναι.
2 ταύτης τοῦ βίου προελθούσης ἐπὶ μακρότατον τοὺς περιοίκους φασὶν ἀφελόντας τὸ ὄνομα τήν τε γυναῖκα αὐτὴν καλεῖν Γραῖαν καὶ ἀνὰ χρόνον τὴν πόλιν· διαμεῖναί τε τὸ ὄνομα ἐς τοσοῦτον ὥς καὶ Ὀμηρον ἐν καταλόγῳ ποιῆσαι

Θέσπειαν Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν.

χρόνῳ δὲ ὕστερον τὸ ὄνομα τὸ ἀρχαῖον ἀνεσώσαντο.

3 Ἔστι δ' Ὀρίωνος μνῆμα ἐν Τανάγρα καὶ ὄρος Κηρύκιον, ἔνθα Ἑρμῇ τεχθῆναι λέγουσι, Πόλος τε ὀνομαζόμενον χωρίον· ἐνταῦθα Ἀτλαντα καθήμενον πολυπραγμονεῖν τά τε ὑπὸ γῆς φασὶ καὶ τὰ οὐράνια, πεποιησθαι δὲ καὶ Ὀμήρῳ περὶ τούτου,

PAUSANIAS: DESCRIPTION OF GREECE

Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅστε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτός
 μακράς, αἱ γαῖάν τε καὶ οὐρανὸν ὑμῖς ἔχουσιν

- 4 Ἐν δὲ τοῦ Διονύσου τῷ ναῷ θεάς μὲν καὶ το
 ἄγαλμα ἄξιον λίθου τε ὃν Παρίου καὶ ἔργον
 Καλάμιδος, θαῦμα δὲ παρέχεται μεῖζον ἔτι ὁ
 Τρίτων. ὁ μὲν δὴ σεμνότερος ἐς αὐτὸν λόγος τὰς
 γυναῖκας φησι τὰς Ταναγραίων πρὸ τῶν Διονύσου
 ὀργίων ἐπὶ θάλασσαν καταβῆναι καθαρσίῳ
 ἔνεκα, νηχομέναις δὲ ἐπιχειρῆσαι τὸν Τρίτωνα καὶ
 τὰς γυναῖκας εὐξασθαι Διόνυσόν σφισιν ἀφικέσ-
 θαι βοηθόν, ὑπακοῦσαί τε δὴ τὸν θεὸν καὶ τοῦ
 Τρίτωνος κρατῆσαι τῇ μάχῃ· ὁ δὲ ἕτερος λόγος
 ἀξιώματι μὲν ἀποδεῖ τοῦ προτέρου, πιθανώτερος
 δὲ ἐστὶ. φησὶ γὰρ δὴ οὗτος, ὅποσα ἐλαύνοιτο
 ἐπὶ θάλασσαν βοσκήματα, ὥς ἐλόχα τε ὁ Τρίτων
 καὶ ἥρπαξεν· ἐπιχειρεῖν δὲ αὐτὸν καὶ τῶν πλοίων
 τοῖς λεπτοῖς, ἐς δ' οἱ Ταναγραῖοι κρατῆρα οἶνου
 προτιθέασιν αὐτῷ. καὶ τὸν αὐτίκα ἔρχεσθαι
 λέγουσιν ὑπὸ τῆς ὀσμῆς, πιόντα δὲ ἐρριφθαι
 κατὰ τῆς ῥήονος ὑπνωμένον, Ταναγραῖον δὲ ἄνδρα
 πελέκει παίσαντα ἀποκόψαι τὸν αὐχένα αὐτοῦ·
 καὶ διὰ τοῦτο οὐκ ἔπεστιν αὐτῷ κεφαλὴ. ὅτι δὲ
 μεθυσθέντα εἶλον, ἐπὶ τούτῳ ὑπὸ Διονύσου νομί-
 ζουσιν ἀποθανεῖν αὐτόν.

XXI. Εἶδον δὲ καὶ ἄλλον Τρίτωνα ἐν τοῖς
 Ῥωμαίων θαύμασι, μεγέθει τοῦ παρὰ Ταναγραῖοις
 ἀποδέοντα. παρέχονται δὲ ἰδέαν¹ οἱ Τρίτωνες·
 ἔχουσιν ἐπὶ τῇ κεφαλῇ κόμην οἷα τὰ βατράχια
 τὰ ἐν ταῖς λίμναις χροᾶν τε καὶ ὅτι τῶν τριχῶν

Daughter of baneful Atlas, who knows the depths
Of every sea, while he himself holds up the tall
pillars,
Which keep apart earth and heaven.

In the temple of Dionysus the image too is worth seeing, being of Parian marble and a work of Calamis. But a greater marvel still is the Triton. The grander of the two versions of the Triton legend relates that the women of Tanagra before the orgies of Dionysus went down to the sea to be purified, were attacked by the Triton as they were swimming, and prayed that Dionysus would come to their aid. The god, it is said, heard their cry and overcame the Triton in the fight. The other version is less grand but more credible. It says that the Triton would waylay and lift all the cattle that were driven to the sea. He used even to attack small vessels, until the people of Tanagra set out for him a bowl of wine. They say that, attracted by the smell, he came at once, drank the wine, flung himself on the shore and slept, and that a man of Tanagra struck him on the neck with an axe and chopped off his head. For this reason the image has no head. And because they caught him drunk, it is supposed that it was Dionysus who killed him.

XXI. I saw another Triton among the curiosities at Rome, less in size than the one at Tanagra. The Tritons have the following appearance. On their heads they grow hair like that of marsh frogs not only in colour, but also in the impossibility of separat-

¹ Perhaps *τοιδυνδε* has fallen out here.

- οὐκ ἂν ἀποκρίναις μίαν ἀπὸ τῶν ἄλλων, τὸ δὲ
λοιπὸν σῶμα φολίδι λεπτῇ πέφρικέ σφισι κατὰ
ἰχθὺν ῥίνην. βράγχια δὲ ὑπὸ τοῖς ὤσιν ἔχουσι
καὶ ῥίνα ἀνθρώπου, στόμα δὲ εὐρύτερον καὶ
ὀδόντας θηρίου· τὰ δὲ ὄμματα ἐμοὶ δοκεῖν γλαυκὰ
καὶ χεῖρές εἰσιν αὐτοῖς καὶ δάκτυλοι καὶ ὄνυχες
τοῖς ἐπιθέμασιν ἐμφερεῖς τῶν κόχλων· ὑπὸ δὲ τὸ
στέρνον καὶ τὴν γαστέρα οὐρά σφισιν ἀντὶ ποδῶν
2 οἷα περ τοῖς δελφῖσιν ἐστίν. εἶδον δὲ καὶ ταύ-
ρους τοὺς τε Αἰθιοπικοὺς, οὗς ἐπὶ τῷ συμβε-
βηκότι ὀνομάζουσι ῥινόκερως, ὅτι σφίσιν ἐπ’
ἄκρα τῇ ῥινὶ ἐν ἐκάστῳ¹ κέρασ καὶ ἄλλο ὑπὲρ
αὐτὸ οὐ μέγα, ἐπὶ δὲ τῆς κεφαλῆς οὐδὲ ἀρχὴν
κέρατά ἐστι, καὶ τοὺς ἐκ Παιόνων—οὗτοι δὲ οἱ
ἐκ Παιόνων ἔς τε τὸ ἄλλο σῶμα δασεῖς καὶ ἀμφὶ
τὸ στέρνον μύλιστά εἰσι καὶ τὴν γένυν—καμή-
λους τε Ἰνδικὰς χρώμα εἰκασμένας παρδάλεσιν.
3 ἐστὶ δὲ ἄλλη καλούμενον θηρίον, εἶδος μὲν
ἐλάφου καὶ καμήλου μεταξύ, γίνεται δὲ ἐν τῇ
Κελτῶν γῇ. θηρίων δὲ ὧν ἴσμεν μόνην ἀνιχνεύ-
σαι καὶ προῖδεῖν οὐκ ἐστὶν ἀνθρώπων, σταλεῖσι
δὲ ἐς ἄγραν ἄλλων καὶ τήνδε ἐς χεῖρά ποτε
δαίμων ἄγει· ὁσφράται μὲν γὰρ ἀνθρώπου καὶ
πολὺ ἔτι ἀπέχουσα, ὥς φασι, καταδύεται δὲ ἐς
φάραγγας καὶ σπήλαια τὰ βαθύτατα. οἱ θη-
ρεύοντες οὖν, ὅποτε ἐπὶ βραχύτατον, σταδίων
τὴν πεδιάδα χιλίων ἢ καὶ ὄρος περιλαβόντες, τὸν
κύκλον μὲν οὐκ ἐστὶν ὅπως διαλύσουσιν, ἐπισυν-
ιόντες δὲ αἰεὶ τὰ ἐντὸς γινόμενα τοῦ κύκλου
πάντα αἰροῦσι τά τε ἄλλα καὶ τὰς ἄλκας· εἰ
δὲ μὴ τύχοι ταύτῃ φωλεύουσα, ἑτέρα γε ἄλκην
4 ἐλεῖν ἐστὶν οὐδεμία μηχανή. θηρίον δὲ τὸ ἐν τῷ

ing one hair from another. The rest of their body is rough with fine scales just as is the shark. Under their cars they have gills and a man's nose; but the mouth is broader and the teeth are those of a beast. Their eyes seem to me blue, and they have hands, fingers, and nails like the shells of the murex. Under the breast and belly is a tail like a dolphin's instead of feet. I saw also the Ethiopian bulls, called rhinoceroses owing to the fact that each has one horn (*ceras*) at the end of the nose (*rhis*), over which is another but smaller one, but there is no trace of horns on their heads. I saw too the Paeonian bulls, which are shaggy all over, but especially about the chest and lower jaw. I saw also Indian camels with the colour of leopards. There is also a beast called the elk, in form between a deer and a camel, which breeds in the land of the Celts. Of all the beasts we know it alone cannot be tracked or seen at a distance by man; sometimes, however, when men are out hunting other game they fall in with an elk by luck. Now they say that it smells man even at a great distance, and dashes down into ravines or the deepest caverns. So the hunters surround the plain or mountain in a circuit of at least a thousand stades, and, taking care not to break the circle, they keep on narrowing the area enclosed, and so catch all the beasts inside, the elks included. But if there chance to be no lair within, there is no other way of catching the elk. The beast described by Ctesias in his

¹ Hitzig would read ἐνέστηκε for ἐν ἐκδοστω—a clever emendation.

Κτησίου λόγῳ τῷ ἐς Ἴνδους—μαρτιχόρα ὑπὸ τῶν Ἴνδων, ὑπὸ δὲ Ἑλλήνων φησὶν ἀνδροφάγον λελέχθαι—εἶναι πείθομαι τὸν τίγριν· ὀδόντας δὲ αὐτὸ τριστοίχους καθ' ἑκατέραν τὴν γένυν καὶ κέντρα ἐπὶ ἄκρας ἔχειν τῆς οὐράς, τοῦτοις δὲ τοῖς κέντροις ἐγγύθεν ἀμύνεσθαι καὶ ἀποπέμπειν ἐς τοὺς πορρωτέρω τοξότου ἀνδρὸς οἰστῷ ἴσον, ταύτην οὐκ ἀληθῆ τὴν φήμην οἱ Ἴνδοι δέξασθαι δοκοῦσί μοι παρ' ἀλλήλων ὑπὸ τοῦ ἄγαν ἐς τὸ

5 θηρίον δείματος. ἠπατήθησαν δὲ καὶ ἐς τὴν χροᾶν αὐτοῦ, καὶ ὁπότε κατὰ τοῦ ἡλίου φανείη σφίσιν ὁ τίγρις τὴν αὐγὴν, ἐρυθρός τ' ἐδόκει καὶ ὁμόχρους ἢ ὑπὸ τῆς ὠκύτητος ἢ—εἰ μὴ θεοί—διὰ τὸ ἐν ταῖς ἐπιστροφαῖς συνεχές, ἄλλως τε καὶ οὐκ ἐγγύθεν γινομένης τῆς θέας. δοκῶ δέ, εἰ καὶ Λιβύης τις ἢ τῆς Ἰνδῶν ἢ Ἀράβων γῆς ἐπέρχοιτο τὰ ἔσχατα ἐθέλων θηρία ὅποσα παρ' Ἑλλησιν ἐξευρεῖν, τὰ μὲν οὐδὲ ἀρχὴν αὐτὸν εὐρήσειν, τὰ δὲ οὐ κατὰ ταῦτα ἔχειν φανεῖσθαι

8 οἱ· οὐ γὰρ δὴ ἄνθρωπος μόνον ὁμοῦ τῷ ἀέρι καὶ τῇ γῇ διαφόροις οὖσι διάφορον κτᾶται καὶ τὸ εἶδος, ἀλλὰ καὶ τὰ λοιπὰ τὸ αὐτὸ ἂν πάσχοι τοῦτο, ἐπεὶ καὶ τὰ θηρία αἱ ἀσπίδες τοῦτο μὲν ἔχουσιν αἱ Λίβυσσαι παρὰ τὰς Αἰγυπτίας τὴν χροᾶν, τοῦτο δὲ ἐν Αἰθιοπία μελαίνας τὰς ἀσπίδας οὐ μείον ἢ καὶ τοὺς ἀνθρώπους ἢ γῇ τρέφει. οὕτω χρὴ πάντα τινὰ μῆτε ἐπίδρομον τὴν γνώμην μῆτε ἀπίστως ἔχειν ἐς τὰ σπανιώτερα. ἐπεὶ τοι καὶ ἐγὼ πτερωτοὺς ὄφεις οὐ θεασάμενος πείθομαι· πείθομαι¹ δὲ ὅτι ἀνὴρ Φρυγὴ ἡγαγεν ἐς Ἰωνίαν σκορπίον ταῖς ἀκρίσιν ὁμοιότατα πτερὰ ἔχοντα.

XXII. Ἐν Τανάγρα δὲ παρὰ τὸ ἱερόν τοῦ

Indian history, which *hê* says is called *martichoras* by the Indians and *man-cater* by the Greeks, I am inclined to think is the tiger. But that it has three rows of teeth along each jaw and spikes at the tip of its tail with which it defends itself at close quarters, while it hurls them like an archer's arrows at more distant enemies; all this is, I think, a false story that the Indians pass on from one to another owing to their excessive dread of the beast. They were also deceived about its colour, and whenever the tiger showed itself in the light of the sun it appeared to be a homogeneous red, either because of its speed, or, if it were not running, because of its continual twists and turns, especially when it was not seen at close quarters. And I think that if one were to traverse the most remote parts of Libya, India or Arabia, in search of such beasts as are found in Greece, some he would not discover at all, and others would have a different appearance. For man is not the only creature that has a different appearance in different climates and in different countries; the others too obey the same rule. For instance, the Libyan asps have a different colour as compared with the Egyptian, while in Ethiopia are bred asps quite as black as the men. So everyone should be neither over-hasty in one's judgments, nor incredulous when considering rarities. For instance, though I have never seen winged snakes I believe that they exist, as I believe that a Phrygian brought to Ionia a scorpion with wings exactly like those of locusts.

XXII. Beside the sanctuary of Dionysus at

¹ The second *πελθομαι* is not in the MSS., but was added by Schubart.

Διονύσου Θέμιδος ἔστιν, ὁ δὲ Ἀφροδίτης, καὶ ὁ
 τρίτος τῶν ναῶν Ἀπόλλωνος, ὁμοῦ δὲ αὐτῷ
 Ἀρτεμίδι τε καὶ Λητῷ. ἐς δὲ τοῦ Ἑρμοῦ τὰ
 ἱερὰ τοῦ τε Κριοφόρου καὶ ὃν Πρόμαχον καλοῦσι,
 τοῦ μὲν ἐς τὴν ἐπὶ κλησὶν λέγουσιν ὡς ὁ Ἑρμῆς
 σφισιν ἀποτρέψαι νόσον λοιμώδη περὶ τὸ τεῖχος
 κριὸν περιενεγκών, καὶ ἐπὶ τούτῳ Κάλαμις
 ἐποίησεν ἄγαλμα Ἑρμοῦ φέροντα κριὸν ἐπὶ τῶν
 ὤμων· ὃς δ' ἂν εἶναι τῶν ἐφήβων προκριθῇ τὸ
 εἶδος κάλλιστος, οὗτος ἐν τοῦ Ἑρμοῦ τῇ ἑορτῇ
 περιείσιν ἐν κύκλῳ τὸ τεῖχος ἔχων ἄρνα ἐπὶ
 2 τῶν ὤμων· τὸν δὲ Ἑρμῆν λέγουσι τὸν Πρόμαχον
 Ἑρετρίων ναυσὶν ἐξ Εὐβοίας ἐς τὴν Ταναγραίαν
 σχόντων τοὺς τε ἐφήβους ἐξαγαγεῖν ἐπὶ τὴν
 μάχην καὶ αὐτὸν ἅτε ἔφηβον στλεγγίδι ὑμυνό-
 μενον μάλιστα ἐργάσασθαι τῶν Εὐβοέων τροπὴν.
 κεῖται δὲ ἐν τοῦ Προμάχου τῷ ἱερῷ τῆς ἀν-
 δράχου τὸ ὑπόλοιπον· τραφῆναι δὲ ὑπὸ τῷ
 δένδρῳ τὸν Ἑρμῆν τούτῳ νομίζουσιν. οὐ πόρρω
 δὲ θέατρον τε καὶ πρὸς αὐτῷ στοὰ πεποιήται.
 εὖ δέ μοι Ταναγραῖοι νομίσαι τὰ ἐς τοὺς θεοὺς
 μάλιστα δοκοῦσιν Ἑλλήνων· χωρὶς μὲν γὰρ αἱ
 οἰκίαι σφίσι, χωρὶς δὲ τὰ ἱερὰ ὑπὲρ αὐτὰς ἐν
 3 καθαρῷ τέ ἐστι καὶ ἐκτὸς ἀνθρώπων. Κορίννης
 δέ, ἡ μόνη δὴ ἐν Τανάγρα ἄσματα ἐποίησε,
 ταύτης ἔστι μὲν μνῆμα ἐν περιφανεί τῆς πόλεως,
 ἔστι δὲ ἐν τῷ γυμνασίῳ γραφή, ταινία τὴν
 κεφαλὴν ἡ Κόριννα ἀναδουμένη τῆς νίκης ἕνεκα
 ἣν Πίνδαρον ἄσματι ἐνίκησεν ἐν Θήβαις. φαί-
 νεται δέ μοι νικῆσαι τῆς διαλέκτου τε ἕνεκα,
 ὅτι ἦδεν οὐ τῇ φωνῇ τῇ Δωρίδι ὥσπερ ὁ Πίνδαρος
 ἀλλὰ ὁποῖα συνήσειν ἔμελλον Αἰολεῖς, καὶ ὅτι

Tanagra are three temples, one of Themis, another of Aphrodite, and the third of Apollo; with Apollo are joined Artemis and Leto. There are sanctuaries of Hermes Ram-bearer and 'of Hermes called Champion. They account for the former surname by a story that Hermes averted a pestilence from the city by carrying a ram round the walls; to commemorate this Calamis made an image of Hermes carrying a ram upon his shoulders. Whichever of the youths is judged to be the most handsome goes round the walls at the feast of Hermes, carrying a lamb on his shoulders. Hermes Champion is said, on the occasion when an Eretrian fleet put into Tanagra from Euboea, to have led out the youths to the battle; he himself, armed with a scraper like a youth, was chiefly responsible for the rout of the Euboeans. In the sanctuary of the Champion is kept all that is left of the wild strawberry-tree under which they believe that Hermes was nourished. Near by is a theatre and by it a portico. I consider that the people of Tanagra have better arrangements for the worship of the gods than any other Greeks. For their houses are in one place, while the sanctuaries are apart beyond the houses in a clear space where no men live. Corinna, the only lyric poetess of Tanagra, has her tomb in a conspicuous part of the city, and in the gymnasium is a painting of Corinna binding her head with a fillet for the victory she won over Pindar at Thebes with a lyric poem. I believe that her victory was partly due to the dialect she used, for she composed, not in Doric speech like Pindar, but in one Aeolians would understand, and partly to her

- ἦν γυναικῶν τότε δὴ καλλίστη τὸ εἶδος, εἴ τι
 4 τῇ εἰκόνι δεῖ τεκμαίρεσθαι. ἔστι δὲ καὶ γένη
 δύο ἐνταῦθα ἀλεκτρυόνων, οἳ τε μάχιμοι καὶ οἱ
 κόσσυφοι καλούμενοι. τούτων τῶν κοσσύφων
 μέγεθος μὲν κατὰ τοὺς Λυδοὺς ἔστιν ὄρνιθας,
 χροὰ δὲ ἐμφερῆς κόρακι, κάλλαια δὲ καὶ ὁ λόφος
 κατὰ ἀνεμώνην μάλιστα· λευκὰ δὲ σημεῖα οὐ
 μεγάλα ἐπὶ τε ἄκρῳ τῷ ῥάμφει καὶ ἐπὶ ἄκρας
 ἔχουσι τῆς οὐράς.
- 5 Οὗτοι μὲν τοιοῦτο παρέχονται τὸ εἶδος, τῆς
 δὲ Βοιωτίας τὰ ἐν ἀριστερᾷ τοῦ Εὐρίπου Μεσ-
 σάπιον ὄρος καλούμενον καὶ ὑπ' αὐτῷ Βοιωτῶν
 ἐπὶ θαλάσσης πόλις ἔστιν Ἀνθηδών· γενέσθαι
 δὲ τῇ πόλει τὸ ὄνομα οἱ μὲν ἀπὸ Ἀνθηδόνο
 νύμφης, οἱ δὲ Ἀνθαν δυναστεύσαι λέγουσιν
 ἐνταῦθα, Ποσειδῶνός τε παῖδα καὶ Ἀλκυνόης
 τῆς Ἀτλαντος. Ἀνθηδονίοις δὲ μάλιστα πού
 κατὰ μέσον τῆς πόλεως Καβείρων ἱερὸν καὶ
 ἄλλος περὶ αὐτό ἐστι, πλησίον δὲ¹ Δήμητρος
 καὶ τῆς παιδὸς ναὸς καὶ ἀγάλματα λίθου λευκοῦ.
- 6 Διονύσου τε ἱερὸν πεποιήται καὶ ἄγαλμα πρὸ
 τῆς πόλεως κατὰ τὸ ἐς τὴν ἠπειρον. ἐνταῦθά
 εἰσι μὲν τάφοι τῶν Ἰφιμεδείας καὶ Ἀλωέως
 παίδων· γενέσθαι δὲ σφισι τοῦ βίου τὴν τελευ-
 τὴν ὑπὸ Ἀπόλλωνος κατὰ τὰ αὐτὰ Ὀμηρος
 πεποιήκασιν καὶ Πίνδαρος, προστίθῃσι δὲ Πίνδα-
 ρος,² ὥς ἐπιλάβοι τὸ χρεὼν αὐτοὺς ἐν Νάξῳ
 τῇ ὑπὲρ Πάρου κειμένη. τούτων τε δὴ ἔστι τῇ
 Ἀνθηδόνι μνήματα καὶ ἐπὶ τῇ θαλάσῃ καλού-
- 7 μενον Γλαύκου πήδημα· εἶναι δὲ αὐτὸν ἀλιέα,
 καὶ ἐπεὶ τῆς πόντος ἔφαγε, δαίμονα ἐν θαλάσῃ
 γενέσθαι καὶ ἀνθρώποις τὰ ἐσόμενα ἐς τόδε

being, if one may judge from the likeness, the most beautiful woman of her time. Here there are two breeds of cocks, the fighters and the blackbirds, as they are called. The size of these blackbirds is the same as that of the Lydian birds, but in colour they are like crows, while wattles and comb are very like the anemone. They have small, white markings on the end of the beak and at the end of the tail.

Such is the appearance of the blackbirds. Within Boeotia to the left of the Euripus is Mount Messapius, at the foot of which on the coast is the Boeotian city of Anthedon. Some say that the city received its name from a nymph called Anthedon, while others say that one Anthas was despot here, a son of Poseidon by Alcyone, the daughter of Atlas. Just about the centre of Anthedon is a sanctuary of the Cabeiri, with a grove around it, near which is a temple of Demeter and her daughter, with images of white marble. There are a sanctuary and an image of Dionysus in front of the city on the side towards the mainland. Here are the graves of the children of Iphimedeia and Aloeus. They met their end at the hands of Apollo according to both Homer¹ and Pindar,² the latter adding that their doom overtook them in Naxos, which lies off Paros. Their tombs then are in Anthedon, and by the sea is what is called the Leap of Glaucus. That Glaucus was a fisherman, who, on eating of the grass, turned into a deity of the sea and ever since has foretold to men the future,

¹ *Odyssey* xi. 305.

² Pindar, *Pythians* iv. 156 (88).

¹ δὲ is not in the MSS.

² προστίθησι δὲ Πηνελόπεια is not in the MSS.

προλέγειν οἷ τε ἄλλοι πιστὰ ἤγηνται καὶ οἱ τὴν θάλασσαν πλέοντες πλείστα ἀνθρώπων ἐς τὴν Γλαύκου μαντικὴν κατὰ ἔτος ἕκαστον λέγουσι. Πινδάρῳ δὲ καὶ Αἰσχύλῳ πυνθανομένοις παρὰ Ἀνθηδονίων, τῷ μὲν οὐκ ἐπὶ πολὺ ἐπῆλθεν ἄσαι τὰ ἐς Γλαῦκον, Αἰσχύλῳ δὲ καὶ ἐς ποιήσιν δράματος ἐξήρκεσε.

- XXIII. Θηβαίοις δὲ πρὸ τῶν πυλῶν ἐστὶ τῶν Προιτίδων καὶ τὸ Ἰολάου καλούμενον γυμνάσιον καὶ στάδιον κατὰ ταῦτὰ τῷ τε ἐν Ὀλυμπίᾳ καὶ τῷ Ἐπιδαυρίῳ γῆς χῶμα· ἐνταῦθα δαίκνυται καὶ ἡρώων Ἰολάου. τελευτήσαι δὲ ἐν Σαρδοῖ τόν τε Ἰόλαον αὐτὸν καὶ Ἀθηναίων καὶ Θεσπιδέων τοὺς συνδιαβάοντας ὁμολογοῦσι καὶ οἱ Θηβαῖοι.
- 2 ὑπερβάντι δὲ τοῦ σταδίου τὰ ἐν δεξιᾷ δρόμος ἵππων καὶ ἐν αὐτῷ Πινδάρου μνημῆ· ἐστὶ. Πίνδαρον δὲ ἡλικίαν ὄντα νεανίσκον καὶ ἰόντα ἐς Θεσπιδᾶς¹ ὥρᾳ καύματος περὶ μεσοῦσαν μάλιστ' ἡμέραν κόπος καὶ ὕπνος ἀπ' αὐτοῦ κατελάμβανεν· ὁ μὲν δὴ ὡς εἶχε κατακλίνεται βραχὺ ὑπὲρ τῆς ὁδοῦ, μέλισσαι δὲ αὐτῷ καθεύδοντι προσεπέτοντό τε καὶ ἔπλασσαν πρὸς τὰ χεῖλη
- 3 τοῦ κηροῦ. ἀρχὴ μὲν Πινδάρῳ ποιεῖν ἄσματα ἐγένετο τοιαύτη· εὐδοκιμοῦντα δὲ αὐτὸν ἤδη ἀνὰ πᾶσαν τὴν Ἑλλάδα ἐς πλέον δόξης ἦρεν ἡ Πυθία ἀνειποῦσα Δελφοῖς, ὁπόσων ἀπῆρχοντο τῷ Ἀπόλλωνι, μοῖραν καὶ Πινδάρῳ τὴν ἴσιν ἀπάντων νέμειν. λέγεται δὲ καὶ οὐείρατος ὄψιν αὐτῷ γενέσθαι προήκοντι ἐς γῆρας· ἐπιστᾶσα ἡ Περσεφόνη οἱ καθεύδοντι οὐκ ἔφασκεν ὕμνηθῆναι μόνῃ θεῶν ὑπὸ Πινδάρου, ποιήσιν μέντοι

¹ After Θεσπιδᾶς some MSS. have θέρους.

is a belief generally accepted; in particular, seafaring men tell every year many a tale about the soothsaying of Glaucus. Pindar and Aeschylus got a story about Glaucus from the people of Anthedon. Pindar has not thought fit to say much about him in his odes, but the story actually supplied Aeschylus with material for a play.

XXIII. In front of the Proetidian gate at Thebes is the gymnasium called the Gymnasium of Iolaüs and also a race-course, a bank of earth like those at Olympia and Epidaurus. Here there is also shown a hero-shrine of Iolaüs. That Iolaüs himself died at Sardis along with the Athenians and Thespians who made the crossing with him is admitted even by the Thebans themselves. Crossing over the right side of the course you come to a race-course for horses, in which is the tomb of Pindar. When Pindar was a young man he was once on his way to Thespieae in the hot season. At about noon he was seized with fatigue and the drowsiness that follows it, so just as he was, he lay down a little way above the road. As he slept bees alighted on him and plastered his lips with their wax. Such was the beginning of Pindar's career as a lyric poet. When his reputation had already spread throughout Greece he was raised to a greater height of fame by an order of the Pythian priestess, who bade the Delphians give to Pindar one half of all the first-fruits they offered to Apollo. It is also said that on reaching old age a vision came to him in a dream. As he slept Persephone stood by him and declared that she alone of the deities had not been honoured by Pindar with a

- καὶ ἐς αὐτὴν ᾠσμα Πίνδαρον ἐλθόντα ὡς αὐτὴν.
 4 τὸν μὲν αὐτίκα τὸ χρεὼν ἐπιλαμβάνει πρὶν
 ἐξήκειν ἡμέραν δεκάτην ἀπὸ τοῦ ὀνείρατος, ἣν
 δὲ ἐν Θήβαις γυνὴ πρεσβύτες γένους ἕνεκα προσή-
 κουσα Πινδάρῳ καὶ τὰ πολλὰ μεμελετηκυῖα
 ᾄδειν τῶν ᾠσμάτων· ταύτῃ Πίνδαρος ἐνύπνιον
 τῇ πρεσβύτιδι ἐπιστὰς ὕμνον ᾗσεν ἐς Περσεφό-
 νην, ἣ δὲ αὐτίκα ὡς ἀπέλιπεν αὐτὴν ὁ ὕπνος,
 ἔγραψε ταῦτα ὁπόσα τοῦ ὀνείρατος ἤκουσεν
 ᾄδοντος. ἐν τούτῳ τῷ ᾠσματι ἄλλαι τε ἐς τὸν
 "Αἰδην εἰσὶν ἐπικλήσεις καὶ ὁ χρυσήνιος, δηλα
 ὡς ἐπὶ τῆς Κόρης τῇ ἀρπαγῇ.
 5 Ἐντεῦθεν ἐς Ἀκραίφνιον ἐστὶν ὁδὸς τὰ πλείω
 πεδιάς. εἶναι δὲ ἐξ ἀρχῆς τε μοῖραν τῆς Θηβαΐ-
 δος τὴν πόλιν φασὶ καὶ ὕστερον διαπεσόντας
 Θηβαίων ἐς αὐτὴν ἄνδρας εὕρισκον, ἡνίκα
 Ἀλέξανδρος ἐπολεῖ τὰς Θήβας ἀναστάτους· ὑπὸ
 δὲ ἀσθενείας καὶ γήρωος οὐδὲ ἐς τὴν Ἀττικὴν
 ἀποσπῶσθαι δυνηθέντες ἐνταῦθα ᾤκησαν. κεῖται
 μὲν τὸ πόλισμα ἐν ὄρει τῷ Πτώφ, θεάς δὲ
 ἄξια ἐνταῦθα Διονύσου ναὸς ἐστὶ καὶ ἄγαλμα.
 6 προελθόντι δὲ ἀπὸ τῆς πόλεως ἐν δεξιᾷ πέντε
 πού καὶ δέκα σταδίους τοῦ Ἀπόλλωνός ἐστι τοῦ
 Πτώου τὸ ἱερόν. εἶναι δὲ Ἀθάμαντος καὶ
 Θεμιστοῦς παῖδα τὸν Πτῶον, ἀφ' οὗ τῷ τε
 Ἀπόλλωνι ἐπὶ κλησὶς καὶ τῷ ὄρει τὸ ὄνομα
 ἐγένετο, Ἀσιος ἐν τοῖς ἔπεσιν εἴρηκε. πρὸ δὲ
 τῆς Ἀλεξάνδρου καὶ Μακεδόνων ἐπιστρατείας
 καὶ ὀλέθρου τοῦ Θηβαίων μαντεῖον ἦν αὐτόθι
 ἀψευδές· καὶ ποτε ἄνδρα Εὐρωπέα—ὄνομα δὲ οἱ
 εἶναι Μῦν—τοῦτον ἀποσταλέντα ὑπὸ Μαρδονίου
 τὸν Μῦν ἐπερέσθαι τε φωνῇ τῇ σφετέρᾳ καὶ οἱ
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hymn, but that Pindar would compose an ode to her also when he had come to her. Pindar died at once, before ten days had passed since the dream. But there was in Thebes an old woman related by birth to Pindar who had practised singing most of his odes. By her side in a dream stood Pindar, and sang a hymn to Persephone. Immediately on waking out of her sleep she wrote down all she had heard him singing in her dream. In this song, among the epithets he applies to Hades is "golden-reined"—a clear reference to the rape of Persephone.

From this point to Acraephnum is mainly flat. They say that originally the city formed part of the territory belonging to Thebes, and I learned that in later times men of Thebes escaped to it, at the time when Alexander destroyed Thebes. Weak and old, they could not even get safely away to Attica, but made their homes here. The town lies on Mount Ptoüs, and there are here a temple and image of Dionysus that are worth seeing. About fifteen stades away from the city on the right is the sanctuary of Ptoan Apollo. We are told by Asius in his epic that Ptoüs, who gave a surname to Apollo and the name to the mountain, was a son of Athamas by Themisto. Before the expedition of the Macedonians under Alexander, in which Thebes was destroyed, there was here an oracle that never lied. Once too a man of Europus, of the name of Mys, who was sent by Mardonius, inquired

χρῆσαι τὸν θεόν, οὐχ ἑλληνίσαντα οὐδὲ αὐτόν, διαλέκτῳ τῇ Καρικῇ.

- 7 Ὑπερβαλόντων δὲ τὸ ὄρος τὸ Πτῶον ἔστιν ἐπὶ θαλάσσης Βοιωτῶν πόλις Λάρυμνα, γενέσθαι δὲ αὐτῇ τὸ ὄνομα φασιν ἀπὸ Λαρύμνης τῆς Κύνου· τοὺς δὲ ἀνωτέρω προγόνους δηλώσει μοι τὰ ἔχοντα ἐς Λοκροὺς τοῦ λόγου. καὶ συνετέλει δὲ ἐς Ὀποῦντα ἢ Λάρυμνα τὸ ἀρχαῖον· Θηβαίων δὲ ἐπὶ μέγα ἰσχύος προελθόντων, τηνικαῦτα ἐκουσίως μετετάξαντο ἐς Βοιωτοὺς. Διονύσου δὲ ἐνταῦθα ναὸς καὶ ἄγαλμα ὀρθὸν πεποιήται. λιμὴν δὲ σφισὶν ἔστιν ἀγχιβαθής, καὶ τὰ ὄρη τὰ ὑπὲρ τὴν πόλιν ὑῶν παρέχεται θήραν ἀγρίων.

- XXIV. Ἐξ Ἀκραιφνίου δὲ ἰόντι εὐθεῖαν ἐπὶ λίμνην τὴν Κηφισίδα—οἱ δὲ Κωπαῖδα ὀνομάζουσι τὴν αὐτήν—πεδίου καλούμενόν ἔστιν Ἀθαμάντιον· οἰκῆσαι δὲ Ἀθάμαντα ἐν αὐτῷ φασιν. ἐς δὲ τὴν λίμνην ὃ τε ποταμὸς ὁ Κηφισὸς ἐκδίδωσιν ἀρχόμενος ἐκ Λιλαίας τῆς Φωκέων, καὶ διαπλεύσαντί εἰσι Κῶπαι. κεῖνται δὲ αἱ Κῶπαι πόλισμα ἐπὶ τῇ λίμνῃ, τούτου δὲ καὶ Ὅμηρος ἐποιήσατο ἐν καταλόγῳ μνήμην· ἐνταῦθα Δήμητρος καὶ Διόνυ-
 2 σου καὶ Σαραπίδός ἔστιν ἱερά. λέγουσι δὲ οἱ Βοιωτοὶ καὶ πολίσματα ἄλλα πρὸς τῇ λίμνῃ ποτὲ Ἀθήνας καὶ Ἐλευσίνα οἰκεῖσθαι, καὶ ὥς ὥρα χειμῶνος ἐπικλύσασα ἠφάνισεν αὐτὰ ἡ λίμνη. οἱ μὲν δὴ ἰχθύς οἱ ἐν τῇ Κηφισίδι οὐδέν τι διάφορον ἐς ἄλλους ἰχθύς τοὺς λιμναίους ἔχουσιν· αἱ δὲ ἐγγέλεις αὐτόθι καὶ μεγέθει μέγισται καὶ ἐσθίειν εἰσὶν ἥδιστα.

- 3 Κωπῶν δὲ ἐν ἀριστερᾷ σταδίου προελθόντι

of the god in his own language, and the god too gave a response, not in Greek but in the Carian speech.

On crossing Mount Ptoüs you come to Larymna, a Boeotian city on the coast, said to have been named after Larymna, the daughter of Cynus. Her earlier ancestors I shall give in my account of Locris.¹ Of old Larymna belonged to Opus, but when Thebes rose to great power the citizens of their own accord joined the Boeotians. Here there is a temple of Dionysus with a standing image. The town has a harbour with deep water near the shore, and on the mountains commanding the city wild boars can be hunted.

XXIV. On the straight road from Acraephnum to the Cephisian, or as it is also called, the Copaïc Lake, is what is styled the Athamantian Plain, on which, they say, Athamas made his home. Into the lake flows the river Cephisus, which rises at Lilaea in Phocis, and on sailing across it you come to Copae, a town lying on the shore of the lake. Homer² mentions it in the Catalogue. Here is a sanctuary of Demeter, one of Dionysus and a third of Serapis. According to the Boeotians there were once other inhabited towns near the lake, Athens and Eleusis, but there occurred a flood one winter which destroyed them. The fish of the Cephisian Lake are in general no different from those of other lakes, but the eels there are of great size and very pleasant to the palate.

On the left of Copae about twelve stades from it

¹ See X. xxxviii. 1.

² Homer, *Iliad* ii. 502.

ὥς δώδεκά εἰσιν Ὀλμωνες, Ὀλμωνέων δὲ ἑπτὰ
 που στάδια Ἰήτητος ἀφέστηκε, κῶμαι νῦν τε
 οὔσαι καὶ εὐθύς ἐξ ἀρχῆς· μοίρας δὲ ἑμοὶ δοκεῖν
 τῆς Ὀρχομενίας εἰσὶ καὶ αὗται καὶ πεδίου τὸ
 Ἀθαμάντιον. καὶ ὅσα μὲν ἐς Ἰήτητον ἄνδρα
 Ἀργεῖον καὶ Ὀλμον τὸν Σισύφον λεγόμενα
 ἤκουον, προσέσται καὶ αὐτὰ τῇ Ὀρχομενίᾳ
 συγγραφῇ· θέας δὲ ἄξιον ἐν μὲν Ὀλμωσιν οὐδ'
 ἐπὶ βραχύτατον παρείχον οὐδέν, ἐν Ἰήτητι δὲ
 ναός ἐστιν Ἡρακλέους καὶ ἰάματα εὔρασθαι
 παρὰ τούτου τοῖς κάμνουσιν ἔστιν, ὄντος οὐχὶ
 ἀγάλματος σὺν τέχνῃ, λίθου δὲ ἀργοῦ κατὰ τὸ
 ἀρχαῖον.

- 4 Ἰήτητον δὲ στάδια ὥς εἴκοσιν ἀπέχουσι Κύρ-
 τωνες· τὸ δὲ ἀρχαῖον ὄνομα τῷ πολισματί φασι
 εἶναι Κυρτώνην. ᾤκισται δὲ ἐπὶ ὄρους ὑψηλοῦ,
 καὶ Ἀπόλλωνός ἐστιν ἐνταῦθα ναός τε καὶ ἄλσος·
 ἀγάλματα δὲ ὀρθὰ Ἀπόλλωνος καὶ Ἀρτέμιδος
 ἐστιν. ἔστι δὲ αὐτόθι καὶ ὕδωρ ψυχρὸν ἐκ
 πέτρας ἀνερχόμενον· νυμφῶν δὲ ἱερὸν ἐπὶ τῇ
 πηγῇ καὶ ἄλσος οὐ μέγα ἐστίν, ἡμερα δὲ ὁμοίως
 πάντα ἐν τῷ¹ ἄλσει δένδρα.

- 5 Ἐκ δὲ Κυρτώνων ὑπερβάλλοντι² τὸ ὄρος
 πόλισμά ἐστι Κορσεία, ὑπὸ δὲ αὐτῷ δένδρων
 ἄλσος οὐχ ἡμέρων· πρῖνοι τὸ πολὺ εἰσιν.
 Ἑρμοῦ δὲ ἄγαλμα οὐ μέγα ἐν ὑπαίθρῳ τοῦ
 ἄλσους ἔστηκε. τοῦτο ἀπέχει Κορσείας ὅσον τε
 ἡμισυ σταδίου. καταβάντων δὲ ἐς τὸ χθαμαλὸν
 ποταμὸς Πλατάνιος καλούμενος ἐκδίδωσιν ἐς
 θάλασσαν· ἐν δεξιᾷ δὲ τοῦ ποταμοῦ Βοιωτῶν
 ἔσχατοι ταύτῃ πόλις οἰκοῦσιν Ἀλᾶς ἐπὶ

is Olmones, and some seven stades distant from Olmones is Hyettus; both right from their foundation to the present day have been villages. In my view Hyettus, as well as the Athamantian plain, belongs to the district of Orchomenus. All the stories I heard about Hyettus the Argive and Olmus, the son of Sisypheus, I shall include in my history of Orchomenus.¹ In Olmones they did not show me anything that was in the least worth seeing, but in Hyettus is a temple of Heracles, from whom the sick may get cures. There is an image not carefully carved, but of unwrought stone after the ancient fashion.

About twenty stades away from Hyettus is Cyrtones. The ancient name of the town was, they say, Cyrtone. It is built on a high mountain, and here are a temple and grove of Apollo. There are also standing images of Apollo and Artemis. There is here too a cool stream of water rising from a rock. By the spring is a sanctuary of the nymphs, and a small grove, in which all the trees alike are cultivated.

Going out of Cyrtones, as you cross the mountain you come to Corseia, under which is a grove of trees that are not cultivated, being mostly evergreen oaks. A small image of Hermes stands in the open part of the grove. This is distant from Corseia about half a stade. On descending to the level you reach a river called the Platanius, which flows into the sea. On the right of the river the last of the Boeotians in

¹ See IX. xxxiv. 10 and xxxvi. 6.

¹ Frazer would read τὰ ἐν for ἐν τῷ.

² There is another reading ὑπερβαλόντι.

θαλάσση, ἣ τὴν Λοκρίδα ἤπειρον ἀπὸ τῆς Εὐβοίας διείργει.

- XXV. Θηβαίοις δὲ τῶν πυλῶν ἐστὶν ἐγγύτατα τῶν Νηιστῶν Μενοικέως μνῆμα τοῦ Κρέοντος· ἀπέκτεινε δὲ ἑκουσίως αὐτὸν κατὰ τὸ μάντευμα τὸ ἐκ Δελφῶν, ἥνικα Πολυνείκης καὶ ὁ σὺν αὐτῷ στρατὸς ἀφίκοντο ἐξ Ἀργους. τοῦ δὲ Μενοικέως ἐπιπέφυκε ῥοιὰ τῷ μνήματι· τοῦ καρποῦ δὲ ὄντος πεπεῖρου διαρρήξαντί σοι τὸ ἐκτὸς λοιπὸν ἐστὶν εὐρεῖν τὸ ἔνδον αἵματι ἐμφερές. αὕτη μὲν δὴ τεθνηλὸς δένδρον ἐστὶν ἡ ῥοιὰ· ἄμπελον δὲ φῦναι μὲν οἱ Θηβαῖοι παρὰ σφίσι πρῶτοις φασὶν ἀνθρώπων, ἀποφῆναι δὲ οὐδὲν ἔτι ἐς αὐτὴν
- 2 ὑπόμνημα εἶχον. τοῦ δὲ Μενοικέως οὐ πόρρω τάφου τοὺς παῖδας λέγουσιν Οἰδίποδος μονομαχήσαντας ἀποθανεῖν ὑπὸ ἀλλήλων· σημεῖον δὲ τῆς μάχης αὐτῶν κίων, καὶ ἀσπίς ἔπεστιν ἐπ' αὐτῷ λίθου. δείκνυται δέ τι χωρίον ἔνθα Ἦραν Θηβαῖοί φασιν Ἡρακλεῖ παιδί ἔτι ἐπισχεῖν γάλα κατὰ δὴ τινα ἀπάτην ἐκ Διός· καλεῖται δὲ ὁ σύμπας οὗτος τόπος¹ Σῦρμα Ἀντιγόνης· ὥς γὰρ τὸν τοῦ Πολυνείκου ἀρασθαί οἱ προθυμουμένη νεκρὸν οὐδεμία ἐφαίνετο ῥαστῶνῃ, δεύτερα ἐπενόησεν ἔλκειν αὐτόν, ἐς δ' εἴλκυσέ τε καὶ ἐπέβαλεν ἐπὶ τοῦ Ἐτεοκλέους ἐξημμένην τὴν πυράν.
- 3 Διαβάντων δὲ ποταμὸν καλούμενον ἀπὸ γυναικὸς τῆς Λύκου Δίρκην—ὑπὸ ταύτης δὲ ἔχει λόγος Ἀντιόπην κακοῦσθαι καὶ δι' αὐτὸ ὑπὸ τῶν Ἀντιόπης παίδων συμβῆναι τῇ Δίρκῃ τὴν τελευτήν—διαβᾶσιν οὖν τὴν Δίρκην οἰκίας τε ἐρείπια τῆς Πινδάρου καὶ μητρὸς Δινδυμήνης ἱερόν, Πινδάρου μὲν ἀνάθημα, τέχνη δὲ τὸ

this part dwell in Halae-on-Sea, which separates the Locrian mainland from Euboea.

XXV. Very near to the Neïstan gate at Thebes is the tomb of Menoeceus, the son of Creon. He committed suicide in obedience to the oracle from Delphi, at the time when Polyneices and the host with him arrived from Argos. On the tomb of Menoeceus grows a pomegranate-tree. If you break through the outer part of the ripe fruit, you will then find the inside like blood. This pomegranate-tree is still flourishing. The Thebans assert that they were the first men among whom the vine grew, but they have now no memorial of it to show. Not far from the grave of Menoeceus is the place where they say the sons of Oedipus killed each other in a duel. The scene of their fight is marked by a pillar, upon which is a stone shield. There is shown a place where according to the Thebans Hera was deceived by Zeus into giving the breast to Heracles when he was a baby. The whole of this place is called the Dragging of Antigone. For when she found that she had not the strength to lift the body of Polyneices, in spite of her eager efforts, a second plan occurred to her, to drag him. So she dragged him right up to the burning pyre of Eteocles and threw him on it.

There is a river called Dirce after the wife of Lycus. The story goes that Antiope was ill-treated by this Dirce, and therefore the children of Antiope put Dirce to death. Crossing the river you reach the ruins of the house of Pindar, and a sanctuary of the Mother Dindymene. Pindar dedicated the

¹ *τόπος* is not in the MSS. It was added by Barth.

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ἄγαλμα Ἀριστομήδους τε καὶ Σωκράτους Θε-
βαίων. μιᾷ δὲ ἐφ' ἐκάστων ἐτῶν ἡμέρα καὶ οὐ
πέρα τὸ ἱερὸν ἀνοίγειν νομίζουσιν· ἐμοὶ δὲ ἀφι-
κέσθαι τε ἐξεργάσθαι τὴν ἡμέραν ταύτην καὶ τὸ
ἄγαλμα εἶδον λίθου τοῦ Πεντελῆσι καὶ αὐτὸ καὶ
τὸν θρόνον.

4 Κατὰ δὲ τὴν ὁδὸν τὴν¹ ἀπὸ τῶν πυλῶν τῶν
Νηιστῶν τὸ μὲν Θέμιδος ἐστὶν ἱερὸν καὶ ἄγαλμα
λευκοῦ λίθου, τὸ δὲ ἐφεξῆς Μοιρῶν, τὸ δὲ
Ἀγοραίου Διός· οὗτος μὲν δὴ λίθου πεποιήται,
ταῖς Μοίραις δὲ οὐκ ἐστὶν ἀγάλματα. καὶ ἀπω-
τέρω μικρὸν Ἡρακλῆς ἕστηκεν ἐν ὑπαίθρῳ Ῥινο-
κολούστης ἐπωνυμίαν ἔχων, ὅτι τῶν κηρύκων, ὡς
οἱ Θεβαῖοι λέγουσιν, ἀπέτεμεν ἐπὶ λῶβῃ τὰς
ῥίνας, οἱ παρὰ Ὀρχομενίων ἀφίκοντο ἐπὶ τοῦ
δασμοῦ τὴν ἀπαίτησιν.

5 Σταδίου δὲ αὐτόθεν πέντε προσελθόντι καὶ
εἴκοσι Δήμητρος Καβεiriaίας καὶ Κόρης ἐστὶν
ἄλσος· ἐσελθεῖν δὲ τοῖς τελεσθεῖσιν ἐστι. τού-
του δὲ τοῦ ἄλσους ἐπτά πού σταδίους τῶν
Καβείρων τὸ ἱερὸν ἀφέστηκεν. οἷτινες δὲ εἰσιν
οἱ Κάβειροι καὶ ὅποιά ἐστιν αὐτοῖς καὶ τῇ Μητρὶ
τὰ δρώμενα, σιωπὴν ἄγοντι ὑπὲρ αὐτῶν συγ-

6 γνώμη παρὰ ἀνδρῶν φιληκόων ἔστω μοι. το-
σοῦτο δὲ δηλώσαί με καὶ ἐς ἅπαντας ἐκώλυσεν
οὐδέν, ἦντινα λέγουσιν ἀρχὴν δι' Θεβαῖοι γενέ-
σθαι τοῖς δρωμένοις. πόλιν γάρ ποτε ἐν τούτῳ
φασὶν εἶναι τῷ χωρίῳ καὶ ἄνδρας ὀνομαζομένους
Καβείρους, Προμηθεὶ δὲ ἐν τῶν Καβείρων καὶ
Αἰτναίῳ τῷ Προμηθέως ἀφικομένην Δήμητρα ἐς
γνώσιν παρακαταθέσθαι σφίσιν· ἥτις μὲν δὴ ἦν
ἡ παρακαταθήκη καὶ τὰ ἐς αὐτὴν γινόμενα, οὐκ
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image, and Aristomedes and Socrates, sculptors of Thebes, made it. Their custom is to open the sanctuary on one day in each year, and no more. It was my fortune to arrive on that day, and I saw the image, which, like the throne, is of Pentelic marble.

Along the road from the Neïstan gate are three sanctuaries. There is a sanctuary of Themis, with an image of white marble; adjoining it is a sanctuary of the Fates, while the third is of Zeus of the Market. Zeus is made of stone; the Fates have no images. A little farther off in the open stands Heracles, surnamed Nose-docker; the reason for the name is, as the Thebans say, that Heracles cut off the noses, as an insult, of the heralds who came from Orchomenus to demand the tribute.

Advancing from here twenty-five stades you come to a grove of Cabeirean Demeter and the Maid. The initiated are permitted to enter it. The sanctuary of the Cabeiri is some seven stades distant from this grove. I must ask the curious to forgive me if I keep silence as to who the Cabeiri are, and what is the nature of the ritual performed in honour of them and of the Mother. But there is nothing to prevent my declaring to all what the Thebans say was the origin of the ritual. They say that once there was in this place a city, with inhabitants called Cabeiri; and that Demeter came to know Prometheus, one of the Cabeiri, and Aetnactis his son, and entrusted something to their keeping. What was entrusted to them, and what happened to it, seemed

¹ τῆν is not in the MSS., but was added by Hitzig.

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- ἐφαίνετο ὅσιόν μοι γράφειν, Δήμητρος δ' οὖν
7 Καβειραίοις δῶρόν ἐστιν ἡ τελετή. κατὰ δὲ τὴν
Ἐπιγόνων στρατείαν καὶ ἄλωσιν τῶν Θηβῶν
ἀνέστησαν μὲν ὑπὸ τῶν Ἀργείων οἱ Καβειραῖοι,
ἐξελείφθη δὲ ἐπὶ χρόνον τινὰ καὶ ἡ τελετή.
Πελαργὴν δὲ ὕστερον τὴν Ποτνιέως καὶ Ἰσθμιά-
δην Πελαργῇ συνοικούντα καταστήσασθαι μὲν
τὰ ὄργια αὐτοῦ¹ λέγουσιν ἐξ ἀρχῆς, μετενεγκεῖν
8 δὲ αὐτὰ ἐπὶ τὸν Ἀλεξιάρουν καλούμενον· ὅτι δὲ
τῶν ὄρων ἐκτὸς ἐμύησεν ἡ Πελαργὴ τῶν ἀρχαίων,
Τηλώνδης καὶ ὅσοι γένους τοῦ Καβειριτῶν ἐλεί-
ποντο κατῆλθον αὖθις ἐς τὴν Καβειραίαν. Πε-
λαργῇ μὲν δὴ κατὰ μάντευμα ἐκ Δωδώνης καὶ
ἄλλα ἐμελλεν ἐς τιμὴν καταστήσασθαι καὶ ἡ
θυσία, φέρον ἐν τῇ γαστρὶ ἱερεῖον· τὸ δὲ μήνιμα
τὸ ἐκ τῶν Καβείρων ἀπαραίτητόν ἐστιν ἀνθρώ-
9 ποις, ὡς ἐπέδειξε δὴ πολλαχῇ. τὰ γὰρ δὴ δρώ-
μενα ἐν Θήβαις ἐτόλμησαν ἐν Ναυπάκτῳ κατὰ
ταῦτὰ ἰδιῶται δρᾶσαι, καὶ σφᾶς οὐ μετὰ πολὺν
ἐπέλαβεν ἡ δίκη. ὅσοι δὲ ὁμοῦ Μαρδονίῳ τῆς
στρατιᾶς τῆς Ξέρξου περὶ Βοιωτίαν ἐλείφθησαν,
τοῖς παρελθούσιν αὐτῶν ἐς τὸ ἱερὸν τῶν Καβείρων
τάχα μὲν που καὶ χρημάτων μεγάλων ἐλπίδι, τὸ
πλέον δὲ ἐμοὶ δοκεῖν τῇ ἐς τὸ θεῖον ὀλιγωρίᾳ,
τούτοις παραφρονῆσαί τε συνέπεσεν αὐτίκα καὶ
ἀπώλοντο ἐς θάλασσαν τε καὶ ἀπὸ τῶν κρημνῶν
10 ἐαυτοὺς ῥίπτοντες. Ἀλεξάνδρου δέ, ὡς ἐνίκησε
τῇ μάχῃ, Θήβας τε αὐτὰς καὶ σύμπασαν τὴν
Θηβαΐδα διδόντος πυρί, ἄνδρες τῶν ἐκ Μακε-
δονίας ἐλθόντες ἐς τῶν Καβείρων τὸ ἱερὸν ἄτε ἐν
γῇ τῇ πολεμίᾳ κεραυνοῖς τε ἐξ οὐρανοῦ καὶ
ἀστραπαῖς ἐφθάρησαν.

to me a sin to put into writing, but at any rate the rites are a gift of Demeter to the Cabeiri. At the time of the invasion of the Epigoni and the taking of Thebes, the Cabeiri were expelled from their homes by the Argives and the rites for a while ceased to be performed. But they go on to say that afterwards Pelarge, the daughter of Potnieus, and Isthmiades her husband established the mysteries here to begin with, but transferred them to the place called Alexiarus. But because Pelarge conducted the initiation outside the ancient borders, Telondes and those who were left of the clan of the Cabeiri returned again to Cabeiraea. Various honours were to be established for Pelarge by Telondes in accordance with an oracle from Dodona, one being the sacrifice of a pregnant victim. The wrath of the Cabeiri no man may placate, as has been proved on many occasions. For certain private people dared to perform in Naupactus the ritual just as it was done in Thebes, and soon afterwards justice overtook them. Then, again, certain men of the army of Xerxes left behind with Mardonius in Boeotia entered the sanctuary of the Cabeiri, perhaps in the hope of great wealth, but rather, I suspect, to show their contempt of its gods; all these immediately were struck with madness, and flung themselves to their deaths into the sea or from the tops of precipices. Again, when Alexander after his victory wasted with fire all the Thebaid, including Thebes itself, some men from Macedonia entered the sanctuary of the Cabeiri, as it was in enemy territory, and were destroyed by thunder and lightning from heaven.

¹ For αὐτοῦ Sylburg would read αὐτῶν, with which reading ἐξ ἀρχῆς will mean "completely afresh."

- XXVI. Οὕτω μὲν τὸ ἱερὸν τοῦτό ἐστιν ἐξ ἀρχῆς ἅγιον· τοῦ Καβειρίου δὲ ἐν δεξιᾷ πεδίου ἐστὶν ἐπώνυμον Τηνέρου μάντεως, ὃν Ἀπόλλωνος παῖδα εἶναι καὶ Μελίας νομίζουσι, καὶ Ἡρακλέους ἱερὸν μέγα ἐπὶ κλησὶν Ἱπποδέτου· τοὺς τε γὰρ Ὀρχομενίους φασὶν ἐς τοῦτο ἀφίχθαι στρατιᾷ καὶ τὸν Ἡρακλέα νύκτωρ τοὺς ἵππους λαβόντα
- 2 συνδῆσαί σφισι τοὺς ὑπὸ τοῖς ἄρμασι. προελθόντων δὲ τὸ ὄρος ἐστὶν ὅθεν τὴν Σφίγγα λέγουσιν ὀρμᾶσθαι ἐπ' ὀλέθρῳ τῶν ἀρπαζομένων αἰνυγμὰ ἄδουσιν· οἱ δὲ κατὰ ληστείαν σὺν δυνάμει ναυτικῇ πλανωμένην φασὶν αὐτὴν ἐς τὴν πρὸς Ἀνθηδόνι σχεῖν θάλασσαν, καταλαβούσαν δὲ τὸ ὄρος τοῦτο ἀρπαγαῖς χρῆσθαι, πρὶν ἐξεῖλεν Οἰδίπους αὐτὴν ὑπερβαλόμενος πληθῆι
- 3 στρατιᾶς ἣν ἀφίκετο ἔχων ἐκ Κορίνθου. λέγεται δὲ καὶ ὡς νόθη Λαίου θυγάτηρ εἴη, καὶ ὡς τὸν χρησμὸν τὸν Κάδμῳ δοθέντα ἐκ Δελφῶν διδάξειεν αὐτὴν κατὰ εὐνοίαν ὁ Λαῖος· ἐπίστασθαι δὲ πλὴν τοὺς βασιλέας οὐδένα ἄλλον τὸ μάντευμα. ὁπότε οὖν τῇ Σφίγγι ἀμφισβητήσων τις ἀφίκοιτο τῆς ἀρχῆς—γενέσθαι γὰρ τῷ Λαίῳ ἐκ παλλακῶν υἱὸς καὶ τὰ χρησθέντα ἐκ Δελφῶν ἐς Ἐπικάστην μόνην καὶ τοὺς ἐξ ἐκείνης ἔχειν παῖδας—τὴν οὖν Σφίγγα χρῆσθαι σοφίσμασιν ἐς τοὺς ἀδελφούς, ὡς τὸν Κάδμῳ γενόμενον
- 4 χρησμὸν εἶδεῖν ἂν Λαίου γε ὄντες· οὐκ ἔχοντας δὲ αὐτοὺς ἀποκρίνασθαι θανάτῳ ζῆμιόν, ἅτε οὐ προσηκόντως ἀμφισβητοῦντας γένους τε καὶ ἀρχῆς. Οἰδίπους δὲ ἄρα ἀφίκετο ὑπὸ ὀνείρατος δεδιδαγμένος τὸν χρησμόν.
- 5 Ἀπὸ δὲ τοῦ ὄρους τούτου πέντε ἀπέχει καὶ

XXVI. So sacred this sanctuary has been from the beginning. On the right of the sanctuary is a plain named after Tenerus the seer, whom they hold to be a son of Apollo by Melia; there is also a large sanctuary of Heracles surnamed Hippodetus (*Binder of Horses*). For they say that the Orchomenians came to this place with an army, and that Heracles by night took their chariot-horses and bound them tight. Farther on we come to the mountain from which they say the Sphinx, chanting a riddle, sallied to bring death upon those she caught. Others say that roving with a force of ships on a piratical expedition she put in at Anthedon, seized the mountain I mentioned, and used it for plundering raids until Oedipus overwhelmed her by the superior numbers of the army he had with him on his arrival from Corinth. There is another version of the story which makes her the natural daughter of Laius, who, because he was fond of her, told her the oracle delivered to Cadmus from Delphi. No one, they say, except the kings knew the oracle. Now Laius (the story goes on to say) had sons by concubines, and the oracle delivered from Delphi applied only to Epicaste and her sons. So when any of her brothers came in order to claim the throne from the Sphinx, she resorted to trickery in dealing with them, saying that if they were sons of Laius they should know the oracle that came to Cadmus. When they could not answer she would punish them with death, on the ground that they had no valid claim to the kingdom or to relationship. But Oedipus came because it appears he had been told the oracle in a dream.

Distant from this mountain fifteen stades are the

- δέκα σταδίους πόλεως ἐρείπια Ὀγχηστοῦ· φασὶ δὲ ἐνταῦθα οἰκῆσαι Ποσειδῶνος παῖδα Ὀγχηστον. ἐπ' ἐμοῦ δὲ ναὸς τε καὶ ἄγαλμα Ποσειδῶνος ἐλείπετο Ὀγχηστίου καὶ τὸ ἄλσος, ὃ δὴ
- 6 καὶ Ὅμηρος ἐπῆνεσε. τραπομένῳ δὲ ἀπὸ τοῦ Καβειρίου τὴν ἐν ἀριστερᾷ καὶ προελθόντι ὡς πεντήκοντα σταδίους Θέσπια ὑπὸ τὸ ὄρος τὸν Ἑλικῶνα ὥκισται. θυγατέρα δὲ εἶναι Θέσπιαν λέγουσιν Ἀσωποῦ καὶ ἀπὸ ταύτης κληθῆναι τὴν πόλιν, οἱ δὲ Θέσπιόν φασιν ἐξ Ἀθηνῶν ἐλθόντα τὸ ὄνομα τῇ πόλει δοῦναι· γεγονέναι δὲ ἀπὸ
- 7 Ἐρεχθέως αὐτόν. Θεσπιεῦσι δὲ ἐν τῇ πόλει Σαώτου Διὸς ἐστὶ χαλκοῦν ἄγαλμα· ἐπιλέγουσι δὲ ὡς λυμαιομένου τὴν πόλιν ποτὲ αὐτοῖς δράκοντος προστάξειεν ὁ θεὸς τὸν κλήρω τῶν ἐφήβων κατὰ ἔτος ἕκαστον λαχόντα δίδοσθαι τῷ θηρίῳ. τῶν μὲν δὴ διαφθαρέντων μνημονεύειν τὰ ὀνόματα οὐ φασιν· ἐπὶ δὲ Κλεοστράτῳ λαχόντι τὸν ἐραστὴν αὐτοῦ Μενέστρατον λέγου-
- 8 σιν ἐπιτεχνήσασθαι. χαλκοῦν θώρακα ἐποίησατο ἔχοντα ἐπὶ ἐκάστη τῶν φολίδων ἄγκιστρον ἐς τὸ ἄνω νεῦον· τοῦτον τὸν θώρακα ἐνδὺς παρέδωκε τῷ δράκοντι ἐκουσίως αὐτόν, παραδόνς δὲ ἀπολεῖσθαι τε καὶ αὐτὸς ἀπολεῖν ἔμελλε τὸ θηρίον. ἀντὶ τούτου μὲν τῷ Διὶ γέγονεν ἐπικλησις Σαώτης· τὸ δὲ ἄγαλμα τὸ Διονύσου καὶ αὐθις Τύχης, ἐτέρωθι δὲ Ἑγείας . . ., τὴν δὲ Ἀθηναίαν τὴν Ἐργάνην καὶ αὐτὴν καὶ Πλούτόν οἱ παρεστηκότα ἐποίησε . . .

XXVII. Θεῶν δὲ οἱ Θεσπιεῖς τιμῶσιν Ἑρωτα μάλιστα ἐξ ἀρχῆς, καὶ σφισιν ἄγαλμα παλαιότατόν ἐστιν ἀργὸς λίθος. ὅστις δὲ ὁ καταστησά-

ruins of the city Onchestus. They say that here dwelt Onchestus, a son of Poseidon. In my day there remained a temple and image of Onchestian Poseidon, and the grove which Homer too praised.¹ Taking a turn left from the Cabeirian sanctuary, and advancing about fifty stades, you come to Thespieae, built at the foot of Mount Helicon. They say that Thespia was a daughter of Asopus, who gave her name to the city, while others say that Thespius, who was descended from Erechtheus, came from Athens and was the man after whom the city was called. In Thespieae is a bronze image of Zeus Saviour. They say about it that when a dragon once was devastating their city, the god commanded that every year one of their youths, upon whom the lot fell, should be offered to the monster. Now the names of those who perished they say that they do not remember. But when the lot fell on Cleostratus, his lover Mene-stratus, they say, devised a trick. He had made a bronze breastplate, with a fish-hook, the point turned outwards, upon each of its plates. Clad in this breastplate he gave himself up, of his own free will, to the dragon, convinced that having done so he would, though destroyed himself, prove the destroyer of the monster. This is why the Zeus has been surnamed Saviour. The image of Dionysus, and also that of Fortune, and in another place that of Health . . . But the Athena Worker, as well as Wealth, who stands beside her, was made by . . .

XXVII. Of the gods the Thespians have from the beginning honoured Love most, and they have a very ancient image of him, an unwrought stone. Who established among the Thespians the

¹ Homer, *Iliad* ii. 506; *Hymns* ii. 186.

PAUSANIAS: DESCRIPTION OF GREECE

- μενος Θεσπιδεύσιν Ἐρωτα θεῶν σέβεσθαι μάλιστα, οὐκ οἶδα. σέβονται δὲ οὐδέν τι ἦσσαν καὶ Ἑλλησποντίων Παριανοί, τὸ μὲν ἀνέκαθεν ἐξ Ἰωνίας καὶ Ἐρυθρῶν ἀπρκεισμένοι, τὰ δὲ ἐφ' ἡμῶν
- 2 τελούντες ἐς Ῥωμαίους. Ἐρωτα δὲ ἄνθρωποι μὲν οἱ πολλοὶ νεώτατον θεῶν εἶναι καὶ Ἀφροδίτης παῖδα ἡγνυται. Λύκιος δὲ Ὀλλήν, ὃς καὶ τοὺς ὕμνους τοὺς ἀρχαιοτάτους ἐποίησεν Ἑλλησιν, οὗτος ὁ Ὀλλήν ἐν Εἰλειθυίας ὕμῳ μητέρα Ἐρωτος τὴν Εἰλείθυιάν φησιν εἶναι. Ὀλλήνος δὲ ὕστερον Πάμφως τε ἔπη καὶ Ὀρφεὺς ἐποίησαν καὶ σφισιν ἀμφοτέροις πεποιημένα ἐστὶν ἐς Ἐρωτα, ἵνα ἐπὶ τοῖς δρωμένοις Λυκομίδαι καὶ ταῦτα ᾄδωσιν. ἐγὼ δὲ ἐπελεξάμην ἀνδρὶ ἐς λόγους ἔλθων¹ δαδουχοῦντι. καὶ τῶν μὲν οὐ πρόσω ποιήσομαι μνήμην. Ἡσιόδον δὲ ἢ τὸν Ἡσιόδῳ Θεογονίαν ἐσποίησαντα οἶδα γράψαντα ὡς Χάος πρῶτον, ἐπὶ δὲ αὐτῷ Γῇ τε καὶ Ταρτάρως
- 3 καὶ Ἐρως γένοιτο. Σαπφῶ δὲ ἢ Λεσβία πολλά τε καὶ οὐχ ὁμολογούντα ἀλλήλοις ἐς Ἐρωτα ἦσε. Θεσπιδεῦσι δὲ ὕστερον χαλκοῦν εἰργάσατο Ἐρωτα Λύσιππος, καὶ ἔτι πρότερον τούτου Πραξιτέλης λίθου τοῦ Πεντελῆσι. καὶ ὅσα μὲν εἶχεν ἐς Φρύνην καὶ τὸ ἐπὶ Πραξιτέλει τῆς γυναικὸς σόφισμα, ἐτέρωθι ἤδη μοι δεδήλωται. πρῶτον δὲ τὸ ἄγαλμα κινήσαι τοῦ Ἐρωτος λέγουσι Γάϊον δυναστεύσαντα ἐν Ῥώμῃ, Κλαυδίου δὲ ὀπίσω Θεσπιδεῦσιν ἀποπέμψαντος Νέρωνα αὖθις δεύτερα
- 4 ἀνάσπαστον ποιῆσαι. καὶ τὸν μὲν φλόξ αὐτόθι διέφθειρε. τῶν δὲ ἀσεβησάντων ἐς τὸν θεὸν ὁ μὲν ἀνθρώπῳ στρατιώτῃ διδούς ἀεὶ τὸ αὐτὸ σύνθημα μετὰ ὑποῦλου χλευασίας ἐς τοσοῦτο προήγαγε

custom of worshipping Love more than any other god I do not know. He is worshipped equally by the people of Parium on the Hellespont, who were originally colonists from Erythrae in Ionia, but to-day are subject to the Romans. Most men consider Love to be the youngest of the gods and the son of Aphrodite. But Olen the Lycian, who composed the oldest Greek hymns, says in a hymn to Eileithyia that she was the mother of Love. Later than Olen, both Pamphos and Orpheus wrote hexameter verse, and composed poems on Love, in order that they might be among those sung by the Lycomidae to accompany the ritual. I read them after conversation with a Torchbearer. Of these things I will make no further mention. Hesiod,¹ or he who wrote the *Theogony* fathered on Hesiod, writes, I know, that Chaos was born first, and after Chaos, Earth, Tartarus and Love. Sappho of Lesbos wrote many poems about Love, but they are not consistent. Later on Lysippus made a bronze Love for the Thespians, and previously Praxiteles one of Pentelic marble. The story of Phryne and the trick she played on Praxiteles I have related in another place.² The first to remove the image of Love, it is said, was Gaius the Roman Emperor; Claudius, they say, sent it back to Thespiac, but Nero carried it away a second time. At Rome the image perished by fire. Of the pair who sinned against the god, Gaius was killed by a private soldier, just as he was giving the password; he had made the soldier very angry

¹ Hesiod, *Theogony* 116 foll.

² See Book I. xx. 1.

¹ The word *ἐλθών* is not in the MSS., but was added by Sylburg.

- θυμοῦ τὸν ἄνθρωπον ὥστε σύνθημα διδόντα αὐτὸν διεργάζεται, Νέρωνι δὲ παρέξ ἢ τὰ ἐς τὴν μητέρα ἐστὶ καὶ ἐς γυναῖκας γαμετὰς ἐναγῇ τε καὶ ἀνέραστα τολμήματα. τὸν δὲ ἐφ' ἡμῶν Ἔρωτα ἐν Θεσπιαῖς ἐποίησεν Ἀθηναῖος Μηνόδωρος, τὸ ἔργον τὸ Πραξιτέλους μιμούμενος.
- 5 ἐνταῦθα καὶ αὐτοῦ Πραξιτέλους Ἀφροδίτῃ καὶ Φρύνῃ ἐστὶν εἰκὼν, λίθου καὶ ἡ Φρύνη καὶ ἡ θεός. ἐστὶ δὲ καὶ ἐτέρωθι Ἀφροδίτης Μελαινίδος ἱερὸν καὶ θέατρον τε καὶ ἀγορὰ θέας ἄξια· ἐνταῦθα Ἡσίοδος ἀνάκειται χαλκοῦς. τῆς ἀγορᾶς οὐ πόρρω Νίκη τε χαλκοῦ καὶ ναὸς Μουσῶν ἐστὶν οὐ μέγας· ἀγάλματα δὲ ἐν αὐτῷ μικρὰ λίθου πεποιημένα.
- 6 Καὶ Ἡρακλέους Θεσπιεῦσιν ἐστὶν ἱερὸν· ἱερᾶται δὲ αὐτοῦ παρθένος, ἔστ' ἂν ἐπιλάβῃ τὸ χρεῶν αὐτήν. αἷτιον δὲ τούτου φασὶν εἶναι τοιόνδε, Ἡρακλέα ταῖς θυγατράσι πεντήκοντα οὔσαις ταῖς Θεστίου συγγενέσθαι πάσαις πλὴν μιᾶς ἐν τῇ αὐτῇ νυκτί· ταύτην δὲ οὐκ ἐβελήσαι οἱ τὴν μίαν μιχθῆναι· τὸν δὲ ὑβρισθῆναι¹ νομίζοντα δικάσαι μένειν παρθένον πάντα αὐτήν τὸν βίον
- 7 ἱερωμένην αὐτῷ. ἐγὼ δὲ ἤκουσα μὲν καὶ ἄλλον λόγον, ὡς διὰ πασῶν ὁ Ἡρακλῆς τῶν Θεστίου παρθένων διεξέλθοι τῇ αὐτῇ νυκτί καὶ ὡς ἄρσενας παῖδας αὐτῷ πᾶσαι τέκοιεν, διδύμους δὲ ἢ τε νεωτάτῃ καὶ ἡ πρεσβυτάτῃ· ἐκεῖνο δὲ οὐκ ἐστὶν ὅπως ἡγήσομαι πιστόν, Ἡρακλέα ἐπὶ τοσοῦτο ὀργῆς ἀνδρὸς φίλου θυγατρὶ ἀφικέσθαι· πρὸς δὲ καὶ ἡνῖκα ἔτι ἦν μετ' ἀνθρώπων, τιμωρούμενός τε ἄλλους ὑβρίζοντας καὶ μάλιστα ὅσοι θεῶν ἀσεβεῖς ἦσαν, οὐκ ἂν αὐτός γε κατεστήσατο

by always giving the same password with a covert sneer. The other, Nero, in addition to his violence to his mother, committed accursed and hateful crimes against his wedded wives. The modern Love at Thespiæ was made by the Athenian Menodorus, who copied the work of Praxiteles. Here too are statues made by Praxiteles himself, one of Aphrodite and one of Phryne, both Phryne and the goddess being of stone. Elsewhere too is a sanctuary of Black Aphrodite, with a theatre and a market-place, well worth seeing. Here is set up Hesiod in bronze. Not far from the market-place is a Victory of bronze and a small temple of the Muses. In it are small images made of stone.

At Thespiæ is also a sanctuary of Heracles. The priestess there is a virgin, who acts as such until she dies. The reason of this is said to be as follows. Heracles, they say, had intercourse with the fifty daughters of Thestius, except one, in a single night. She was the only one who refused to have connection with him. Heracles, thinking that he had been insulted, condemned her to remain a virgin all her life, serving him as his priest. I have heard another story, how Heracles had connection with all the virgin daughters of Thestius in one and the same night, and how they all bore him sons, the youngest and the eldest bearing twins. But I cannot think it credible that Heracles would rise to such a pitch of wrath against a daughter of a friend. Moreover, while he was still among men, punishing them for insolence, and especially such as were impious towards the gods, he would not himself have set up a temple and appointed a

¹ τὸν δὲ ὑβρισθῆναι is not in the MSS., but was added by Schubart.

8 αὐτῷ νυόν τε καὶ ἰέρειαν ὥσπερ δὴ θεός. ἀλλὰ γὰρ ἐφαίνετό μοι τὸ ἱερὸν τοῦτο ἀρχαιότερον ἢ κατὰ Ἡρακλέα εἶναι τὸν Ἀμφιτρύωνος, καὶ Ἡρακλέους τοῦ καλουμένου τῶν Ἰδαίων Δακτύλων, οὗ δὴ καὶ Ἐρυθραίους τοὺς ἐν Ἰωνίᾳ καὶ Τυρίους ἱερὰ ἔχοντας εὕρισκον. οὐ μὲν οὐδὲ οἱ Βοιωτοὶ τοῦ Ἡρακλέους ἠγνόουν τοῦτο τὸ ὄνομα, ὅπου γε αὐτοὶ τῆς Μυκαλησσίας Δήμητρος Ἡρακλεῖ τῷ Ἰδαίῳ τὸ ἱερὸν ἐπιτετράφθαι λέγουσιν.

XXVIII. Ὁ δὲ Ἑλικὼν ὄρων τῶν ἐν τῇ Ἑλλάδι ἐν τοῖς μάλιστα ἐστὶν εὐγεωσ καὶ δένδρων ἡμέρων ἀνάπλεως· καὶ οἱ τῆς ἀνδράχνου θάμνοι παρέχονται τῶν πανταχοῦ καρπὸν αἰξίν ἡδιστον. λέγουσι δὲ οἱ περὶ τὸν Ἑλικῶνα οἰκοῦντες καὶ ἀπύσας ἐν τῷ ὄρει τὰς πόας καὶ τὰς ῥίζας ἥκιστα ἐπὶ ἀνθρώπου θανάτῳ φύεσθαι. καὶ δὴ καὶ τοῖς ὄφεσι τὸν ἰὸν ποιοῦσιν ἐνταῦθα ἀσθενέστερον αἰ νομαί, ὥστε καὶ διαφεύγουσι τὰ πολλὰ οἱ δηχθέντες, ἣν ἀνδρὶ Λίβυι γένους τοῦ Ψύλλων ἢ καὶ ἄλλως προσφόροις ἐπιτύχῳσι τοῖς φαρμάκοις.

2 ἔστι μὲν δὴ ὁ ἰὸς τοῖς ἀγριωτάτοις τῶν ὄφεων καὶ ἄλλως ὀλέθριος ἔς τε ἀνθρώπους καὶ ζῷα ὁμοίως τὰ πάντα, συντελοῦσι δὲ οὐχ ἥκιστα ἐς ἰσχύν σφισι τοῦ ἰοῦ καὶ αἰ νομαί, ἐπεὶ τοι καὶ ἀνδρὸς ἀκούσας οἶδα Φοῖνικος ὡς ἐν τῇ ὄρεινῇ τῇ Φοινίκῃς ἀγριωτέρους τοὺς ἔχεις ποιοῦσιν αἱ ῥίζαι. ἔφη δὲ ἀνθρώπον ἰδεῖν αὐτὸς ἀποφεύγοντα ὄρμην ἔχεως, καὶ τὸν μὲν ἐπὶ τι ἀναδραμεῖν δένδρον, τὸν δὲ ἔχιν, ὡς ἦλθεν ὕστερος, ἀποπνεῦσαι πρὸς τὸ δένδρον τοῦ ἰοῦ καὶ οὐ ζῆν ἔτι τὸν

3 ἀνθρώπον. τούτου μὲν τοιαῦτα ἤκουσα· ἐν δὲ τῇ

priestess to himself, just as though he were a god. As a matter of fact this sanctuary seemed to me too old to be of the time of Heracles the son of Amphitryon, and to belong to Heracles called one of the Idaean Dactyls, to whom I found the people of Erythrae in Ionia and of Tyre possessed sanctuaries. Nevertheless, the Boeotians were not unacquainted with this name of Heracles, seeing that they themselves say that the sanctuary of Demeter of Mycalessus has been entrusted to Idaean Heracles.

XXVIII. Helicon is one of the mountains of Greece with the most fertile soil and the greatest number of cultivated trees. The wild-strawberry bushes supply to the goats sweeter fruit than that growing anywhere else. The dwellers around Helicon say that all the grasses too and roots growing on the mountain are not at all poisonous to men. Moreover, the food makes the poison of the snakes too less deadly, so that most of those bitten escape with their lives, should they fall in with a Libyan of the race of the Psyllians, or with any suitable remedies. Now the poison of the most venomous snakes is of itself deadly to men and all animals alike, but what they feed on contributes very much to the strength of their poison; for instance, I learnt from a Phoenician that the roots they eat make more venomous the vipers in the highland of Phoenicia. He said that he had himself seen a man trying to escape from the rush of a viper; the man, he said, ran up a tree, but the viper, coming up too late, puffed some of its poison towards the tree, and the man died instantaneously. Such was

χώρᾳ τῇ Ἀράβων ὅσοι τῶν ἔχων περὶ τὰ δένδρα τὰ πάλσαμα οἰκοῦσι, τοιάδε ἄλλα ἐς αὐτοὺς συμβαίνοντα οἶδα. μέγεθος μὲν κατὰ μυρσίνης θάμνον τὰ πάλσαμά ἐστι, φύλλα δὲ αὐτοῖς κατὰ τὴν πόαν τὸ σάμψουχον· ἔχων δὲ τῶν ἐν τῇ Ἀραβίᾳ κατὰ ποσοὺς καὶ πλείονες καὶ ἐλάχιστονες ὑπὸ ἑκαστον αὐλίζονται δένδρον· τροφή γὰρ αὐτοῖς ὁ τῶν παλσάμων ἐστὶν ὁπὸς ἡδίστη, καὶ ἔτι καὶ ἄλλως τῇ σκιᾷ τῶν φυτῶν
 4 χαίρουσιν. ἐπὰν οὖν συλλέγειν τοῦ παλσάμου τὸν ὁπὸν ἀφίκηται τοῖς Ἀραψιν ὥρα, ξύλων δύο ἑκαστος σκυτάλας ἐπὶ τοὺς ἔχεις ἐσφέρει, κροτοῦντες δὲ τὰ ξύλα ἀπελαύνουσι τοὺς ἔχεις· ἀποκτείνειν δὲ αὐτοὺς οὐκ ἐθέλουσιν ἱεροὺς τῶν παλσάμων νομίζοντες. ἦν δὲ καὶ ὑπὸ ἔχων δηχθῆναί τῳ συμβῇ, τὸ μὲν τραῦμά ἐστιν ὁποῖον καὶ ὑπὸ σιδήρου, δεῖμα δὲ ἄπεστι τὸ ἀπὸ τοῦ ἰοῦ· ἄτε γὰρ σιτουμένοις τοῖς ἔχεσι μύρων τὸ εὖοσμότατον, μετακεράννυταί σφισιν ἐκ τοῦ θανατώδους ἐς τὸ ἡπιώτερον ὁ ἰός.

XXIX. Ταῦτα μὲν δὴ ἔχοντά ἐστιν οὕτω, θῦσαι δὲ ἐν Ἑλικῶνι Μούσαις πρῶτους καὶ ἐπνομάσαι τὸ ὄρος ἱερὸν εἶναι Μουσῶν Ἐφιάλτην καὶ Ὠτον λέγουσιν, οἰκίσαι δὲ αὐτοὺς καὶ Ἀσκλην· καὶ δὴ καὶ Ἑγησίνοους ἐπὶ τῷδε ἐν τῇ Ἀτθίδι ἐποίησεν,

Ἀσκλη δ' αὖ παρέλεκτο Ποσειδάων ἐνοσίχθων
 ἢ δὴ οἱ τέκε παῖδα περιπλομένον ἐνιαυτῶν
 Οἶοκλον, ὃς πρῶτος μετ' Ἀλωέος ἔκτισε
 παίδων

Ἀσκλην, ἢ θ' Ἑλικῶνος ἔχει πόδα πιδακόμεντα.

the story I heard from him. Those vipers in Arabia that nest around the balsam trees have, I know, the following peculiarities. The balsams are about as big as a myrtle bush, and their leaves are like those of the herb marjoram. The vipers of Arabia lodge in certain numbers, larger or smaller, under each tree. For the balsam-juice is the food they like most, and moreover they are fond of the shade of the bushes. So when the time has come for the Arabians to collect the juice of the balsam, each man takes two sticks to the vipers, and by striking them together they drive the vipers away. Kill them they will not, considering them sacred to the balsam. And even if a man should have the misfortune to be bitten by the vipers, though the wound is like the cut of a knife, nevertheless there is no fear from the poison. For as the vipers feed on the most fragrant of perfumes, their poison is mitigated and less deadly.

XXIX. Such is the truth about these things. The first to sacrifice on Helicon to the Muses and to call the mountain sacred to the Muses were, they say, Ephialtes and Otus, who also founded Ascrea. To this also Hegesinus alludes in his poem *Atthis* :—

And again with Ascrea lay Poseidon Earth-shaker,
Who when the year revolved bore him a son
Oecclus, who first with the children of Aloeus
founded

Ascrea, which lies at the foot of Helicon, rich in
springs.

- 2 ταύτην τοῦ Ἡγησίνου τὴν ποιήσιν οὐκ ἐπελεξά-
 μην, ἀλλὰ πρότερον ἄρα ἐκλελοιπυῖα ἦν πρὶν ἢ
 ἐμὲ γενέσθαι· Κάλλιππος δὲ Κορίνθιος ἐν τῇ ἐς
 Ὀρχομενίους συγγραφῇ μαρτύρια ποιεῖται τῷ
 λόγῳ τὰ Ἡγησίνου ἔπη, ὡσαύτως δὲ καὶ ἡμεῖς
 πεποιήμεθα παρ' αὐτοῦ Καλλίππου διδαχθέντες.
 Ἄσκλης μὲν δὴ πύργος εἰς ἐπ' ἐμοῦ καὶ ἄλλο
 οὐδὲν ἐλείπετο ἐς μνήμην, οἱ δὲ τοῦ Ἀλωέως
 παῖδες ἀριθμόν τε Μούσας ἐνόμισαν εἶναι τρεῖς
 καὶ ὀνόματα αὐταῖς ἔθεντο Μελέτην καὶ Μνήμην
 3 καὶ Ἀοιδήν. χρόνῳ δὲ ὕστερόν φασι Πίερον
 Μακεδόνα, ἀφ' οὗ καὶ Μακεδόσιν ὠνόμασται τὸ
 ὄρος, τοῦτον ἐλθόντα ἐς Θεσπιάς ἐννέα τε Μούσας
 καταστήσασθαι καὶ τὰ ὀνόματα τὰ νῦν μετα-
 θέσθαι σφίσι. ταῦτα δὲ ἐνόμιζεν οὕτως ὁ Πίερος
 ἢ σοφώτερα οἱ εἶναι φανέντα ἢ κατὰ τι μάντευμα
 ἢ παρά του διδαχθεῖς τῶν Θρακῶν· δεξιώτερον
 γὰρ τά τε ἄλλα ἐδόκει τοῦ Μακεδονικοῦ τὸ ἔθνος
 εἶναι πάλαι τὸ Θράκιον καὶ οὐχ ὁμοίως ἐς τὰ
 4 θεῖα ὀλίγωνρον. εἰσὶ δ' οἱ καὶ αὐτῷ θυγατέρας
 ἐννέα Πιέρῳ γενέσθαι λέγουσι καὶ τὰ ὀνόματα
 ἅπερ ταῖς θεαῖς τεθῆναι καὶ ταύταις, καὶ ὅσοι
 Μουσῶν παῖδες ἐκλήθησαν ὑπὸ Ἑλλήνων, θυγα-
 τριδοὺς εἶναι σφᾶς Πιέρου· Μίμνερμος δέ, ἐλεγεία
 ἐς τὴν μάχην ποιήσας τὴν Σμυρναίων πρὸς
 Γύγην τε καὶ Λυδούς, φησὶν ἐν τῷ προοιμίῳ
 θυγατέρας Οὐρανοῦ τὰς ἀρχαιοτέρας Μούσας,
 τούτων δὲ ἄλλας νεωτέρας εἶναι Διὸς παῖδας.
 5 ἐν Ἑλικῶνι δὲ πρὸς τὸ ἄλσος ἰόντι τῶν Μουσῶν
 ἐν ἀριστερᾷ μὲν ἢ Ἀγανίππη πηγὴ—θυγατέρα δὲ
 εἶναι τὴν Ἀγανίππην τοῦ Τερμησσοῦ λέγουσι,
 ῥεῖ δὲ καὶ οὗτος ὁ Τερμησσὸς περὶ τὸν Ἑλικῶνα

—τὴν δὲ εὐθείαν ἐρχομένην πρὸς τὸ ἄλσος ἔστιν εἰκὼν Εὐφήμες ἐπειρασμένη λίθῳ· τροφὸν δὲ
 6 εἶναι τὴν Εὐφήμεν λέγουσι τῶν Μουσῶν. ταύτης
 τε οὖν εἰκὼν καὶ μετ' αὐτὴν Λίνος ἔστιν ἐν πέτρᾳ
 μικρᾷ σπηλαίου τρόπον εἰργασμένη· τούτῳ κατὰ
 ἔτος ἕκαστον πρὸ τῆς θυσίας τῶν Μουσῶν ἐναγί-
 ζουσι. λέγεται δὲ ὡς ὁ Λίνος οὗτος παῖς μὲν
 Οὐρανίας εἶη καὶ Ἀμφιμάρου τοῦ Ποσειδῶνος,
 μεγίστην δὲ τῶν τε ἐφ' αὐτοῦ καὶ ὅσοι πρότερον
 ἐγένοντο λάβοι δόξαν ἐπὶ μουσικῇ, καὶ ὡς
 Ἀπόλλων ἀποκτείνειεν αὐτὸν ἐξισούμενον κατὰ
 7 τὴν ᾠδὴν. ἀποθανόντος δὲ τοῦ Λίνου τὸ ἐπ'
 αὐτῷ πένθος διήλθεν ἄρα καὶ ἄχρι τῆς βαρβάρου
 πάσης, ὡς καὶ Αἰγυπτίοις ἄσμα γενέσθαι Λίνον·
 καλοῦσι δὲ τὸ ἄσμα Αἰγύπτιοι τῇ ἐπιχωρίῳ φωνῇ
 Μανέρων. οἱ δὲ Ἕλλησιν ἔπη ποιήσαντες,
 Ὅμηρος μὲν, ἄτε ἄσμα Ἕλλησιν ὃν ἐπιστάμενος
 τοῦ Λίνου τὰ παθήματα, ἐπὶ τοῦ Ἀχιλλέως ἔφη
 τῇ ἀσπίδι ἄλλα τε ἐργάσασθαι τὸν Ἡφαιστον
 καὶ κιθαρωδὸν παῖδα ἄδοντα τὰ ἐς Λίνον·

τοῖσι δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
 ἡμερόεν κιθάριζε, Λίνον δ' ὑπὸ καλὸν αἶδεν·

8 Πάμφως δέ, ὃς Ἀθηναίοις τῶν ὕμνων ἐποίησε
 τοὺς ἀρχαιοτάτους, οὗτος ἀκμάζοντος ἐπὶ τῷ
 Λίνῳ τοῦ πένθους Οἰτόλινον ἐκάλεσεν αὐτόν.
 Σαπφῶ δὲ ἡ Λεσβία τοῦ Οἰτολίνου τὸ ὄνομα ἐκ
 τῶν ἐπῶν τῶν Πάμφω μαθούσα Ἀδωνιν ὁμοῦ καὶ
 Οἰτόλινον ᾗσεν. Θηβαῖοι δὲ λέγουσι παρὰ σφίσι
 ταφῆναι τὸν Λίνον, καὶ ὡς μετὰ τὸ πταῖσμα τὸ
 ἐν Χαιρωνείᾳ τὸ Ἑλληνικὸν Φίλιππος ὁ Ἀμύν-
 του κατὰ δὴ τινα ὄψιν ὀνείρατος τὰ ὀστᾶ ἀνελό-
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you go along the straight road to the grove is a portrait of Eupheme carved in relief on a stone. She was, they say, the nurse of the Muses. So her portrait is here, and after it is Linus on a small rock worked into the shape of a cave. To Linus every year they sacrifice as to a hero before they sacrifice to the Muses. It is said that this Linus was a son of Urania and Amphimarus, a son of Poseidon, that he won a reputation for music greater than that of any contemporary or predecessor, and that Apollo killed him for being his rival in singing. On the death of Linus, mourning for him spread, it seems, to all the foreign world, so that even among the Egyptians there came to be a Linus song, in the Egyptian language called Maneros. Of the Greek poets, Homer¹ shows that he knew that the sufferings of Linus were the theme of a Greek song when he says that Hephaestus, among the other scenes he worked upon the shield of Achilles, represented a boy harpist singing the Linus song :—

In the midst of them a boy on a clear-toned lyre
 Played with great charm, and to his playing sang
 of beautiful Linus.

Pamphos, who composed the oldest Athenian hymns, called him Oetolinus (*Linus doomed*) at the time when the mourning for Linus was at its height. Sappho of Lesbos, who learnt the name of Oetolinus from the epic poetry of Pamphos, sang of both Adonis and Oetolinus together. The Thebans assert that Linus was buried among them, and that after the Greek defeat at Chaeroneia, Philip the son of Amyntas, in obedience to a vision in a dream, took

¹ See Homer, *Iliad* xviii. 569.

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- 9 μενος τοῦ Λίνου κομίσσειεν ἐς Μακεδονίαν· ἐκείνου μὲν δὴ αὖθις ἐξ ἐνυπνίων ἄλλων ὀπίσω τοῦ Λίνου τὰ ὁστὰ ἐς Θήβας ἀποστεῖλαι, τὰ δὲ ἐπιθήματα τοῦ τάφου, καὶ ὅσα σημεῖα ἄλλα ἦν, ἀνὰ χρόνον φασὶν ἀφανισθῆναι. λέγεται δὲ καὶ ἄλλα τοιάδε ὑπὸ Θηβαίων, ὥς τοῦ Λίνου τούτου γένοιτο ὕστερον ἕτερος Λίνος καλούμενος Ἰσμηνίου καὶ ὥς Ἡρακλῆς ἔτι παῖς ὢν ἀποκτείνειεν αὐτὸν διδάσκαλον μουσικῆς ὄντα. ἔπη δὲ οὔτε ὁ Ἀμφιμάρου Λίνος οὔτε ὁ τούτου γενόμενος ὕστερον ἐποίησαν· ἢ καὶ ποιηθέντα ἐς τοὺς ἔπειτα οὐκ ἦλθεν.

XXX. Ταῖς Μούσαις δὲ ἀγάλματα τὰ¹ μὲν πρῶτά ἐστι Κηφισοδότου τέχνη πάσαις, προελθόντι δὲ οὐ πολὺν τρεῖς μὲν εἰσιν αὖθις Κηφισοδότου, Στρογγυλίωνος δὲ ἕτερα τοσαῦτα, ἀνδρὸς βοῦς καὶ ἵππους ἄριστα εἰργασμένους· τὰς δὲ ὑπολοίπους τρεῖς ἐποίησεν Ὀλυμπιοσθένης. καὶ Ἀπόλλων χαλκοῦς ἐστὶν ἐν Ἑλικῶνι καὶ Ἑρμῆς μαχόμενοι περὶ τῆς λύρας, καὶ Διόνυσος ὁ μὲν Λυσίππου, τὸ δὲ ἄγαλμα ἀνέθηκε Σύλλας τοῦ Διονύσου τὸ ὀρθόν, ἔργον τῶν Μύρωνος θεάς μάλιστα ἄξιον μετὰ γε τὸν Ἀθήνησιν Ἐρεχθέα· ἀνέθηκε δὲ οὐκ οἴκοθεν, Ὀρχομενίους δὲ ἀφελόμενος τοὺς Μινύας. τοῦτό ἐστι τὸ ὑπὸ Ἑλλήνων λεγόμενον θυμιάμασιν ἄλλοτρίοις τὸ θεῖον σέβεσθαι.

- 2 Ποιητὰς δὲ ἢ καὶ ἄλλως ἐπιφανεῖς ἐπὶ μουσικῇ, τοσῶνδε εἰκόνας ἀνέθεσαν· Θάμυριν μὲν αὐτὸν τε ἤδη τυφλὸν καὶ λύρας κατεαγυῖας ἐφαπτόμενον,

¹ The word τὰ was added to the MSS. reading by Schubart.

up the bones of Linus and conveyed them to Macedonia; other visions induced him to send the bones of Linus back to Thebes. But all that was over the grave, and whatever marks were on it, vanished, they say, with the lapse of time. Other tales are told by the Thebans, how that later than this Linus there was born another, called the son of Ismenius, a teacher of music, and how Heracles, while still a child, killed him. But hexameter poetry was written neither by Linus the son of Amphimarus nor by the later Linus; or if it was, it has not survived for posterity.

XXX. The first images of the Muses are of them all, from the hand of Cephisodotus, while a little farther on are three, also from the hand of Cephisodotus, and three more by Strongylion, an excellent artist of oxen and horses. The remaining three were made by Olympiosthenes. There is also on Helicon a bronze Apollo fighting with Hermes for the lyre. There is also a Dionysus by Lysippus; the standing image, however, of Dionysus, that Sulla dedicated, is the most noteworthy of the works of Myron after the Erechtheus at Athens. What he dedicated was not his own; he took it away from the Minyae of Orchomenus. This is an illustration of the Greek proverb, "to worship the gods with other people's incense."

Of poets or famous musicians they have set up likenesses of the following. There is Thamyris himself, when already blind, with a broken lyre in

- Ἄρίων δὲ ὁ Μηθυμναῖός ἐστιν ἐπὶ δελφῖνος. ὁ δὲ Σακάδα τοῦ Ἀργείου τὸν ἀνδριάντα πλάσας, οὐ συνεῖς Πινδάρου τὸ ἐς αὐτὸν προοίμιον, ἐποίησεν οὐδὲν ἐς τὸ μῆκος τοῦ σώματος εἶναι τῶν αὐλῶν μελίζονα τὸν αὐλητήν. κάθηται δὲ καὶ Ἡσιόδος κιθάραν ἐπὶ τοῖς γόνασιν ἔχων, οὐδέν τι οἰκεῖον Ἡσιόδῳ φόρημα· δῆλα γὰρ δὴ καὶ ἐξ αὐτῶν τῶν ἐπῶν ὅτι ἐπὶ ῥάβδου δάφνης ἦδε. περὶ δὲ Ἡσιόδου τε ἡλικίας καὶ Ὀμήρου πολυπραγμονήσαντι ἐς τὸ ἀκριβέστατον οὐ μοι γράφειν ἡδὺ ἦν, ἐπισταμένῳ τὸ φιλαίτιον ἄλλων τε καὶ οὐχ ἥκιστα ὅσοι κατ' ἐμὲ ἐπὶ ποιήσει τῶν ἐπῶν καθεστήκεσαν. Ὀρφεὶ δὲ τῷ Θρακὶ πεποίηται μὲν παρεστῶσα αὐτῷ Τελετή, πεποίηται δὲ περὶ αὐτὸν λίθου τε καὶ χαλκοῦ θηρία ἀκούοντα ἄδοντος. πολλὰ μὲν δὴ καὶ ἄλλα πιστεύουσιν οὐκ ὄντα Ἕλληνας καὶ δὴ καὶ Ὀρφέα Καλλιόπης τε εἶναι Μούσης καὶ οὐ τῆς Πιέρου καὶ οἱ τὰ θηρία ἰέναι πρὸς τὸ μέλος ψυχαγωγούμενα, ἐλθεῖν δὲ καὶ ἐς τὸν Ἀιδην ζῶντα αὐτὸν παρὰ τῶν κάτω θεῶν τὴν γυναῖκα αἰτοῦντα. ὁ δὲ Ὀρφεὺς ἐμοὶ δοκεῖν ὑπερεβάλετο ἐπῶν κόσμῳ τοὺς πρὸ αὐτοῦ καὶ ἐπὶ μέγα ἦλθεν ἰσχύος οἷα πιστευόμενος εὐρηκέναι τελετὰς θεῶν καὶ ἔργων ἀνοσίων καθαρμούς νόσων τε ἰάματα καὶ τροπὰς μηνιμάτων θείων. τὰς δὲ γυναῖκας φασι τῶν Θρακῶν ἐπιβουλεύειν μὲν αὐτῷ θάνατον, ὅτι σφῶν τοὺς ἄνδρας ἀκολουθεῖν ἔπεισεν αὐτῷ πλανωμένῳ, φόβῳ δὲ τῶν ἀνδρῶν οὐ τολμᾶν· ὥς δὲ ἐνεφορήσαντο οἶνον, ἐξεργάζονται τὸ τόλμημα, καὶ τοῖς ἀνδράσιν ἀπὸ τούτου κατέστη μεθυσκομένους ἐς τὰς μάχας χωρεῖν.

his hand, and Arion of Methymna upon a dolphin. The sculptor who made the statue of Sacadas of Argos, not understanding the prelude of Pindar about him, has made the flute-player with a body no bigger than his flute. Hesiod too sits holding a harp upon his knees, a thing not at all appropriate for Hesiod to carry, for his own verses¹ make it clear that he sang holding a laurel wand. As to the age of Hesiod and Homer, I have conducted very careful researches into this matter, but I do not like to write on the subject, as I know the quarrelsome nature of those especially who constitute the modern school of epic criticism. By the side of Orpheus the Thracian stands a statue of Telete, and around him are beasts of stone and bronze listening to his singing. There are many untruths believed by the Greeks, one of which is that Orpheus was a son of the Muse Calliope, and not of the daughter of Pierus, that the beasts followed him fascinated by his songs, and that he went down alive to Hades to ask for his wife from the gods below. In my opinion Orpheus excelled his predecessors in the beauty of his verse, and reached a high degree of power because he was believed to have discovered mysteries, purification from sins, cures of diseases and means of averting divine wrath. But they say that the women of the Thracians plotted his death, because he had persuaded their husbands to accompany him in his wanderings, but dared not carry out their intention through fear of their husbands. Flushed with wine, however, they dared the deed, and hereafter the custom of their men has been to march to battle

¹ See Hesiod, *Theogony* 30.

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- εἰςὶ δὲ οἳ φασὶ κεραυνωθέντι ὑπὸ τοῦ θεοῦ
 συμβῆναι τὴν τελευτὴν Ὀρφεΐ· κεραυνωθῆναι δὲ
 αὐτὸν τῶν λόγων ἕνεκα ὧν ἐδίδασκεν ἐν τοῖς
 μυστηρίοις οὐ πρότερον ἀκηκοότας ἀνθρώπους.
 6 ἄλλοις δὲ εἰρημένον ἐστὶν ὡς προαποθανούσης οἱ
 τῆς γυναικὸς ἐπὶ τὸ Ἄορνον δι' αὐτὴν τὸ ἐν τῇ
 Θεσπρωτίδι ἀφίκετο· εἶναι γὰρ πάλαι νεκυο-
 μαντεῖον αὐτόθι· νομίζοντα δὲ οἱ ἔπεσθαι τῆς
 Εὐρυδίκης τὴν ψυχὴν καὶ ἀμαρτόντα ὡς ἐπε-
 στράφη, αὐτόχειρα αὐτὸν ὑπὸ λύπης αὐτοῦ
 γενέσθαι. λέγουσι δὲ οἱ Θρᾷκες, ὅσαι τῶν
 ἀηδόνων ἔχουσι νεοσσιᾶς ἐπὶ τῷ τάφῳ τοῦ
 Ὀρφέως, ταύτας ἥδιον καὶ μεῖζόν τι ἄδειν.
 7 Μακεδόνων δὲ οἱ χῶραν τὴν ὑπὸ τὸ ὄρος τὴν
 Πιερίαν ἔχοντες καὶ πόλιν Δίου, φασὶν ὑπὸ τῶν
 γυναικῶν γενέσθαι τὴν τελευτὴν ἐνταῦθα τῷ
 Ὀρφεΐ· ἰόντι δὲ ἐκ Δίου τὴν ἐπὶ τὸ ὄρος καὶ
 στάδια προεληλυθότι εἴκοσι κίων τέ ἐστὶν ἐν
 δεξιᾷ καὶ ἐπίθημα ἐπὶ τῷ κίονι ὑδρία λίθου, ἔχει
 δὲ τὰ ὅστα τοῦ Ὀρφέως ἢ ὑδρία, καθὰ οἱ ἐπι-
 8 χῶριοι λέγουσι. ρεῖ δὲ καὶ ποταμὸς Ἑλικῶν·
 ἄχρι σταδίων ἐβδομήκοντα πέντε προελθόντι τὸ
 ρεῦμα ἀφανίζεται τὸ ἀπὸ τούτου κατὰ τῆς γῆς·
 διαλιπὼν δὲ μάλιστα δύο καὶ εἴκοσι στάδια
 ἄνεισι τὸ ὕδωρ αὐθις, καὶ ὄνομα Βαφύρας ἀντὶ
 Ἑλικῶνος λαβὼν κάτεισιν ἐς θάλασσαν ναυσί-
 πορος. τοῦτον οἱ Διασταὶ τὸν ποταμὸν ἐπιρρεῖν
 διὰ παντὸς τῇ γῇ τὰ ἐξ ἀρχῆς φασὶ· τὰς γυναικάς
 δὲ αἱ τὸν Ὀρφέα ἀπέκτειναν ἐναπονύφασθαι οἱ
 θελῆσαι τὸ αἷμα, καταδύναι τε ἐπὶ τούτῳ τὸν
 ποταμὸν ἐς τὴν γῆν, ἵνα δὴ μὴ τοῦ φόνου
 9 καθάρσια τὸ ὕδωρ παράσχηται. ἤκουσα δὲ καὶ

drunk. Some say that Orpheus came to his end by being struck by a thunderbolt, hurled at him by the god because he revealed sayings in the mysteries to men who had not heard them before. Others have said that his wife died before him, and that for her sake he came to Aornum in Thesprotis, where of old was an oracle of the dead. He thought, they say, that the soul of Eurydice followed him, but turning round he lost her, and committed suicide for grief. The Thracians say that such nightingales as nest on the grave of Orpheus sing more sweetly and louder than others. The Maccdonians who dwell in the district below Mount Picria and the city of Dium say that it was here that Orpheus met his end at the hands of the women. Going from Dium along the road to the mountain, and advancing twenty stades, you come to a pillar on the right surmounted by a stone urn, which according to the natives contains the bones of Orpheus. There is also a river called Helicon. After a course of seventy-five stades the stream hereupon disappears under the earth. After a gap of about twenty-two stades the water rises again, and under the name of Baphyra instead of Helicon flows into the sea as a navigable river. The people of Dium say that at first this river flowed on land throughout its course. But, they go on to say, the women who killed Orpheus wished to wash off in it the blood-stains, and thereat the river sank underground, so as not to lend its waters to cleanse manslaughter. In Larisa I heard another story, how that

- ἄλλον ἐν Λαρίσῃ λόγον, ὡς ἐν τῷ Ὀλύμπῳ πόλις οἰκοῖτο Λίβηθρα, ἣ ἐπὶ Μακεδονίας τέτραπται τὸ ὄρος, καὶ εἶναι οὐ πόρρω τῆς πόλεως τὸ τοῦ Ὀρφέως μνῆμα· ἀφικέσθαι δὲ τοῖς Λιβηθρίοις παρὰ τοῦ Διονύσου μάντευμα ἐκ Θράκης, ἐπειδὴν ἴδῃ τὰ ὀστᾶ τοῦ Ὀρφέως ἥλιος, τηνικαῦτα ὑπὸ συνὸς ἀπολείσθαι Λιβηθρίοις τὴν πόλιν. οἱ μὲν δι' οὐ πολλῆς φροντίδος ἐποιοῦντο τὸν χρησμόν, οὐδὲ ἄλλο τι θηρίον οὕτω μέγα καὶ ἄλκιμον ἔσεσθαι νομίζοντες ὡς ἐλεῖν σφισι τὴν πόλιν, συλ¹ δὲ θρασύτητος
- 10 μετεῖναι μᾶλλον ἢ ἰσχύος. ἐπεὶ δὲ ἐδόκει τῷ θεῷ, συνέβαινέ σφισι τοιάδε. ποιμὴν περὶ μεσοῦσαν μάλιστα τὴν ἡμέραν ἐπικλίνων αὐτὸν πρὸς τοῦ Ὀρφέως τὸν τάφον, ὁ μὲν ἐκάθευδεν ὁ ποιμὴν, ἐπῆει δὲ οἱ καὶ καθεύδοντι ἔπη τε ἄδειν τῶν Ὀρφέως καὶ μέγα καὶ ἡδὺ φωνεῖν. οἱ οὖν ἐγγύτατα νέμοντες ἢ καὶ ἀρουῖντες ἕκαστοι τὰ ἔργα ἀπολείποντες ἡθροίζοντο ἐπὶ τοῦ ποιμένου τὴν ἐν τῷ ὕπνῳ ᾠδὴν· καὶ ποτε ὠθοῦντες ἀλλήλους καὶ ἐρίζοντες ὅστις ἐγγύτατα ἔσται τῷ ποιμένι ἀνατρέπουσι τὸν κίονα, καὶ κατεάγῃ τε ἀπ' αὐτοῦ πεσοῦσα ἡ θήκη καὶ εἶδεν ἥλιος ὅ τι
- 11 ἦν² τῶν ὀστέων τοῦ Ὀρφέως λοιπόν. αὐτίκα δὲ ἐν τῇ ἐπερχομένῃ νυκτὶ ὃ τε θεὸς κατέχει πολὺν ἐκ τοῦ οὐρανοῦ τὸ ὕδωρ καὶ ὁ ποταμὸς ὁ Σῦς—τῶν δὲ περὶ τὸν Ὀλυμπον χειμάρρων καὶ ὁ Σῦς ἔστι—τότε οὖν οὗτος ὁ ποταμὸς κατέβαλε μὲν τὰ τείχη Λιβηθρίοις, θεῶν δὲ³ ἱερὰ καὶ οἴκους ἀνέτρεψεν ἀνθρώπων, ἀπέπνιξε δὲ τοὺς τε ἀνθρώπους καὶ τὰ ἐν τῇ πόλει ζῶα ὁμοίως τὰ πάντα. ἀπολλυμένων δὲ ἤδη Λιβηθρίων, οὕτως

on Olympus is a city Libethra, where the mountain faces, Macedonia, not far from which city is the tomb of Orpheus. The Libethrians, it is said, received out of Thrace an oracle from Dionysus, stating that when the sun should see the bones of Orpheus, then the city of Libethra would be destroyed by a boar. The citizens paid little regard to the oracle, thinking that no other beast was big or mighty enough to take their city, while a boar was bold rather than powerful. But when it seemed good to the god the following events befell the citizens. About midday a shepherd was asleep leaning against the grave of Orpheus, and even as he slept he began to sing poetry of Orpheus in a loud and sweet voice. Those who were pasturing or tilling nearest to him left their several tasks and gathered together to hear the shepherd sing in his sleep. And jostling one another and striving who could get nearest the shepherd they overturned the pillar, the urn fell from it and broke, and the sun saw whatever was left of the bones of Orpheus. Immediately when night came the god sent heavy rain, and the river Sys (*Boar*), one of the torrents about Olympus, on this occasion threw down the walls of Libethra, overturning sanctuaries of gods and houses of men, and drowning the inhabitants and all the animals in the city. When Libethra was now a city of ruin,

¹ συλ Kuhn : οὐ MSS.

² ὃ τῇ ῥῆ Porson : εἰς τῇν MSS.

³ δὲ is not in the MSS., but was added by Musurus.

- οἱ ἐν Δίῳ Μακεδόνες κατὰ γε τὸν λόγον τοῦ
 Λαρισαίου ξένου ἐς τὴν ἑαυτῶν τὰ ὁστὰ κομί-
 12 ζουσιν τοῦ Ὀρφέως. ὅστις δὲ περὶ ποιήσεως ἐπο-
 λυπραγμώνησεν ἤδη, τοὺς Ὀρφέως ὕμνους οἶδεν
 ὄντας ἕκαστόν τε αὐτῶν ἐπὶ βραχύτατον καὶ τὸ
 σύμπαν οὐκ ἐς ἀριθμὸν πολὺν πεποιημένους·
 Λυκομίδαί δὲ ἴσασι τε καὶ ἐπάδουσι τοῖς δρω-
 μένοις. κόσμῳ μὲν δὴ τῶν ἐπῶν δευτερεῖα
 φέροντο ἂν μετὰ γε Ὀμήρου τοὺς ὕμνους, τιμῆς
 δὲ ἐκ τοῦ θεοῦ καὶ ἐς πλεον ἐκείνων ἤκουσι.

- XXXI. Καὶ Ἀρσινόης ἐστὶν ἐν Ἑλικῶνι εἰκὼν,
 ἣν Πτολεμαῖος ἔγχευεν ἀδελφὸς ὢν. τὴν δὲ
 Ἀρσινόην στρουθὸς φέρει χαλκῇ τῶν ἀπτήνων·
 πτερὰ μὲν γε καὶ αὐταὶ κατὰ ταῦτὰ ταῖς ἄλλαις
 φύουσιν, ὑπὸ δὲ βάρους καὶ διὰ μέγεθος οὐχ οἷά
 τέ ἐστιν ἀνέχειν σφᾶς ἐς τὸν ἀέρα τὰ πτερὰ.
 2 Ἐνταῦθα καὶ Τηλέφῳ τῷ Ἡρακλέους γάλα
 ἐστὶν ἔλαφος παιδὶ μικρῷ διδοῦσα καὶ βούς τε
 παρ' αὐτόν καὶ ἄγαλμα Πριάπου θεᾶς ἄξιον.
 τούτῳ τιμαὶ τῷ θεῷ δέδονται μὲν καὶ ἄλλως,
 ἔνθα εἰσὶν αἰγῶν νομαὶ καὶ προβάτων ἢ καὶ
 ἔσμοι μελισσῶν· Λαμψακηνοὶ δὲ ἐς πλεον ἢ
 θεοὺς τοὺς ἄλλους νομίζουσι, Διονύσου τε αὐτόν
 παῖδα εἶναι καὶ Ἀφροδίτης λέγοντες.
 3 Ἐν δὲ τῷ Ἑλικῶνι καὶ ἄλλοι τρίποδες κεῖνται
 καὶ ἀρχαιότατος, ὃν ἐν Χαλκίδι λαβεῖν τῇ ἐπ'
 Εὐρίπῳ λέγουσιν Ἡσίοδον νικήσαντα ᾧδῃ.
 περιοικοῦσι δὲ καὶ ἄνδρες τὸ ἄλσος, καὶ ἐορτὴν
 τε ἐνταῦθα οἱ Θεσπιεῖς καὶ ἀγῶνα ἄγουσι
 Μουσεία· ἄγουσι δὲ καὶ τῷ Ἑρωτι, ἅθλα οὐ
 μουσικῆς μόνον ἀλλὰ καὶ ἀθληταῖς τιθέντες.
 ἐπαναβάντι δὲ στάδια ἀπὸ τοῦ ἄλσους τούτου

the Macedonians in Dium, according to my friend of Larisa, carried the bones of Orpheus to their own country. Whoever has devoted himself to the study of poetry knows that the hymns of Orpheus are all very short, and that the total number of them is not great. The Lycomidae know them and chant them over the ritual of the mysteries. For poetic beauty they may be said to come next to the hymns of Homer, while they have been even more honoured by the gods.

XXXI. On Helicon there is also a statue of Arsinoë, who married Ptolemy her brother. She is being carried by a bronze ostrich. Ostriches grow wings just like other birds, but their bodies are so heavy and large that the wings cannot lift them into the air.

Here too is Telephus, the son of Heracles, represented as a baby being suckled by a deer. By his side is an ox, and an image of Priapus worth seeing. This god is worshipped where goats and sheep pasture or there are swarms of bees; but by the people of Lampsacus he is more revered than any other god, being called by them a son of Dionysus and Aphrodite.

On Helicon tripods have been dedicated, of which the oldest is the one which it is said Hesiod received for winning the prize for song at Chalcis on the Euripus. Men too live round about the grove, and here the Thespians celebrate a festival, and also games called the Museia. They celebrate other games in honour of Love, offering prizes not only for music but also for athletic events. Ascending about twenty stades from this grove is what is called the

- ὥς εἴκοσιν ἔστιν ἡ τοῦ Ἴππου καλουμένη κρήνη· ταύτην τὸν Βελλεροφόντου ποιῆσαί φασιν Ἴππον
- 4 ἐπιψάυσαντα ὀπλῇ τῆς γῆς. Βοιωτῶν δὲ οἱ περὶ τὸν Ἑλικῶνα οἰκοῦντες παρειλημμένα δόξη λέγουσιν ὥς ἄλλο Ἡσίοδος ποιήσειεν οὐδὲν ἢ τὰ Ἔργα· καὶ τούτων δὲ τὸ ἐς τὰς Μούσας ἀφαιροῦσι προοίμιον, ἀρχὴν τῆς ποιήσεως εἶναι τὸ ἐς τὰς Ἐριδας λέγοντες· καὶ μοι μόλυβδον ἐδείκνυσαν, ἔνθα ἡ πηγὴ, τὰ πολλὰ ὑπὸ τοῦ χρόνου λελυμασμένον· ἐγγέγραπται δὲ αὐτῷ τὰ Ἔργα.
- 5 ἔστι δὲ καὶ ἑτέρα κεχωρισμένη τῆς προτέρας, ὥς πολὺν τινα ἐπῶν ὁ Ἡσίοδος ἀριθμὸν ποιήσειεν, ἐς γυναϊκάς τε ἀδόμενα καὶ ἄς μεγάλας ἐπονομάζουσιν Ἡοίας, καὶ Θεογονίαν τε καὶ ἐς τὸν μάντιν Μελάμποδα, καὶ ὥς Θησεὺς ἐς τὸν Αἰδὼν ὁμοῦ Πειρίθῳ καταβαίη παραινέσεις τε Χίρωνος ἐπὶ διδασκαλίᾳ δὴ τῇ Ἀχιλλέως, καὶ ὅσα ἐπὶ Ἔργοις τε καὶ ἡμέραις. οἱ δὲ αὐτοὶ οὗτοι λέγουσι καὶ ὥς μαντικὴν Ἡσίοδος διδαχθεῖη παρὰ Ἀκαρνάνων· καὶ ἔστιν ἔπη Μαντικά, ὅποσα τε ἐπελεξάμεθα καὶ ἡμεῖς, καὶ ἐξηγήσεις ἐπὶ τέρασιν.
- 6 ἐναντία δὲ καὶ ἐς τοῦ Ἡσιόδου τὴν τελευταίην ἔστιν εἰρημένα. ὅτι μὲν γὰρ οἱ παῖδες τοῦ Γανύκτορος Κτίμενος καὶ Ἀντιφός ἔφυγον ἐς Μολυκρίαν ἐκ Ναυπάκτου διὰ τοῦ Ἡσιόδου τὸν φόνον καὶ αὐτόθι ἀσεβήσασιν ἐς Ποσειδῶνα ἐγένετο ἐν τῇ Μολυκρίᾳ¹ σφίσιν ἡ δίκη, τάδε μὲν καὶ οἱ πάντες κατὰ ταῦτα εἰρήκασιν· τὴν δὲ ἀδελφὴν τῶν νεανίσκων οἱ μὲν ἄλλου τοῦ φασιν αἰσχύναντος Ἡσίοδον λαβεῖν οὐκ ἀληθῆ τὴν τοῦ ἀδικήματος δόξαν, οἱ δὲ ἐκείνου γενέσθαι τὸ ἔργον.

Horse's Fountain (*Hippocrene*). It was made, they say, by the horse of Bellerophon striking the ground with his hoof. The Boeotians dwelling around Helicon hold the tradition that Hesiod wrote nothing but the *Works*, and even of this they reject the prelude to the Muses, saying that the poem begins with the account of the Strifes.¹ They showed me also a tablet of lead where the spring is, mostly defaced by time, on which is engraved the *Works*. There is another tradition, very different from the first, that Hesiod wrote a great number of poems; the one on women, the one called the *Great Eoëae*, the *Theogony*, the poem on the seer Melampus, the one on the descent to Hades of Theseus and Peirithōs, the *Precepts of Chiron*, professing to be for the instruction of Achilles, and other poems besides the *Works and Days*. These same Boeotians say that Hesiod learnt seercraft from the Acarnanians, and there are extant a poem called *Mantica* (Seercraft), which I myself have read, and interpretations of portents. Opposite stories are also told of Hesiod's death. All agree that Ctimenus and Antiphus, the sons of Ganyctor, fled from Naupactus to Molyeria because of the murder of Hesiod, that here they sinned against Poseidon, and that in Molyeria their punishment was inflicted. The sister of the young men had been ravished; some say the deed was Hesiod's, and others that Hesiod was wrongly thought guilty of another's crime.

¹ See Hesiod, *Works and Days*, 11 foll.

¹ The MSS. have τῇ Μολυκρίδι. Some would omit.

PAUSANIAS: DESCRIPTION OF GREECE

Τὰ μὲν δὴ ἐς Ἡσίοδον καὶ αὐτὸν καὶ ἐς τὰ ἔπη
 7 διὰφορα ἐπὶ τοσοῦτο εἴρηται· ἐπὶ δὲ ἄκρα τῇ
 κορυφῇ τοῦ Ἑλικῶνος ποταμὸς οὐ μέγας ἐστὶν ὁ
 Λάμος.¹ Θεσπιδέων δὲ ἐν τῇ γῇ² Δονακῶν ἐστὶν
 ὀνομαζόμενος· ἐνταῦθά ἐστι Ναρκίσσου πηγὴ,
 καὶ τὸν Νάρκισσον ἰδεῖν ἐς τοῦτο τὸ ὕδωρ φασίν,
 οὐ συνέντα δὲ ὅτι ἑώρα σκιὰν τὴν ἑαυτοῦ λαθεῖν
 τε αὐτὸν ἐρασθέντα αὐτοῦ καὶ ὑπὸ τοῦ ἔρωτος
 ἐπὶ τῇ πηγῇ οἱ συμβῆναι τὴν τελευτήν. τοῦτο
 μὲν δὴ παντάπασιν εὐθες, ἡλικίας ἤδη τινὰ
 ἐς τοσοῦτο ἤκοντα ὡς ὑπὸ ἔρωτος ἀλίσκεσθαι
 μηδὲ ὁποῖόν τι ἄνθρωπος καὶ ὁποῖόν τι ἀνθρώπου
 8 σκιά διαγινῶναι· ἔχει δὲ καὶ ἕτερος ἐς αὐτὸν
 λόγος, ἦσσαν μὲν τοῦ προτέρου γνώριμος, λεγόμε-
 νος δὲ καὶ οὗτος, ἀδελφὴν γενέσθαι Ναρκίσσῳ
 δίδυμον, τὰ τε ἄλλα ἐς ἅπαν ὅμοιον τὸ εἶδος καὶ
 ἀμφοτέροις ὡσαύτως κόμην εἶναι καὶ ἐσθῆτα
 εἰκνύειν αὐτοὺς ἐνδύεσθαι καὶ δὴ καὶ ἐπὶ θήραν
 ἰέναι μετὰ ἀλλήλων· Νάρκισσον δὲ ἐρασθῆναι
 τῆς ἀδελφῆς, καὶ ὡς ἀπέθανεν ἢ παῖς, φοιτῶντα
 ἐπὶ τὴν πηγὴν συνιέναι μὲν ὅτι τὴν ἑαυτοῦ σκιὰν
 ἑώρα, εἶναι δὲ οἱ καὶ συνιέντι ῥαστώνην τοῦ
 ἔρωτος ἅτε οὐχ ἑαυτοῦ σκιὰν δοξάζοντι ἀλλὰ
 9 εἰκόνα ὁρᾶν τῆς ἀδελφῆς. νάρκισσον δὲ ἄνθος
 ἢ γῇ καὶ πρότερον ἔφυεν ἐμοὶ δοκεῖν, εἰ τοῖς
 Πάμφω τεκμαίρεσθαι χρή τι ἡμᾶς ἔπεσι· γεγονὼς
 γὰρ πολλοῖς πρότερον ἔτεσιν ἢ Νάρκισσος ὁ
 Θεσπιδεύς Κόρην τὴν Δήμητρός φησιν ἀρπασ-
 θῆναι παίζουσιν καὶ ἄνθη συλλέγουσαν, ἀρπασ-
 θῆναι δὲ οὐκ ἴοις ἀπατηθεῖσαν ἀλλὰ ναρκίσσοις.

¹ Some would read Ὀλμῖος, comparing Hesiod *Theogony* 6.

So widely different are the traditions of Hesiod himself and his poems. On the summit of Helicon is a small river called the Lamus.¹ In the territory of the Thespians is a place called Donacon (*Reed-bed*). Here is the spring of Narcissus. They say that Narcissus looked into this water, and not understanding that he saw his own reflection, unconsciously fell in love with himself, and died of love at the spring. But it is utter stupidity to imagine that a man old enough to fall in love was incapable of distinguishing a man from a man's reflection. There is another story about Narcissus, less popular indeed than the other, but not without some support. It is said that Narcissus had a twin sister; they were exactly alike in appearance, their hair was the same, they wore similar clothes, and went hunting together. The story goes on that Narcissus fell in love with his sister, and when the girl died, would go to the spring, knowing that it was his reflection that he saw, but in spite of this knowledge finding some relief for his love in imagining that he saw, not his own reflection, but the likeness of his sister. The flower narcissus grew, in my opinion, before this, if we are to judge by the verses of Pamphos. This poet was born many years before Narcissus the Thespian, and he says that the Maid, the daughter of Demeter, was carried off when she was playing and gathering flowers, and that the flowers by which she was deceived into being carried off were not violets, but the narcissus.

¹ According to some interpreters we should read "Olminus."

² After γῆ the MSS. have ἦ.

XXXII. Τοῖς δὲ ἐν Κρεύσιδι, ἐπινείῳ τῷ Θεσπείῳ, οἰκοῦσιν ἐν κοινῷ μὲν ἔστιν οὐδέν, ἐν ἰδιώτου δὲ ἀνδρὸς ἄγαλμα ἦν Διονύσου γύψου πεποιημένον καὶ ἐπικεκοσμημένον γραφῇ. πλοῦς δὲ ἐς Κρεῦσιν ἔστιν ἐκ Πελοποννήσου σκολιός τε καὶ ἄλλως οὐκ εὐδίας· ἄκραι τε γὰρ ἀνέχουσιν ὥς μὴ κατ' εὐθὺ τῆς θαλασσης περαιοῦσθαι καὶ ἅμα ἐκ τῶν ὁρῶν καταπνέοισιν ἄνεμοι βίαιοι.

- 2 Πλέοντι δὲ ἐκ Κρεῦσιδος οὐκ ἄνω, παρὰ δὲ αὐτὴν Βοιωτίαν, πόλις ἔστιν ἐν δεξιᾷ Θίσβη. πρῶτα μὲν ὄρος ἔστι πρὸς θαλάσση, τοῦτο δὲ ὑπερβαλόντα πεδίον σε ἐκδέξεται καὶ μετὰ τοῦτο ἄλλο ὄρος· ἐν δὲ ταῖς ὑπωρείαις ἔστιν ἡ πόλις. Ἑρακλέους δὲ ἱερὸν καὶ ἄγαλμα ὀρθὸν ἐνταυθα ἔστι λίθου, καὶ Ἑράκλεια ἑορτὴν ἄγουσι. τὸ δὲ πεδίον τὸ μεταξὺ τῶν ὁρῶν ἐκώλυεν οὐδὲν ἂν¹ λίμνην ὑπὸ πλήθους εἶναι τοῦ ὕδατος, εἰ μὴ διὰ μέσου χῶμά σφισιν ἐπεποίητο ἰσχυρόν· καὶ οὕτω παρὰ ἔτος ἐς μὲν τὰ ἐπέκεινα τοῦ χώματος ἐκτρέπουσι τὸ ὕδωρ, τὸ δὲ ἐπὶ τὰ ἔτερα αὐτοῦ γεωργοῦσι. Θίσβην δὲ λέγουσιν ἐπιχώριον εἶναι νύμφην, ἀφ' ἧς ἡ πόλις τὸ ὄνομα ἔσχηκεν.

- 4 Παραπλέοντι δὲ αὐτόθεν πόλισμά ἐστιν οὐ μέγα ἐπὶ θαλάσση Τίφα· Ἑρακλείῳ τε Τιφαιεύσιν ἔστι καὶ ἑορτὴν ἄγουσιν ἐπέτειον. οὗτοι Βοιωτῶν μάλιστα ἐκ παλαιοῦ τὰ θαλάσσια ἐθέλουσιν εἶναι σοφοί, Τίφυν ἄνδρα μνημονεύοντες ἐπιχώριον ὥς προκριθεῖη γενέσθαι τῆς Ἀργοῦς κυβερνήτης· ἀποφαίνουσι δὲ καὶ πρὸ τῆς πόλεως ἔνθα ἐκ Κόλχων ὀπίσω κομιζομένην ὀρμίσασθαι τὴν Ἀργὴν λέγουσιν.

- 5 Ἀπὸ δὲ Θεσπίας ἰόντι ἄνω πρὸς ἡπειρον ἔστιν

XXXII. Creusis, the harbour of Thespieae, has nothing to show publicly, but at the home of a private person I found an image of Dionysus made of gypsum and adorned with painting. The voyage from the Peloponnesus to Creusis is winding and, besides, not a calm one. For capes jut out so that a straight sea-crossing is impossible, and at the same time violent gales blow down from the mountains.

Sailing from Creusis, not out to sea, but along Boeotia, you reach on the right a city called Thisbe. First there is a mountain by the sea; on crossing it you will come to a plain, and after that to another mountain, at the foot of which is the city. Here there is a sanctuary of Heracles with a standing image of stone, and they hold a festival called the Heracleia. Nothing would prevent the plain between the mountains becoming a lake owing to the volume of the water, had they not made a strong dyke right through it. So every other year they divert the water to the farther side of the dyke, and farm the other side. Thisbe, they say, was a nymph of the country, from whom the city has received its name.

Sailing from here you come to Tiphia, a small town by the sea. The townsfolk have a sanctuary of Heracles and hold an annual festival. They claim to have been from of old the best sailors in Boeotia, and remind you that Tiphys, who was chosen to steer the *Argo*, was a fellow-townsmen. They point out also the place before the city where they say *Argo* anchored on her return from Colchis.

As you go inland from Thespieae you come to Haliar-

¹ The word *ἀν* is not in the MSS. It could easily fall out after *οὐδὲν* (added by Schubart-Walz).

- Ἀλιάρτος. ὅστις δὲ Ἀλιάρτου γέγονε καὶ Κορωνείας οἰκιστής, οὗ με ἀπὸ τῶν ἐς Ὀρχομενίους ἐχόντων εἰκὸς ἦν χωρίζειν· κατὰ δὲ τὴν ἐπιστρατείαν τοῦ Μήδου φρονήσασιν Ἀλιαρτίοις τὰ Ἑλλήνων μοῖρα τῆς Ξέρξου στρατιᾶς γῆν τέ σφισιν ὁμοῦ καὶ τὴν πόλιν ἐπεξήλθε καίουσα. ἐν Ἀλιάρτῳ δέ ἐστι Λυσάνδρου τοῦ Λακεδαιμονίου μνήμα· προσβαλὼν γὰρ τῷ Ἀλιάρτῳ πρὸς τὸ τεῖχος στρατιᾶς ἔκ τε Θηβῶν ἐνούσης ἔνδον καὶ ἐξ Ἀθηνῶν καὶ ἐπεξελθόντων τῶν
- 6 πολέμιων ἔπεσεν ἐν τῇ μάχῃ. Λύσανδρον δὲ τὰ μὲν ἐς τὰ μάλιστα ἐπαινέσαι, τὰ δὲ καὶ πικρῶς ἔστι μέμψασθαι. σοφίαν μὲν γε τοιαύτην ἐπεδείξατο· ἡγούμενος Πελοποννησίων ταῖς τριήρεσιν Ἀντίοχον κυβερνήτην ὄντα Ἀλκιβιάδου, φυλάξας Ἀλκιβιάδην ἀπόντα τοῦ ναυτικοῦ, τηνικαῦτα τὸν Ἀντίοχον ἐπηγάγετο ἐς ἐλπίδα ὥς ὄντα ἀξιόμαχον ναυμαχῆσαι Λακεδαιμονίοις, καὶ ἀναγαγόμενον ὑπὸ θράσους τε καὶ ἀλαζονίας ἐνίκησεν
- 7 αὐτὸν οὐ πόρρω τοῦ Κολοφωνίων ἄστεως. ὥς δὲ καὶ δεύτερα ὁ Λύσανδρος ἐπὶ τὰς τριήρεις ἀφίκετο ἐκ Σπάρτης, ἡμερώσατο μὲν οὕτω Κῦρον ὥς χρήματα, ὅποτε ἐς τὸ ναυτικὸν αἰτοίῃ, παρεῖναι οἱ κατὰ καιρὸν τε καὶ ἄφθονα· ὀρμούντων δὲ ναυσὶν ἑκατὸν ἐν Αἰγὸς ποταμοῖς Ἀθηναίων, εἶλεν αὐτῶν τὰ πλοῖα, ἐσκεδασμένους ἐπὶ τε ὕδωρ τοὺς ναύτας καὶ ἐπὶ ἀγορὰν φυλάξας. παρέσχετο δὲ καὶ ἔργον τοιόνδε ἐς δικαιοσύνην.
- 8 Αὐτολύκῳ τῷ παγκρατιάσαντι, οὗ δὴ καὶ εἰκόνα ἰδὼν οἶδα ἐν πρυτανείῳ τῷ Ἀθηναίων, τούτῳ τῷ ἀνδρὶ ἐς ἀμφισβήτησιν ὅτου δὴ κτήματος Ἐτεόνικος ἦλθεν ὁ Σπαρτιάτης· ὥς δὲ ἄρα λέγων

tus. The question who became founder of Haliartus and Coroneia I cannot separate from my account of Orchomenus.¹ At the Persian invasion the people of Haliartus sided with the Greeks, and so a division of the army of Xerxes overran and burnt both their territory and their city. In Haliartus is the tomb of Lysander the Lacedaemonian. For having attacked the walls of Haliartus, in which were troops from Thebes and Athens, he fell in the fighting that followed a sortie of the enemy. Lysander in some ways is worthy of the greatest praise, in others of the sharpest blame. He certainly showed cleverness in the following ways. When in command of the Peloponnesian triremes he waited till Alcibiades was away from the fleet, and then led on Antiochus, the pilot of Alcibiades, to believe that he was a match for the Lacedaemonians at sea, and when in the rashness of vainglory he put out to sea, Lysander overcame him not far from the city of Colophon. And when for the second time he arrived from Sparta to take charge of the triremes, he so tamed Cyrus that, whenever he asked for money to pay the fleet, he received it in good time and without stint. When the Athenian fleet of one hundred ships anchored at Aegospotami, waiting until the sailors were scattered to get water and provisions, he thus captured their vessels. He showed the following example of justice. Autolycus the pancratiast, whose statue I saw in the Prytaneium of the Athenians, had a dispute about some piece of property with Eteonicus of Sparta.

¹ See IX. xxxiv. 6, 7.

PAUSANIAS: DESCRIPTION OF GREECE

ἡλίσκετο οὐ δίκαια—ἦν γὰρ δὴ τηνικαῦτα Ἀθη-
 ναίοις τῶν τριάκοντα ἡ ἀρχὴ καὶ παρῆν ἔτι ὁ
 Λύσανδρος—τούτων ἕνεκα Ἐτεόνικος πληγῶν
 τε ἄρχειν ἐπήρθη καὶ ἀμυνάμενον τὸν Αὐτόλυκον
 ἤγεεν ἐπὶ Λύσανδρον, παντάπασιν ἐκείνον ἐς χάριν
 τὴν ἑαυτοῦ δικάσειν ἐλπίζων· Λύσανδρος δὲ
 ἀδικεῖν Ἐτεόνικον κατέγνω καὶ ἀπέπεμψεν ἀτι-
 9 μᾶσας τῷ λόγῳ. τάδε μὲν Λυσάνδρῳ τὰ ἐς
 δόξαν ὑπάρχοντα ἦν, ἄλλα δὲ τοσάδε ὀνειδῆ.
 Φιλοκλέα γὰρ Ἀθηναῖον ἐν Αἰγὸς ποταμοῖς καὶ
 αὐτὸν στρατηγοῦντα καὶ Ἀθηναίων τῶν ἄλλων
 ὅσον τετρακισχιλίους αἰχμαλώτους ὄντας ἀπέ-
 κτεινεν ὁ Λύσανδρος καὶ σφισιν οὐδὲ ἀποθα-
 νοῦσιν ἐπήνεγκε γῆν, ὃ καὶ Μήδων τοῖς ἀποβάσιν
 ἐς Μαραθῶνα ὑπήρξε παρὰ Ἀθηναίων καὶ αὐτῶν
 Λακεδαιμονίων τοῖς πεσοῦσιν ἐν Θερμοπύλαις ἐκ
 βασιλέως Ξέρξου. μείζονα δὲ ἔτι Λακεδαιμονίοις
 ὀνειδῆ γενέσθαι παρεσκεύασεν ὁ Λύσανδρος ἐπὶ
 10 τε δεκαδαρχίαις ἃς κατέστησε ταῖς πόλεσι καὶ
 ἐπὶ τοῖς Λάκωσιν ἄρμοσταῖς. Λακεδαιμονίων δὲ
 χρήματα οὐ νομιζόντων κτᾶσθαι κατὰ δὴ τι
 μάντευμα, ὥς ἡ φιλοχρηματία μόνῃ γένοιτο ἂν
 ἀπώλεια τῇ Σπάρτῃ, ὃ δὲ καὶ χρημάτων πόθον
 σφίσιν ἐνεποίησεν ἰσχυρόν. ἐγὼ μὲν δὴ Πέρσαις
 τε ἐπόμενος καὶ δικάζων νόμῳ γε τῷ ἐκείνων
 βλάβος κρίνω Λακεδαιμονίοις μᾶλλον ἢ ὠφέλειαν
 γενέσθαι Λύσανδρον· XXXIII. Ἐν Ἀλιάρτῳ δὲ
 τοῦ τε Λυσάνδρου μνῆμα καὶ Κέκροπος τοῦ
 Πανδλιονός ἐστιν ἡρώον.

Τὸ δὲ ὄρος τὸ Τιλφούσιον καὶ ἡ Τιλφούσα
 καλουμένη πηγὴ σταδίους μάλιστα Ἀλιάρτου
 πεντήκοντα ἀπέχουσι. λέγεται δὲ ὑπὸ Ἑλλήνων
 316

When Eteonicus was convicted of making unjust statements, as the rule of the Thirty was then supreme at Athens, and Lysander had not yet departed, Eteonicus was encouraged to make an unprovoked assault, and when Autolycus resisted, summoned him before Lysander, confidently expecting that judgment would be given in his favour. But Lysander gave judgment against Eteonicus and dismissed him with a reprimand. All this redounds to the credit of Lysander, but the following incidents are a reproach. Philocles, the Athenian commander-in-chief at Aegospotami, along with four thousand other Athenian prisoners, were put to death by Lysander, who even refused them burial afterwards, a thing which even the Persians who landed at Marathon received from the Athenians, and the Lacedaemonians themselves who fell at Thermopylae received from King Xerxes. Lysander brought a yet deeper disgrace upon the Lacedaemonians by the Commissions of Ten he set over the cities and by the Laconian governors. Again, an oracle had warned the Lacedaemonians that only love of money could destroy Sparta, and so they were not used to acquiring wealth, yet Lysander aroused in the Spartans a strong desire for riches. I for my part follow the Persians, and judge by the Persian law, and decide that Lysander brought on the Lacedaemonians more harm than benefit. XXXIII. In Haliartus too there is the tomb of Lysander and a hero-shrine of Cecrops the son of Pandion.

Mount Tilphusius and the spring called Tilphusa are about fifty stades away from Haliartus. The Greeks declare that the Argives, along with the sons

- Ἀργείους μετὰ τῶν Πολυνείκους παίδων ἐλόντας
 Θήβας ἐς Δελφούς τῷ θεῷ καὶ ἄλλα τῶν λαφύ-
 ρων καὶ Τειρεσίαν ἄγειν, καὶ—εἵχετο γὰρ δίψη—
 καθ' ὁδὸν φασιν αὐτὸν πίνοντα ἀπὸ τῆς Τιλφούσης
 ἀφεῖναι τὴν ψυχὴν· καὶ ἔστι τάφος αὐτῷ πρὸς
 2 τῇ πηγῇ. τὴν δὲ θυγατέρα τοῦ Τειρεσίου δοθῆναι
 μὲν φασι τῷ Ἀπόλλωνι ὑπὸ τῶν Ἀργείων,
 προστάξαντος δὲ τοῦ θεοῦ ναυσὶν ἐς τὴν νῦν
 Ἰωνίαν καὶ Ἰωνίας ἐς τὴν Κολοφωνίαν περαιω-
 θῆναι. καὶ ἡ μὲν αὐτόθι συνώκησεν ἡ Μαντῶ
 Ῥακίῳ Κρητί· τὰ δὲ ἄλλα ἐς Τειρεσίαν, ἐτῶν τε
 ἀριθμὸν ὧν γεγράφασιν αὐτὸν βιώναι καὶ ὥς ἐκ
 γυναικὸς ἐς ἄνδρα ἡλλάγη καὶ ὅτι Ὀμηρος ἐποίη-
 σεν ἐν Ὀδυσσεΐᾳ συνετὸν εἶναι γυνώμην Τειρεσίαν
 τῶν ἐν Αἰδοῦ μόνον, ταῦτα μὲν καὶ οἱ πάντες
 3 ἴσασιν ἀκοῇ. Ἀλιαρτίοις δὲ ἔστιν ἐν ὑπαίθρῳ
 θεῶν ἱερὸν ᾧς Πραξιδικᾶς καλοῦσιν· ἐνταῦθα
 ὁμνύουσι μὲν, ποιοῦνται δὲ οὐκ ἐπίδρομον τὸν
 ὄρκον. ταύταις μὲν ἔστι πρὸς τῷ ὄρει τῷ Τιλ-
 φουσίδῳ τὸ ἱερόν· ἐν Ἀλιάρτῳ δὲ εἰσι ναοί, καὶ
 σφισιν οὐκ ἀγάλματα ἔνεστιν, οὐκ ὄροφος ἔπ-
 εστιν· οὐ μὲν οὐδὲ οἷς τις ἐποικήθησαν, οὐδὲ
 τοῦτο ἡδυνάμην πυθέσθαι.
 4 Ἔστι δὲ ἐν τῇ Ἀλιαρτίᾳ ποταμὸς Λόφισ.
 λέγεται δὲ τῆς χώρας αὐχμηρᾶς οὔσης τὸ ἐξ
 ἀρχῆς καὶ ὕδατος οὐκ ὄντος ἐν αὐτῇ ἄνδρα τῶν
 δυναστευόντων ἐλθόντα ἐς Δελφούς ἐπερέσθαι
 τρόπον ὅντινα ὕδωρ εὐρήσουσιν ἐν τῇ γῇ· τὴν δὲ
 Πυθίαν προστάσσειν, ὃς ἂν ἐπανήκοντι ἐς
 Ἀλιάρτον ἐντύχη οἱ πρὸ τῶν ἄλλων, τούτου
 δεῖν φονέα γενέσθαι αὐτόν. ἐντυχεῖν τε δὴ αὐτῷ
 παραγενομένῳ τὸν υἱὸν Λόφιν καὶ τὸν οὐ μελλή-

of Polyneices, after capturing Thebes, were bringing Teiresias and some other of the spoil to the god at Delphi, when Teiresias, being thirsty, drank by the wayside of the Tilphusa, and forthwith gave up the ghost; his grave is by the spring. They say that the daughter of Teiresias was given to Apollo by the Argives, and at the command of the god crossed with ships to the Colophonian land in what is now called Ionia. Manto there married Rhacius, a Cretan. The rest of the history of Teiresias is known to all as a tradition: the number of years it is recorded that he lived, how he changed from a woman to a man, and that Homer in the *Odyssey*¹ represents Teiresias as the only one in Hades endowed with intelligence. At Haliartus there is in the open a sanctuary of the goddesses they call Praxidicae (*those who exact punishments*). Here they swear, but they do not make the oath rashly. The sanctuary of the goddesses is near Mount Tilphusius. In Haliartus are temples, with no images inside, and without roofs. I could not discover either to whom these temples were built.

In the land of Haliartus there is a river Lophis. It is said that the land was originally arid and without water, so that one of the rulers came to Delphi and asked in what way they would find water in the land. The Pythian priestess, they say, commanded him to kill the man who should first meet him on his return to Haliartus. On his arrival he was met by his son Lophis, and at once smote the youth

¹ See *Odyssey* x. 493 foll.

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σαντα τῷ ξίφει τὸν νεανίσκον παῖσαι· καὶ τὸν
 μὲν ἔτι ἔμπνουν περιθεῖν, ὅπου δὲ ῥυῆναι τὸ
 αἶμα, ὕδωρ ἐντεῦθεν ἀνείναι τὴν γῆν. ἐπὶ τούτῳ
 5 μὲν ὁ ποταμὸς καλεῖται Λόφισ· Ἀλαλκομεναὶ δὲ
 κώμη μὲν ἔστιν οὐ μεγάλη, κεῖται δὲ ὄρους οὐκ
 ἄγαν ὑψηλοῦ πρὸς τοῖς ποσὶν ἐσχάτοις. γε-
 νέσθαι δὲ αὐτῇ τὸ ὄνομα οἱ¹ μὲν ἀπὸ Ἀλαλκο-
 μενέως ἀνδρὸς αὐτόχθονος, ὑπὸ τούτου δὲ Ἀθηναῖν
 τραφῆναι λέγουσιν· οἱ δὲ εἶναι καὶ τὴν Ἀλαλκο-
 μενίαν τῶν Ὀγύγου θυγατέρων φασίν. ἀπωτέρω
 δὲ τῆς κώμης ἐπεποιήτο ἐν τῷ χθαμαλῷ τῆς
 Ἀθηναῖς ναὸς καὶ ἄγαλμα ἀρχαίου ἐλέφαντος.
 6 Σύλλα δὲ ἔστι μὲν καὶ τὰ ἐς Ἀθηναίους ἀνήμερα
 καὶ ἥθους ἀλλότρια τοῦ Ῥωμαίων, εἰκότα δὲ
 τούτοις καὶ τὰ ἐς Θηβαίους τε καὶ Ὀρχομενίους·
 προσεξειργάσατο δὲ καὶ ἐν ταῖς Ἀλαλκομεναῖς,
 τῆς Ἀθηναῖς τὸ ἄγαλμα αὐτὸ συλήσας. τούτου
 μὲν τοιαῦτα ἐς τε Ἑλληνίδας πόλεις καὶ θεοὺς
 τοὺς Ἑλλήνων ἐκμανέντα ἐπέλαβεν ἀχαριστο-
 τάτῃ νόσος πασῶν· φθειρῶν γὰρ ἤνθησεν, ἥ τε
 πρότερον εὐτυχία δοκοῦσα ἐς τοιοῦτο περιήλθεν
 αὐτῷ τέλος. τὸ δὲ ἱερὸν τὸ² ἐν ταῖς Ἀλαλκο-
 μεναῖς ἡμελήθη τὸ ἀπὸ τοῦδε ἅτε ἡρημαμένον
 7 τῆς θεοῦ. ἐγένετο δὲ καὶ ἄλλο ἐπ' ἐμοῦ τοιόνδε
 ἐς κατάλυσιν τοῦ ναοῦ· κισσὸς οἱ προσπεφυκὼς
 μέγας καὶ ἰσχυρὸς διέλυσεν ἐκ τῶν ἀρμονιῶν καὶ
 διέσπα τοὺς λίθους ἀπ' ἀλλήλων. ῥεῖ δὲ καὶ
 ποταμὸς ἐνταῦθα οὐ μέγας χεῖμαρρος· ὀνομάζουσι
 δὲ Τρίτωνα αὐτόν, ὅτι τὴν Ἀθηναῖν τραφῆναι
 παρὰ ποταμῷ Τρίτῳι ἔχει λόγος, ὡς δὴ τούτου
 τὸν Τρίτωνα ὄντα καὶ οὐχὶ τὸν Λιβύων, ὃς ἐς τὴν

¹ οἱ was added by Bekker.

with his sword. Still living, the lad ran about, and where the blood ran water rose up from the earth. Wherefore the river is called Lophis. Alalcomenae is a small village, and it lies at the very foot of a mountain of no great height. Its name, some say, is derived from Alalcomencus, an aboriginal, by whom Athena was brought up; others declare that Alalcomenia was one of the daughters of Ogygus. At some distance from the village on the level ground has been made a temple of Athena with an ancient image of ivory. Sulla's treatment of the Athenians was savage and foreign to the Roman character, but quite consistent with his treatment of Thebes and Orchomenus. But in Alalcomenae he added yet another to his crimes by stealing the image of Athena itself. After these mad outrages against the Greek cities and the gods of the Greeks he was attacked by the most foul of diseases. He broke out into lice, and what was formerly accounted his good fortune came to such an end. The sanctuary at Alalcomenae, deprived of the goddess, was hereafter neglected. In my time yet another incident added to the ruin of the temple. A large and strong ivy-tree grew over it, loosening the stones from their joints and tearing them apart. Here too there flows a river, a small torrent. They call it Triton, because the story is that beside a river Triton Athena was reared, the implication being that the Triton was this and not the river in

² τὸ was added by Hitzig.

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πρὸς Λιβύῃ θύλασσαν ἐκδίδωσιν ἐκ τῆς Τριτωνίδος λίμνης.

XXXIV. Πρὶν δὲ εἰς Κορώνειαν ἐξ Ἀλαλκομενῶν ἀφικέσθαι, τῆς Ἰτωνίας Ἀθηνᾶς ἐστὶ τὸ ἱερόν· καλεῖται δὲ ἀπὸ Ἰτωνίου τοῦ Ἀμφικτύονος, καὶ εἰς τὸν κοινὸν συνίασιν ἐνταῦθα οἱ Βοιωτοὶ σύλλογον. ἐν δὲ τῷ ναῷ χαλκοῦ πεποιημένα Ἀθηνᾶς Ἰτωνίας καὶ Διὸς ἐστὶν ἀγάλματα· τέχνη δὲ Ἀγορακρίτου, μαθητοῦ τε καὶ ἐρωμένου Φειδίου. ἀνέθεσαν δὲ καὶ Χαρίτων ἀγάλματα ἐπ' ἐμοῦ. λέγεται δὲ καὶ τοιόνδε, Ἰοδάμαν ἱερωμένην τῇ θεῷ νύκτωρ εἰς τὸ τέμενος ἐσελθεῖν καὶ αὐτῇ τὴν Ἀθηνᾶν φανῆναι, τῷ χιτῶνι δὲ τῆς θεοῦ τὴν Μεδούσης ἐπέειναι τῆς Γοργόνης κεφαλὴν· Ἰοδάμαν δέ, ὡς εἶδε, γειέσθαι λίθον. καὶ διὰ τοῦτο ἐπιτιθεῖσα γυνὴ πῦρ ἀνὰ πᾶσαν ἡμέραν ἐπὶ τῆς Ἰοδάμας τὸν βωμὸν εἰς τρεῖς ἐπιλέγει τῇ Βοιωτῶν φωνῇ Ἰοδάμαν ζῆν καὶ αἰτεῖν πῦρ.

3 Κορώνεια δὲ παρείχετο μὲν εἰς μνήμην ἐπὶ τῆς ἀγορᾶς Ἑρμοῦ βωμὸν Ἐπιμηλίου, τὸν δὲ ἀνέμων. κατωτέρω δὲ ὀλίγον Ἦρας ἐστὶν ἱερόν καὶ ἄγαλμα ἀρχαῖον, Πυθοδώρου τέχνη Θηβαίου, φέρει δὲ ἐπὶ τῇ χειρὶ Σειρήνας· τὰς γὰρ δὴ Ἀχελώου θυγατέρας ἀναπεισθείσας φασὶν ὑπὸ Ἦρας καταστήναι πρὸς τὰς Μούσας εἰς ᾧδης ἔργον.¹ αἱ δὲ ὡς ἐνίκησαν, ἀποτίλασαι τῶν Σειρήνων τὰ πτερὰ ποιήσασθαι στεφάνους ἀπ' αὐτῶν λέγονται. 4 Κορωνείας δὲ σταδίους ὡς τεσσαράκοντα ὅρος ἀπέχει τὸ Λιβηθρίον, ἀγάλματα δὲ ἐν αὐτῷ Μουσῶν τε καὶ νυμφῶν ἐπικλησίην ἐστὶ Λιβηθρίων καὶ πηγαί—τὴν μὲν

Libya, which flows into the Libyan sea out of lake Tritonis.

XXXIV. Before reaching Coroneia from Alalcomenae we come to the sanctuary of Itonian Athena. It is named after Itonius the son of Amphictyon, and here the Boeotians gather for their general assembly. In the temple are bronze images of Itonian Athena and Zeus; the artist was Agoracritus, pupil and loved one of Pheidias. In my time they dedicated too images of the Graces. The following tale, too, is told. Iodama, who served the goddess as priestess, entered the precinct by night, where there appeared to her Athena, upon whose tunic was worked the head of Medusa the Gorgon. When Iodama saw it, she was turned to stone. For this reason a woman puts fire every day on the altar of Iodama, and as she does this she thrice repeats in the Boeotian dialect that Iodama is living and asking for fire.

On the market-place of Coroneia I found two remarkable things, an altar of Hermes Epimelius (*Keeper of flocks*) and an altar of the winds. A little lower down is a sanctuary of Hera with an ancient image, the work of Pythodorus of Thebes; in her hand she carries Sirens. For the story goes that the daughters of Achelous were persuaded by Hera to compete with the Muses in singing. The Muses won, plucked out the Sirens' feathers (so they say) and made crowns for themselves out of them. Some forty stades from Coroneia is Mount Libethrius, on which are images of the Muses and Nymphs surnamed Libethrian. There are springs too, one

¹ ἀγῶνα Kayser and Herwerden.

Λιβηθριάδα ὀνομάζουσιν, ἡ δὲ ἑτέρα Πέτρα¹—
 γυναικὸς μαστοῖς εἰσιν εἰκασμένοι, καὶ ὅμοιον
 γάλακτι ὕδωρ ἀπ' αὐτῶν ἀνεισιν.

5 Ἐς δὲ τὸ ὄρος τὸ Λαφύστιον καὶ ἐς τοῦ Διὸς
 τοῦ Λαφυστίου τὸ τέμενός εἰσιν ἐκ Κορωνείας
 στάδιοι μάλιστα εἴκοσι. λίθον μὲν τὸ ἄγαλμά
 ἐστίν· Ἀθάμαντος δὲ θύειν Φρίξον καὶ Ἑλλην
 ἐνταῦθα μέλλοντος πεμφθῆναι κριδὸν τοῖς παισὶ
 φασιν ὑπὸ Διὸς ἔχοντα τὸ ἔριον χρυσοῦν, καὶ
 ἀποδρᾶναι σφᾶς ἐπὶ τοῦ κριοῦ τούτου. ἀνωτέρω
 δὲ ἐστίν Ἡρακλῆς Χάροψ ἐπὶ κλησιν· ἐνταῦθα
 δὲ οἱ Βοιωτοὶ λέγουσιν ἀναβῆναι τὸν Ἡρακλέα
 ἄγοντα τοῦ Ἄιδου τὸν κύνα. ἐκ δὲ Λαφυστίου
 κατιόντι ἐς τῆς Ἰωνίας Ἀθηναῖς τὸ ἱερὸν
 ποταμός ἐστι Φάλαρος ἐς τὴν Κηφισίδα ἐκδιδούς
 λίμνην.

6 Τοῦ δὲ ὄρους τοῦ Λαφυστίου πέραν ἐστὶν
 Ὀρχομενός, εἴ τις Ἑλλησιν ἄλλη πόλις ἐπιφανῆς
 καὶ αὕτη ἐς δόξαν. εὐδαιμονίας δὲ ποτε ἐπὶ
 μέγιστον προαχθεῖσαν ἔμελλεν ἄρα ὑποδέξεσθαι
 τέλος καὶ ταύτην οὐ πολὺ τι ἀποδέον ἢ Μυκήνας
 τε καὶ Δῆλον. περὶ δὲ τῶν ἀρχαίων τοιαῦτ' ἦν
 ὅποσα καὶ μνημονεύουσιν. Ἀνδρέα πρῶτον
 ἐνταῦθα Πηνειοῦ παῖδα τοῦ ποταμοῦ λέγουσιν
 ἐποικῆσαι καὶ ἀπὸ τούτου τὴν γῆν Ἀνδρηίδα

7 ὀνομασθῆναι· παραγενομένου δὲ ὡς αὐτὸν Ἀθά-
 μαντος, ἀπένειμε τῆς αὐτοῦ τῇ Ἀθάμαντι τὴν τε
 περὶ τὸ Λαφύστιον χώραν καὶ τὴν νῦν Κορώ-
 νειαν καὶ Ἀλιαρτίαν. Ἀθάμας δὲ ἄτε οὐδένα οἱ
 παίδων τῶν ἀρσένων λελεῖφθαι νομίζων—τὰ μὲν
 γὰρ ἐς Λέαρχόν τε καὶ Μελικέρτην ἐτόλμησεν
 αὐτός, Λεύκωνι δὲ ὑπὸ νόσου τελευτῆσαι συνέβη,

named Libethrias and the other Rock (Petra), which are shaped like a woman's breasts, and from them rises water like milk.

The distance from Coroneia to Mount Laphystius and the precinct of Laphystian Zeus is about twenty stades. The image is of stone. They say that when Athamas was about to sacrifice here Phrixus and Helle, a ram with his fleece of gold was sent by Zeus to the children, and that on the back of this ram they made good their escape. Higher up is a Heracles surnamed Charops (*With bright eyes*). Here, say the Boeotians, Heracles ascended with the hound of Hades. On the way down from Mount Laphystius to the sanctuary of Itonian Athena is the river Phalarus, which runs into the Cephisian lake.

Over against Mount Laphystius is Orchomenus, as famous a city as any in Greece. Once raised to the greatest heights of prosperity, it too was fated to fall almost as low as Mycenae and Delos. Its ancient history is confined to the following traditions. They say that Andreus, son of the river Peneius, was the first to settle here, and after him the land Andreis was named. When Athamas joined him, he assigned to him, of his own land, the territory round Mount Laphystius with what are now the territories of Coroneia and Haliartus. Athamas, thinking that none of his male children were left, adopted Haliartus and Coronus, the sons of Thersander, the son of Sisyphus, his brother. For he himself had put to death Learchus and Melicertes; Leucon had fallen

¹ Πιέρα Buttman.

Φρίξον δὲ ἄρα οὐκ ἠπίστατο ἢ αὐτὸν περιόντα ἢ
γένος ὑπολειπόμενον Φρίξου—τούτων ἕνεκα ἐποίη-
σατο Ἀλιάρτον καὶ Κόρωνον τοὺς Θερσάνδρου
τοῦ Σισύφου· Σισύφου γὰρ ἀδελφὸς ἦν ὁ
8 Ἀθάμας. ὕστερον δὲ ἀναστρέψαντος ἐκ Κόλχων
οἱ μὲν αὐτοῦ Φρίξου φασίν, οἱ δὲ Πρέσβωνος—
γεγονέναι δὲ Φρίξῳ τὸν Πρέσβωνα ἐκ τῆς Αἰήτου
θυγατρὸς—οὕτω συγχωροῦσιν οἱ Θερσάνδρου
παῖδες οἶκον μὲν τὸν Ἀθάμαντος Ἀθάμαντι καὶ
τοῖς ἀπὸ ἐκείνου προσήκειν· αὐτοῖς δὲ—μοῖραν
γὰρ δίδωσιν σφισιν Ἀθάμας τῆς γῆς—Ἀλιάρτου
9 καὶ Κορωνείας ἐγένοντο οἰκισταί. πρότερον δὲ
ἔτι τούτων Ἀνδρεὺς Εὐίππην θυγατέρα Λεύκωνος
λαμβάνει παρὰ Ἀθάμαντος γυναῖκα, καὶ υἱὸς
Ἑτεοκλῆς αὐτῷ γίνεται, Κηφισοῦ δὲ τοῦ ποταμοῦ
κατὰ τῶν πολιτῶν τὴν φήμην, ὥστε καὶ τῶν
ποιησάντων τινὲς Κηφισιάδην τὸν Ἑτεοκλέα
10 ἐκάλεσαν ἐν τοῖς ἔπεσιν. οὗτος ὡς ἐβασίλευσεν
ὁ Ἑτεοκλῆς, τὴν μὲν χώραν ἀπὸ Ἀνδρέως ἔχειν
τὸ ὄνομα εἶασε, φυλὰς δὲ Κηφισιάδα, τὴν δὲ
ἐτέραν ἐπώνυμον αὐτῷ κατεστήσατο. ἀφικομένῳ
δὲ πρὸς αὐτὸν Ἀλφειὸς Σισύφου δίδωσιν οἰκῆ-
σαι τῆς χώρας οὐ πολλήν, καὶ κώμη τότε ἐκλήθη¹
Ἀλμωνες ἀπὸ τοῦ Ἀλμου τούτου· χρόνῳ
δὲ ἐξενίκησεν ὕστερον ὄνομα² εἶναι τῇ κώμῃ
Ὀλμωνας.

XXXV. Τὸν δὲ Ἑτεοκλέα λέγουσιν οἱ Βοιωτοὶ
Χάρισιν ἀνθρώπων θῦσαι πρῶτον. καὶ ὅτι μὲν
τρεῖς εἶναι Χάριτας κατεστήσατο ἴσασιν, ὀνόματα
δὲ ὅλα ἔθετο αὐταῖς οὐ μνημονεύουσιν· ἐπεὶ
Λακεδαιμόνιοι γε εἶναι Χάριτας δύο καὶ Λακε-
δαίμονα ιδρύσασθαι τὸν Ταυγέτης φασὶν αὐτὰς

sick and died; while as for Phrixus, Athamas did not know if he survived or had descendants surviving. When later Phrixus himself, according to some, or Presbon, according to others, returned from Colchis—Presbon was a son of Phrixus by the daughter of Aeëtes—the sons of Thersander agreed that the house of Athamas belonged to Athamas and his descendants, while they themselves became founders of Haliartus and Coroneia, for Athamas gave them a part of his land. Even before this Andreus took to wife from Athamas Euippe, daughter of Leucon, and had a son, Eteocles. According to the report of the citizens, Eteocles was the son of the river Cephissus, wherefore some of the poets in their verses called him Cephisiades. When this Eteocles became king, he let the country be still called after Andreus, but he established two tribes, naming one Cephisias, and the other after himself. When Almus, the son of Sisyphus, came to him, he gave him to dwell in a little of the land, and a village was then called Almones after this Almus. Afterwards the name of the village that was generally adopted was Olmones.

XXXV. The Boeotians say that Eteocles was the first man to sacrifice to the Graces. Moreover, they are aware that he established three as the number of the Graces, but they have no tradition of the names he gave them. The Lacedaemonians, however, say that the Graces are two, and that they were instituted by Lacedaemon, son of Taygete, who gave them the

¹ The MSS. have ἐκλήθησαν.

² ὄνομα is not in the MSS.

- καὶ ὀνόματα θέσθαι Κλήταν καὶ Φαένναν.
 2 εἰκότα μὲν δὴ Χάρισιν ὀνόματα καὶ ταῦτα, εἰκότα δὲ καὶ παρ' Ἀθηναίοις· τιμῶσι γὰρ ἐκ παλαιοῦ καὶ Ἀθηναῖοι Χάριτας Αὐξὼ καὶ Ἡγεμόνην. τὸ γὰρ τῆς Καρποῦς ἐστὶν οὐ Χάριτος ἀλλὰ Ὠρας ὄνομα· τῇ δὲ ἑτέρα τῶν Ὠρῶν νέμουσιν ὁμοῦ τῇ Πανδρόσῳ τιμὰς οἱ
 3 Ἀθηναῖοι, Θαλλῶ τὴν θεὸν ὀνομάζοντες. παρὰ δὲ Ἐτεοκλέους τοῦ Ὀρχομενίου μαθόντες τρισὶν ἤδη νομίζομεν Χάρισιν εὐχεσθαι· καὶ Ἀγγελίων τε καὶ Τεκταῖος † οἷ γε Διονύσου¹ † τὸν Ἀπόλλωνα ἐργασάμενοι Δηλίοις τρεῖς ἐποίησαν ἐπὶ τῇ χειρὶ αὐτοῦ Χάριτας· καὶ Ἀθήνησι πρὸ τῆς ἐς τὴν ἀκρόπολιν ἐσόδου Χάριτές εἰσι καὶ αὗται τρεῖς, παρὰ δὲ αὐταῖς τελετὴν ἄγουσιν ἐς τοὺς
 4 πολλοὺς ἀπόρρητον. Πάμφως μὲν δὴ πρῶτος ὦν ἴσμεν ἦσεν ἐς Χάριτας, πέρα δὲ οὔτε ἀριθμοῦ πέρι οὔτε ἐς τὰ ὀνόματά ἐστιν οὐδὲν αὐτῷ πεποιημένον· Ὅμηρος δὲ—ἐμνημόνευσε γὰρ Χαρίτων καὶ οὗτος—τὴν μὲν Ἡφαίστου γυναῖκα εἶναι λέγει καὶ ὄνομα αὐτῇ τίθεται Χάριν, Πασιθέας δὲ εἶναί φησιν ἐραστὴν Ὕπνον,² ἐν δὲ Ὕπνου τοῖς λόγοις τὸ ἔπος ἐποίησεν

ἧ μὲν μοι δώσειν Χαρίτων μίαν ὀπλοτεράων.

- τούτου δὲ ἕνεκα ὑπόνοια δὴ παρέστη τισὶν ὥς Χάριτας ἄρα καὶ πρεσβυτέρας οἶδεν ἄλλας
 5 Ὅμηρος. Ἡσίοδος δὲ ἐν Θεογονίᾳ—προσιέσθω δὲ ὅτῳ φίλον τὴν Θεογονίαν—ἐν δ' οὖν τῇ ποιήσει

¹ Corrupt; σύνδυο for Διονύσου and οἱ τὸν Διονυσύδοτον have been suggested.

² Ὕπνον is not in the MSS.

names of Cleta and Phaenna. These are appropriate names for Graces, as are those given by the Athenians, who from of old have worshipped two Graces, Auxo and Hegemone. Carpo is the name, not of a Grace, but of a Season. The other Season is worshipped together with Pandrosus by the Athenians, who call the goddess Thallo. It was from Eteocles of Orchomenus that we learned the custom of praying to three Graces. And Angelion and Tectaeüs, (sons of Dionysus,) ¹ who made the image of Apollo for the Delians, set three Graces in his hand. Again, at Athens, before the entrance to the Acropolis, the Graces are three in number; by their side are celebrated mysteries which must not be divulged to the many. Pamphos was the first we know of to sing about the Graces, but his poetry contains no information either as to their number or about their names. Homer ² (he too refers to the Graces) makes one the wife of Hephaestus, giving her the name of Grace. He also says that Sleep was a lover of Pasithea, and in the speech of Sleep ³ there is this verse:—

Verily that he would give me one of the younger
Graces.

Hence some have suspected that Homer knew of older Graces as well. Hesiod in the *Theogony* ⁴ (though the authorship is doubtful, this poem is good evidence) says that the Graces are

¹ The text here is corrupt. The two emendations mentioned in the critical notes would give either (a) "the pair who made . . ." or (b) "who made the statue of Dionysodotus for the Delians . . ."

² *Iliad* xviii. 382 foll.

³ *Iliad* xiv. 270-276.

⁴ *Theogony* 907.

ταύτη τὰς Χάριτάς φησιν εἶναι Διός τε καὶ
 Εὐρυνόμης καὶ σφισιν ὀνόματα Εὐφροσύνην τε
 καὶ Ἀγλαίαν εἶναι καὶ Θαλίαν. κατὰ ταῦτα δὲ
 ἐν ἔπεσιν ἐστὶ τοῖς Ὀνομακρίτου. Ἀντίμαχος
 δὲ οὔτε ἀριθμὸν Χαρίτων οὔτε ὀνόματα εἰπὼν
 Αἴγλης εἶναι θυγατέρας καὶ Ἥλιου φησὶν αὐτάς.
 Ἑρμῆσιάνακτι δὲ τῷ τὰ ἐλεγεία γράψαντι
 τοσόνδε οὐ κατὰ τὴν τῶν πρότερον δόξαν ἐστὶν
 αὐτῷ πεποιημένον, ὥς ἡ Πειθὼ Χαρίτων εἴη
 6 καὶ αὐτὴ μία. ὅστις δὲ ἦν ἀνθρώπων ὁ γυμνὰς
 πρῶτος Χάριτας ἦτοι πλάσας ἢ γραφῇ μιμησά-
 μενος, οὐχ οἷόν τε ἐγένετο πυθέσθαι με, ἐπεὶ τά
 γε ἀρχαιότερα ἐχούσας ἐσθῆτα οἳ τε πλάσται
 καὶ κατὰ ταῦτα ἐποιοῦν οἱ ζωγράφοι· καὶ Σμυρ-
 ναίοις τοῦτο μὲν ἐν τῷ ἱερῷ τῶν Νεμέσεων ὑπὲρ
 τῶν ἀγαλμάτων χρυσοῦ Χάριτες ἀνάκεινται,
 τέχνη Βουπάλου, τοῦτο δὲ σφισιν ἐν τῷ Ὀιδεῖφ
 Χάριτός ἐστιν εἰκὼν, Ἀπελλοῦ γραφῇ, Περγα-
 μνηοῖς δὲ ὡσαύτως ἐν τῷ Ἀττάλου θαλάμῳ,
 7 Βουπάλου καὶ αὐταί· καὶ πρὸς τῷ ὀνομαζομένῳ
 Πυθίῳ Χάριτες καὶ ἐνταῦθά εἰσι Πυθαγόρου
 γράψαντος Παρίου· Σωκράτης τε ὁ Σωφρονίσκου
 πρὸ τῆς ἐς τὴν ἀκρόπολιν ἐσόδου Χαρίτων εἰργά-
 σατο ἀγάλματα Ἀθηναίοις. καὶ ταῦτα μὲν ἐστὶν
 ὁμοίως ἅπαντα ἐν ἐσθῇτι, οἱ δὲ ὕστερον—οὐκ
 οἶδα ἐφ' ὅτῳ—μεταβεβλήκασιν τὸ σχῆμα αὐταῖς·
 Χάριτας γοῦν οἱ κατ' ἐμὲ ἔπλασσόν τε καὶ
 ἔγραφον γυμνὰς.

XXXVI. Γενομένης δὲ Ἑτεοκλεῖ τῆς τελευτῆς
 ἢ βασιλεία περιῆλθεν ἐς τὸ Ἄλμου γένος.
 Ἄλμῳ δὲ αὐτῷ μὲν θυγατέρες Χρυσογένεια
 ἐγένετο καὶ Χρύση· Χρύσης δὲ τῆς Ἄλμου καὶ
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daughters of Zeus and Eurynome, giving them the names of Euphrosyne, Aglaia and Thalia. The poem of Onomacritus agrees with this account. Antimachus, while giving neither the number of the Graces nor their names, says that they are daughters of Aegle and the Sun. The elegiac poet Hermesianax disagrees with his predecessors in that he makes Persuasion also one of the Graces. Who it was who first represented the Graces naked, whether in sculpture or in painting, I could not discover. During the earlier period, certainly, sculptors and painters alike represented them draped. At Smyrna, for instance, in the sanctuary of the Nemeses, above the images have been dedicated Graces of gold, the work of Bupalus; and in the Music Hall in the same city there is a portrait of a Grace, painted by Apelles. At Pergamus likewise, in the chamber of Attalus, are other images of Graces made by Bupalus; and near what is called the Pythium there is a portrait of Graces, painted by Pythagoras the Parian. Socrates too, son of Sophroniscus, made images of Graces for the Athenians, which are before the entrance to the Acropolis. All these are alike draped; but later artists, I do not know the reason, have changed the way of portraying them. Certainly to-day sculptors and painters represent Graces naked.

XXXVI. When Eteocles died the kingdom devolved on the family of Almus. Almus himself had daughters born to him, Chrysogencia and Chryse. Tradition has it that Chryse, daughter of

- "Αρεως ἔχει φήμη γενέσθαι Φλεγύαν, καὶ τὴν ἀρχὴν Ἑτεοκλέους ἀποθανόντος ἄπαιδος ὁ Φλεγύας ἔσχευ οὗτος. τῇ μὲν δὴ χώρα τῇ πάσῃ Φλεγυαντίδα ὄνομα εἶναι μετέθεντο ἀντὶ
- 2 Ἀνδρηίδος, πόλις δὲ ἐγένετο ἢ τε ἐξ ἀρχῆς οἰκισθεῖσα ἢ Ἀνδρηῖς καὶ προσέκτισεν ὁ Φλεγύας ὁμώνυμον αὐτῷ, τοὺς τὰ πολεμικὰ ἀρίστους Ἑλλήνων συλλέξας ἐς αὐτήν. καὶ ἀπέστησάν τε ὑνὰ χρόνον ἀπὸ τῶν ἄλλων Ὀρχομενίων ὑπὸ ἀνοίας καὶ τόλμης οἱ Φλεγύαι καὶ ἦγον καὶ ἔφερον τοὺς προσοίκους· τέλος δὲ καὶ ἐπὶ τὸ ἱερόν συλῆσונτες στρατεύουσι τὸ ἐν Δελφοῖς, ὅτε καὶ Φιλάμμων λογάσιν Ἀργείων ἐπ' αὐτοὺς βοηθήσας αὐτὸς τε ἀπέθανεν ἐν τῇ μάχῃ καὶ οἱ
- 3 τῶν Ἀργείων λογάδες. τοὺς δὲ Φλεγύας πολέμῳ μάλιστα Ἑλλήνων χαίρειν μαρτυρεῖ μοι καὶ ἔπη τῶν ἐν Ἰλιάδι περὶ Ἀρεως καὶ Φόβου τοῦ Ἀρεως πεποιημένα,

τὼ μὲν ἄρ' εἰς Ἑφύρους πόλεμον μέτα θωρήσ-
σεσθον

ἧ ἐ μετὰ Φλεγύας μεγαλήτορας·

- Ἑφύρους δὲ ἐνταῦθα ἐμοὶ δοκεῖν τοὺς ἐν τῇ Θεσπρωτίδι ἠπείρῳ λέγει. τὸ μὲν δὴ Φλεγυνῶν γένος ἀνέτρεψεν ἐκ βάθρων· ὁ θεὸς κεραυνοῖς συνεχέσι καὶ ἰσχυροῖς σεισμοῖς· τοὺς δὲ ὑπολειπομένους νόσος ἐπιπεσοῦσα ἔφθαιρε λοιμώδης, ὀλίγοι δὲ καὶ ἐς τὴν Φωκίδα διαφεύγουσιν ἐξ αὐτῶν.
- 4 Φλεγύα δὲ οὐ γενομένων παίδων ἐκδέχεται Χρύσης τὴν ἀρχήν, Χρυσογενείας τε ὦν τῆς Ἄλμου καὶ Ποσειδῶνος. τούτῳ δὲ υἱὸς γίνεται

τῷ Χρύσῃ Μινύας, καὶ ἀπ' αὐτοῦ Μινύαι καὶ
 νῦν ἔτι ὧν ἦρχεν ὀνομάζονται. πρόσοδοι δὲ
 ἐγίνοντο τῷ Μινύᾳ τηλικαῦται μέγεθος ὡς ὑπερ-
 βαλέσθαι τοὺς πρὸ αὐτοῦ πλοῦτῳ· θησαυρόν
 τε ἀνθρώπων ὧν ἴσμεν Μινύας πρῶτος ἐς
 5 ὑποδοχὴν χρημάτων ὥκοδομήσατο. "Ἕλληνες
 δὲ ἄρα εἰσὶ δεινοὶ τὰ ὑπερόρια ἐν θαύματι τίθεσθαι
 μείζονι ἢ τὰ οἰκεία, ὁπότε γε ἀνδράσιν ἐπιφανέσιν
 ἐς συγγραφὴν πυραμίδας μὲν τὰς παρὰ Αἰγυπτίοις
 ἐπῆλθεν ἐξηγήσασθαι πρὸς τὸ¹ ἀκριβέστατον,
 θησαυρόν δὲ τὸν Μινύου καὶ τὰ τείχη τὰ ἐν
 Τίρυνθι οὐδὲ ἐπὶ βραχὺ ἡγαγον μνήμης, οὐδὲν
 ὄντα ἐλάττωτος θαύματος.

6 Μινύου δὲ ἦν Ὀρχομενός, καὶ ἐπὶ τούτου
 βασιλεύοντος ἢ τε πόλις Ὀρχομενός καὶ οἱ
 ἄνδρες ἐκλήθησαν Ὀρχομένιοι· διέμεινε δὲ οὐδὲν
 ἦσσαν καὶ Μινύας ἐπονομάζεσθαι σφᾶς ἐς
 διάκρισιν ἀπὸ Ὀρχομενίων τῶν ἐν Ἀρκαδίᾳ.
 παρὰ τούτου τὸν Ὀρχομενὸν βασιλεύοντα
 "Τηττος ἀφίκετο ἐξ Ἀργούς, φεύγων ἐπὶ τῷ
 Μολούρου φόνῳ τοῦ Ἀρίσβαντος, ὅντινα ἀπέ-
 κτεινεν ἐπὶ γυναικὶ ἐλὼν γαμετῇ· καὶ αὐτῷ τῆς
 χώρας ἀπένειμεν Ὀρχομενός ὅση νῦν περὶ τε
 "Τηττόν ἐστι τὴν κώμην καὶ ἡ² ταύτη προσεχῆς.
 7 "Τηττου δὲ ἐποιήσατο μνήμην καὶ ὁ τὰ ἔπη
 συνθεῖς ἅς μεγάλας Ὅλοις καλοῦσιν "Ἕλληνες·

"Τηττος δὲ Μόλουρον Ἀρίσβαντος φίλον υἱόν
 κτείνας ἐν μεγάροις εὐνῆς ἔνεχ' ἥς ἀλόχοιο,
 οἶκον ἀποπρολιπὼν φεύγ' Ἀργεὸς ἱπποβότοιο,
 ἔξεν δ' Ὀρχομενὸν Μινυήιον· καὶ μιν ὁ γ' ἦρως
 δέξατο καὶ κτεάνων μοῖραν πόρεν ὡς ἐπιεικές.

Minyas, and after him the people over whom he ruled are still called Minyans. The revenues that Minyas received were so great that he surpassed his predecessors in wealth, and he was the first man we know of to build a treasury to receive his riches. The Greeks appear apt to regard with greater wonder foreign sights than sights at home. For whereas distinguished historians have described the Egyptian pyramids with the minutest detail, they have not made even the briefest mention of the treasury of Minyas and the walls of Tiryns, though these are no less marvellous.

Minyas had a son Orchomenus, in whose reign the city was called Orchomenus and the men Orchomenians. Nevertheless, they continued to bear the additional name of Minyans, to distinguish them from the Orchomenians in Arcadia. To this Orchomenus during his kingship came Hyettus from Argos, who was an exile because of the slaying of Molurus, son of Arisbas, whom he caught with his wedded wife and killed. Orchomenus assigned to him such of the land as is now around the village Hyettus, and the land adjacent to this. Hyettus is also mentioned by the poet who composed the poem called by the Greeks the *Great Eoeae*:—

And Hyettus killed Molurus, the dear son of Arisbas,
In the halls, because of his wife's bed;
Leaving his home he fled from horse-breeding Argos,
And reached Minyan Orchomenus, and the hero
Welcomed him, and bestowed on him a portion of
his possessions, as was fitting.

¹ τὸ is not in the MSS.

² Spiro would delete ἦ.

8 πρῶτος δὲ οὗτος ὁ Ἰηττος δίκην μοιχείας λαβὼν
 δῆλός ἐστι· καὶ χρόνῳ ὕστερον Δράκοντος
 Ἀθηναίοις θεσμοθετήσαντος ἐκ τῶν ἐκείνου
 κατέστη νόμων, οὓς ἔγραφεν ἐπὶ τῆς ἀρχῆς,
 ἄλλων τε ὁπόσων ἄδειαν εἶναι χρή καὶ δὴ καὶ
 τιμωρίας μοιχοῦ. τὸ δὲ ἀξίωμα τῶν Μινυῶν ἐπὶ
 τοσοῦτο ἤδη προήκτο, ὥστε καὶ Νηλεὺς Κρηθέως
 βασιλεύων Πύλου γυναῖκα ἔσχεν ἐξ Ὀρχομενοῦ
 Χλῶριν Ἀμφίλονος τοῦ Ἰασίου.

XXXVII. Ἔδει δὲ ἄρα πανσθῆναι καὶ τὸ
 Ἄλμον γένος· οὐχ ὑπολείπεται γὰρ παῖδα
 Ὀρχομενός, καὶ οὕτως ἐς Κλύμενον τὸν Πρέσ-
 βωνος τοῦ Φρίξου περιῆλθεν ἡ ἀρχή. Κλυμένου
 δὲ γίνονται παῖδες, πρεσβύτατος μὲν Ἐργίνος,
 ἐπὶ δὲ αὐτῷ Στράτιος καὶ Ἄρρων καὶ Πύλεος,
 νεώτατος δὲ Ἀξεύς. Κλύμενον μὲν ἐν τῇ ἑορτῇ
 τοῦ Ὀγχηστίου Ποσειδῶνος Θηβαίων φονεύουσιν
 ἄνδρες ἐξ ἀφορμῆς μικρᾶς ἐς ἅπαν θυμοῦ προαχ-
 θέντες· Ἐργίνος δὲ ὁ πρεσβύτατος τῶν Κλυμένου
 2 παίδων τὴν βασιλείαν παραλαμβάνει. δύναμιν
 δὲ αὐτίκα αὐτός τε καὶ οἱ ἀδελφοὶ συλλέξαντες
 ἦλθον ἐπὶ τὰς Θήβας· καὶ μάχῃ μὲν ἐκράτησαν,
 τὸ δὲ ἀπὸ τούτου χωροῦσιν ἐς ὁμολογίαν
 Θηβαίους κατὰ ἔτος ἕκαστον τελεῖν δασμὸν τοῦ
 Κλυμένου φόνου. Ἡρακλέους δὲ ἐπιτραφέντος
 ἐν Θήβαις, οὕτω τοῦ δασμοῦ τε ἡλευθερώθησαν
 οἱ Θηβαῖοι καὶ οἱ Μινύαι μεγάλως τῷ πολέμῳ
 3 προσέπταισαν· Ἐργίνος δὲ ἅτε κεκακωμένων ἐς
 τὸ ἔσχατον τῶν πολιτῶν πρὸς μὲν τὸν Ἡρακλέα
 ἐποιήσατο εἰρήνην, πλοῦτον δὲ τὸν πρότερον καὶ
 εὐδαιμονίαν ἐκείνην ἀνασώσασθαι ζητῶν ἡμέλη-
 αεν ἀπάντων ὁμοίως τῶν ἄλλων, ὥστε καὶ ἔλαθεν

This Hyettus was the first man known to have exacted punishment from an adulterer. Later on, when Dracon was legislator for the Athenians, it was enacted in the laws which he drew up for the Athenians that the punishment of an adulterer should be one of the acts condoned by the State. So high did the reputation of the Minyans stand, that even Neleus, son of Cretheus, who was king of Pylus, took a wife from Orchomenus, namely Chloris, daughter of Amphion, son of Iasius.

XXXVII. But it was destined for the race of Almus too to come to an end. For Orchomenus left no child, and so the kingdom devolved on Clymenus, son of Presbon, son of Phrixus. Sons were born to Clymenus; the eldest was Erginus, the next after him were Stratius, Arrhon and Pyletus, while the youngest was Azeus. Clymenus was murdered at the feast of Onchestian Poseidon by men of Thebes, whom a trivial cause had thrown into a violent passion. So Erginus, the eldest of the sons of Clymenus, received the kingdom. Immediately he and his brothers gathered a force and attacked Thebes. Victorious in the battle, they then came to an agreement that the Thebans should pay tribute each year for the murder of Clymenus. But when Heracles had grown to manhood in Thebes, the Thebans were thus relieved of the tribute, and the Minyans suffered a grievous defeat in the war. Erginus, as his citizens had been utterly crushed, made peace with Heracles, but in his efforts to restore his former wealth and prosperity neglected everything else, so that un-

ἄγαμος καὶ ἄπαις ἀφικόμενος ἐς γῆρας. ὥς δὲ
αὐτῷ χρήματα συνειλεκτο, ἐνταῦθα ἐπεθύμησεν
4 οἱ γενέσθαι παῖδας· ἐλθόντι δὲ ἐς Δελφούς καὶ
ἐρομένῳ περὶ παίδων χρᾶ τάδε ἡ Πυθία·

Ἐργῖνε Κλυμένοιο πάι Πρεσβωνιάδαο,
ὅψ' ἦλθες γενεὴν διζήμενος, ἀλλ' ἔτι καὶ νῦν
ἱστοβοῇ γέροντι νέην ποτίβαλλε κορώνην.

λαβόντι δὲ αὐτῷ νέαν γυναῖκα κατὰ τὸ μάντευμα
5 Τροφώνιος γίνεται καὶ Ἀγαμήδης. λέγεται δὲ ὁ
Τροφώνιος Ἀπόλλωνος εἶναι καὶ οὐκ Ἐργίνου·
καὶ ἐγὼ τε πείθομαι καὶ ὅστις παρὰ Τροφώνιον
ἦλθε δὴ μαντευσόμενος. τούτους φασίν, ὥς
ἠϋξήθησαν, γενέσθαι δεινούς θεοῖς τε ἱερὰ κατα-
σκευάσασθαι καὶ βασιλεία ἀνθρώποις· καὶ γὰρ
τῷ Ἀπόλλωνι τὸν ναὸν ᾠκοδόμησαν τὸν ἐν
Δελφοῖς καὶ Τριεῖ τὸν θησαυρόν. ἐποίησαν δὲ
ἐνταῦθα τῶν λίθων ἓνα εἶναι σφισιν ἀφαιρεῖν
κατὰ τὸ ἐκτός· καὶ οἱ μὲν αἰεὶ τι ἀπὸ τῶν τιθε-
μένων ἐλάμβανον· Τριεὺς δὲ εἶχετο ἀφασία,
κλεῖς μὲν καὶ σημεία τὰ ἄλλα ὁρῶν ἀκίνητα, τὸν
8 δὲ ἀριθμὸν αἰεὶ τῶν χρημάτων ἐλάττονα. ἴστησιν
οὖν ὑπὲρ τῶν ἀγγείων, ἐν οἷς ὁ τε ἄργυρος ἐνῆν
καὶ ὁ χρυσὸς οἱ, πάγας ἢ τι καὶ ἄλλο ὃ τὸν
ἐσελθόντα καὶ ἀπτόμενον τῶν χρημάτων καθέξειν
ἔμελλεν. ἐσελθόντος δὲ τοῦ Ἀγαμήδους τὸν μὲν
ὁ δεσμὸς κατεῖχε, Τροφώνιος δὲ ἀπέτεμεν αὐτοῦ
τὴν κεφαλὴν, ὅπως μὴ ἡμέρας ἐπισχούσης
ἐκεῖνος γένοιτο ἐν αἰκλαῖς καὶ αὐτὸς μηνυθείη
7 μετέχων τοῦ τολμήματος. καὶ Τροφώνιον μὲν
ἐνταῦθα ἐδέξατο ἡ γῆ διαστᾶσα, ἔνθα ἐστὶν ἐν
τῷ ἄλσει τῷ ἐν Λεβαδείᾳ βόθρος τε Ἀγαμήδους

consciously he came to a wifeless and childless old age. But when he had gathered riches, the desire seized him to have children. So going to Delphi he inquired of the oracle about children, and the Pythian priestess gave this reply :—

Erginus, son of Clymenus Presboniades,
Late thou camest seeking offspring, but even now
To the old plough-tree put a new tip.

Obeying the oracle he took to himself a young wife, and had children, Trophonius and Agamedes. Trophonius is said to have been a son of Apollo, not of Erginus. This I am inclined to believe, as does everyone who has gone to Trophonius to inquire of his oracle. They say that these, when they grew up, proved clever at building sanctuaries for the gods and palaces for men. For they built the temple for Apollo at Delphi and the treasury for Hyrieus. One of the stones in it they made so that they could take it away from the outside. So they kept on removing something from the store. Hyrieus was dumbfounded when he saw keys and seals untampered with, while the treasure kept on getting less. So he set over the vessels, in which were his silver and gold, snares or other contrivance, to arrest any who should enter and lay hands on the treasure. Agamedes entered and was kept fast in the trap, but Trophonius cut off his head, lest when day came his brother should be tortured, and he himself be informed of as being concerned in the crime. The earth opened and swallowed up Trophonius at the point in the grove at Lebadeia where is what is

καλούμενος καὶ πρὸς αὐτῷ στήλη· τὴν δὲ ἀρχὴν
τῶν Ὀρχομενίων ἔσχεν Ἀσκάλαφος καὶ Ἰάλ-
μενος Ἀρεως εἶναι λεγόμενοι, μητρὸς δὲ Ἀστυόχης
ἦσαν τῆς Ἀκτορος τοῦ Ἀζέως τοῦ Κλυμένου·
καὶ ὑπὸ τούτοις ἡγεμόσι Μινύαι στρατεύουσιν
8 ἐς Τροίαν. μετέσχον Ὀρχομενιοὶ καὶ τοῖς Κόδρου
παισὶν ἐς Ἴωνίαν τοῦ στόλου. γενομένους δὲ
ἀναστάτους ὑπὸ Θηβαίων κατήγαγεν αὐθις ἐς
Ὀρχομενὸν Φίλιππος ὁ Ἀμύντων· τὰ δὲ ἀπὸ
τοῦ δαιμονίου σφίσιν ἐς τὸ ἀσθενέστερον ἔμελλεν
αἰεὶ ῥέψειν.

XXXVIII. Ὀρχομενίοις δὲ πεποιήται καὶ
Διονύσου, τὸ δὲ ἀρχαιότατον Χαρίτων ἐστὶν
ιερὸν. τὰς μὲν δὴ πέτρας σέβουσὶ τε μάλιστα
καὶ τῷ Ἐτεοκλεῖ αὐτὰς πεσεῖν ἐκ τοῦ οὐρανοῦ
φασιν· τὰ δὲ ἀγάλματα τὰ σὺν κόσμῳ πεποιη-
μένα ἀνετέθη μὲν ἐπ' ἐμοῦ, λίθου δὲ ἐστὶ καὶ
2 ταῦτα. ἔστι δὲ σφίσι καὶ κρήνη θεᾶς ἀξία·
καταβαίνουσι δὲ ἐς αὐτὴν ὕδωρ οἷσοντες.
θησαυρὸς δὲ ὁ Μινύου, θαῦμα δὲ τῶν ἐν Ἑλλάδι
αὐτῇ καὶ τῶν ἐτέρωθι οὐδενὸς ὕστερον, πεποιήται
τρόπον τοιόνδε· λίθου μὲν εἰργασται, σχῆμα δὲ
περιφερές ἐστιν αὐτῷ, κορυφὴ δὲ οὐκ ἐς ἄγαν
ὀξὺ ἀνηγμένη· τὸν δὲ ἀνωτάτω τῶν λίθων φασὶν
3 ἁρμονίαν παντὶ εἶναι τῷ οἰκοδομήματι. τάφοι
δὲ Μινύου τε καὶ Ἡσιόδου· καταδέξασθαι δὲ
φασιν οὕτω τοῦ Ἡσιόδου τὰ ὀστᾶ. νόσου κατα-
λαμβανούσης λοιμώδους καὶ ἀνθρώπους καὶ τὰ
βοσκήματα ἀποστέλλουσι θεωροὺς παρὰ τὸν
θεόν· τούτοις δὲ ἀποκρίνασθαι λέγουσι τὴν
Πυθίαν, Ἡσιόδου τὰ ὀστᾶ ἐκ τῆς Ναυπακτίας
ἀγαγοῦσιν ἐς τὴν Ὀρχομενίαν, ἄλλο δὲ εἶναί

called the pit of Agamedes, with a slab beside it. The kingdom of Orchomenus was taken by Ascalaphus and Ialmenus, said to be sons of Ares, while their mother was Astyoche, daughter of Actor, son of Azeus, son of Clymenus. Under the leadership of these the Minyans marched against Troy. Orchomenians also joined with the sons of Codrus in the expedition to Ionia. When expelled from their city by the Thebans they were restored again to Orchomenus by Philip the son of Amyntas. But Providence was to drag them ever lower and lower into decay.

XXXVIII. At Orchomenus is a sanctuary of Dionysus, but the oldest is one of the Graces. They worship the stones most, and say that they fell for Eteocles out of heaven. The artistic images were dedicated in my time, and they too are of stone. They have also a fountain worth seeing, and go down to it to fetch water. The treasury of Minyas, a wonder second to none either in Greece itself or elsewhere, has been built in the following way. It is made of stone; its shape is round, rising to a rather blunt apex; they say that the highest stone is the keystone of the whole building. There are graves of Minyas and Hesiod. They say that they thus recovered the bones of Hesiod. A pestilence fell on men and beasts, so that they sent envoys to the god. To these, it is said, the Pythian priestess made answer that to bring the bones of Hesiod from the land of Naupactus to the land of Orchomenus was their one and only

σφισιν οὐδὲν ἴαμα. τότε δὲ ἐπερέσθαι δεύτερα,
 ὅπου τῆς Ναυπακτίας αὐτὰ ἐξευρήσουσι· καὶ
 αὐτοῖς τὴν Πυθίαν εἰπεῖν ὥς μηνύσοι κορώνη
 4 σφίσιν. οὕτω τοῖς θεοπρόποις ἀποβᾶσιν ἐς τὴν
 γῆν πέτραν τε οὐ πόρρω τῆς ὁδοῦ καὶ τὴν ὄρνιθα
 ἐπὶ τῇ πέτρᾳ φασὶν ὀφθῆναι· καὶ τοῦ Ἡσιόδου
 δὲ τὰ ὁστᾶ εὗρον ἐν χηραμῶ τῆς πέτρας. καὶ
 ἐλεγεία ἐπὶ τῷ μνήματι ἐπεγέγραπτο·

Ἄσκη μὲν πατρίς πολυλήϊος, ἀλλὰ θα-
 νόντος
 ὁστέα πληξίππων γῇ Μινυῶν κατέχει
 Ἡσιόδου, τοῦ πλεῖστον ἐν Ἑλλάδι κῦδος
 ὀρεῖται
 ἀνδρῶν κρινομένων ἐν βασάνῳ σοφίης.

5 Περὶ δὲ Ἀκταίωνος λεγόμενα ἦν Ὀρχομενίοις
 λυμαίνεσθαι τὴν γῆν πέτραν ἔχον¹ εἰδῶλον· ὥς
 δὲ ἐχρῶντο ἐν Δελφοῖς, κελεύει σφίσιν ὁ θεὸς
 ἀνευρόντας εἴ τι ἦν Ἀκταίωνος λοιπὸν κρύψαι
 γῇ, κελεύει δὲ καὶ τοῦ εἰδῶλου χαλκῇν ποιησα-
 μένους εἰκόνα πρὸς πέτρᾳ σιδήρῳ δῆσαι. τοῦτο
 καὶ αὐτὸς δεδεμένον τὸ ἄγαλμα εἶδον· καὶ τῷ
 Ἀκταίῳ ἐναγίζουσιν ἀνὰ πᾶν ἔτος.

6 Σταδίους δὲ ἀφέστηκεν ἑπτὰ Ὀρχομενοῦ ναὸς
 τε Ἡρακλέους καὶ ἄγαλμα οὐ μέγα. ἐνταῦθα
 τοῦ ποταμοῦ τοῦ Μέλανός εἰσιν αἱ πηγαί, καὶ
 ὁ Μέλας ἐς λίμνην καὶ οὗτος τὴν Κηφισίδα
 ἐκδίδωσιν. ἐπέχει μὲν δὴ καὶ ἄλλως τῆς Ὀρχο-
 μενίας τὸ πολὺ ἢ λίμνη, χερμῶνος δὲ ὥρα νότου

¹ It has been proposed to read περιτρέχον for πέτραν ἔχον.

remedy. Whereupon the envoys asked a further question, where in the land of Naupactus they would find the bones; to which the Pythian priestess answered again that a crow would indicate to them the place. So when the envoys landed, they saw, it is said, a rock not far from the road, with the bird upon the rock; the bones of Hesiod they found in a cleft of the rock. Elegiac verses are inscribed on the tomb:—

Ascera rich in corn was his native land, but when
Hesiod died,
The land of the horse-striking Minyans holds his
bones,
Whose fame will rise very high in Greece
When men are judged by the touchstone of
artistry.

About Actaeon the Orchomenians had the following story. A ghost, they say, carrying a rock¹ was ravaging the land. When they inquired at Delphi, the god bade them discover the remains of Actaeon and bury them in the earth. He also bade them make a bronze likeness of the ghost and fasten it to a rock with iron. I have myself seen this image thus fastened. They also sacrifice every year to Actaeon as to a hero.

Seven stades from Orchomenus is a temple of Heracles with a small image. Here is the source of the river Melas (*black*), one of the streams running into the Cephisian Lake. The lake at all times covers the greater part of the Orchomenian territory, but in the winter season, after the south-west wind

¹ With the proposed emendation: "was running about and ravaging."

τὰ πλείω πνεύσαντος ἔπεισιν ἐπὶ πλεόν τῆς
 7 χάρας τὸ ὕδωρ. Θηβαῖοι δὲ τὸν ποταμὸν τὸν
 Κηφισὸν φασιν ὑπὸ Ἡρακλέους εἰς τὸ πεδίον
 ἀποστραφῆναι τὸ Ὀρχομένιον· τέως δὲ αὐτὸν
 ὑπὸ τὸ ὄρος εἰς θάλασσαν ἐξιέναι, πρὶν ἢ τὸν
 Ἡρακλέα τὸ χάσμα ἐμφράξαι τὸ διὰ τοῦ ὄρους.
 ἐπίστανται μὲν οὖν καὶ Ὀμηρος λίμνην ἄλλως τὴν
 Κηφισίδα οὔσαν καὶ οὐχ ὑπὸ Ἡρακλέους πε-
 ποιημένην, καὶ ἐπὶ τῷδε εἴρηκε

λίμνη κεκλιμένος Κηφισίδι·

8 ἔχει δὲ οὐδὲ εἰκότα λόγον τοὺς Ὀρχομενίους
 μὴ καὶ τὸ χάσμα ἐξευρεῖν καὶ τοῦ Ἡρακλέους
 ἀναρρήξαντας τὸ ἔργον ἀποδοῦναι τὴν διέξοδον
 τῷ Κηφισῷ τὴν ἀρχαίαν, ἐπεὶ μηδὲ ἄχρι τῶν
 Τρωικῶν χρήμασιν ἀδυνάτως εἶχον. μαρτυρεῖ
 δέ μοι καὶ Ὀμηρος ἐν Ἀχιλλέως ἀποκρίσει
 πρὸς τοὺς παρὰ Ἀγαμέμνονος πρέσβεις·

οὐδ' ὅς' εἰς Ὀρχομενὸν ποτινίσσεται,

δῆλα δῆπουθεν ὥς καὶ τότε προσιόντων τοῖς
 Ὀρχομενίοις χρημάτων πολλῶν.

9 Ἀσπληδόνα δὲ ἐκλιπεῖν τοὺς οἰκητοράς φασιν
 ὕδατος σπανίζοντος· γενέσθαι δὲ τὸ ὄνομα ἀπὸ
 Ἀσπληδόνος τῇ πόλει, τοῦτον δὲ εἶναι νύμφης τε
 Μιδείας καὶ Ποσειδῶνος. ὁμολογεῖ δὲ καὶ ἔπη
 σφίσιν ἃ ἐποίησε Χερσίας, ἀνὴρ Ὀρχομενίος·

ἐκ δὲ Ποσειδάωνος ἀγακλειτῆς τε Μιδείης

Ἀσπληδὼν γένεθ' υἱὸς αὖ' εὐρύχορον πτολίε-
 θρον.

10 τοῦδε τοῦ Χερσίου τῶν ἐπῶν σὺδεμία ἦν ἔτι κατ'
 ἐμὲ μνήμη, ἀλλὰ καὶ τάδε ἐπηγάγετο ὁ Κάλ-
 344

has generally prevailed, the water spreads over a yet greater extent of the territory. The Thebans declare that the river Cephissus was diverted into the Orchomenian plain by Heracles, and that for a time it passed under the mountain and entered the sea, until Heracles blocked up the chasm through the mountain. Now Homer too knows that the Cephissian Lake was a lake of itself, and not made by Heracles. Wherefore Homer ¹ says:—

Sloping towards the Cephissian Lake.

It is not likely either that the Orchomenians would not have discovered the chasm, and, breaking down the work put up by Heracles, have given back to the Cephissus its ancient passage, since right down to the Trojan war they were a wealthy people. There is evidence in my favour in the passage of Homer ² where Achilles replies to the envoys from Agamemnon:—

Not even the wealth that comes to Orchomenus, a line that clearly shows that even then the revenues coming to Orchomenus were large.

They say that Aspledon was left by the inhabitants because of a shortage of water. They say also that the city got its name from Aspledon, who was a son of the nymph Mideia and Poseidon. Their view is confirmed by some verses composed by Chersias, a man of Orchomenus:—

To Poseidon and glorious Mideia
Was born Aspledon in the spacious city.

The poem of Chersias was no longer extant in my day, but these verses are quoted by Callippus in the same

¹ Homer, *Iliad* v. 709.

² *Iliad* ix. 381.

λιππος ἐς τὸν αὐτὸν λόγον τὸν ἔχοντα ἐς Ὀρχομενίους· τούτου δὲ τοῦ Χερσίου καὶ ἐπίγραμμα οἱ Ὀρχομένιοι τὸ ἐπὶ τῷ Ἡσιόδου τάφῳ μνημονεύουσιν.

- XXXIX. Τὰ μὲν δὴ πρὸς τῶν ὁρῶν Φωκεῖς ὑπεροικούσιν Ὀρχομενίων, ἐν δὲ τῷ πεδίῳ Λεβιάδειά ἐστιν αὐτοῖς ὄμορος. αὕτη τὸ μὲν ἐξ ἀρχῆς ὤκειτο ἐπὶ μετεώρου καὶ ὠνομάζετο Μίδαία ἀπὸ τῆς Ἀσπληδόνης μητρός· Λεβάδου δὲ ἐξ Ἀθηνῶν ἐς αὐτὴν ἀφικομένου κατέβησάν τε ἐς τὸ χθαμαλὸν οἱ ἄνθρωποι καὶ ἐκλήθη Λεβάδεια ἡ πόλις ἀπ' αὐτοῦ. πατέρα δὲ τοῦ Λεβάδου, καὶ καθ' ἣντινα αἰτίαν ἦλθεν, οὐκ ἴσασιν ἄλλο ἢ γυναῖκα εἶναι Λεβάδου Λαονίκην.
- 2 κεκόσμηται μὲν δὴ τὰ ἄλλα σφίσιν ἢ πόλιν ὁμοίως τοῖς Ἑλλήνων μάλιστα εὐδαίμοσι, διείργει δὲ ἀπ' αὐτῆς τὸ ἄλσος τοῦ Τροφωνίου ποταμὸς Ἐρκυνα.¹ φασὶ δ' ἐνταῦθα Ἐρκυναν ὁμοῦ Κόρη τῇ Δήμητρος παίζουσαν καὶ ἔχουσαν χῆνα ἀφεῖναι τοῦτον ἄκουσαν· ἐς δὲ ἄντρον κοῖλον ἐσπτάντος καὶ ὑπὸ λίθον ἀποκρύψαντος αὐτὸν ἐσελθοῦσα ἡ Κόρη λαμβάνει τὸν ὄρνιθα ὑπὸ τῷ λίθῳ κατακείμενον· ῥυῆναί τε δὴ τὸ ὕδωρ ὄθεν ἀνείλετο ἡ Κόρη τὸν λίθον καὶ ὀνομασθῆναι
- 3 τὸν ποταμὸν ἐπὶ τούτῳ λέγουσιν Ἐρκυναν. καὶ ἔστι μὲν πρὸς τῇ ὄχθῃ τοῦ ποταμοῦ ναὸς Ἐρκύνης, ἐν δὲ αὐτῷ παρθένος χῆνα ἔχουσα ἐν ταῖς χερσίν· εἰσὶ δὲ ἐν τῷ σπηλαίῳ τοῦ ποταμοῦ τε αἱ πηγαὶ καὶ ἀγάλματα ὀρθά, περιελιγμένοι δὲ εἰσιν αὐτῶν τοῖς σκήπτροις δράκοντες. ταῦτα εἰκάσαι μὲν ἂν τις Ἀσκληπιοῦ τε εἶναι καὶ Ὑγέας, εἶεν δ' ἂν Τροφώνιος

history of Orchomenus. The Orchomenians have a tradition that this Chersias wrote also the inscription on the grave of Hesiod.

XXXIX. On the side towards the mountains the boundary of Orchomenus is Phocis, but on the plain it is Lebadeia. Originally this city stood on high ground, and was called Mideia after the mother of Aspledon. But when Lebadus came to it from Athens, the inhabitants went down to the low ground, and the city was named Lebadeia after him. Who was the father of Lebadus, and why he came, they do not know; they know only that the wife of Lebadus was Laonice. The city is no less adorned than the most prosperous of the Greek cities, and it is separated from the grove of Trophonius by the river Hercyna. They say that here Hercyna, when playing with the Maid, the daughter of Demeter, held a goose which against her will she let loose. The bird flew into a hollow cave and hid under a stone; the Maid entered and took the bird as it lay under the stone. The water flowed, they say, from the place where the Maid took up the stone, and hence the river received the name of Hercyna. On the bank of the river there is a temple of Hercyna, in which is a maiden holding a goose in her arms. In the cave are the sources of the river and images standing, and serpents are coiled around their sceptres. One might conjecture the images to be of Asclepius and Health, but they might be Trophonius and Hercyna, because

¹ The words *ποταμὸς Ἑρκυνα* are not in the MSS. and were added by Goldhagen.

- καὶ Ἑρκυνα, ἐπεὶ μὴδὲ τοὺς δράκοντας Ἀσκληπιοῦ μᾶλλον ἢ καὶ Τροφωνίου νομίζουσιν ἱεροὺς εἶναι. ἐπὶ δὲ τῷ ποταμῷ μνήμᾳ ἐστὶν Ἀρκεσιλάου. Λήϊτον δὲ ἀνακομίσαι φασὶ¹ τοῦ Ἀρκεσιλάου τὰ ὅστᾳ ἐκ Τροίας. τὰ δὲ ἐπιφανέστατα ἐν τῷ ἄλσει Τροφωνίου ναὸς καὶ ἄγαλμά ἐστιν, Ἀσκληπιῷ καὶ τοῦτο εἰκασμένον. Πραξιτέλης δὲ ἐποίησε τὸ ἄγαλμα. ἔστι δὲ καὶ Δήμητρος ἱερὸν ἐπὶ κλησιν Εὐρώπης καὶ Ζεὺς Ὑέτιος ἐν ὑπαίθρῳ. ἀναβάσι δὲ ἐπὶ τὸ μαντεῖον καὶ αὐτόθεν ἰοῦσιν εἰς τὸ πρόσω τοῦ ὄρους, Κόρης ἐστὶ καλουμένη θήρα² καὶ Διὸς Βασιλέως ναὸς. τοῦτον μὲν δὴ διὰ τὸ μέγεθος ἢ καὶ τῶν πολέμων τὸ ἀλλεπάλληλον ἀφείκασιν ἡμίεργον. ἐν δὲ ἐτέρῳ ναῷ Κρόνου καὶ Ἑρας καὶ Διὸς ἐστὶν ἄγαλματα. ἔστι δὲ καὶ Ἀπόλλωνος ἱερὸν.
- 5 Κατὰ δὲ τὸ μαντεῖον τοιαύδε γίνεται. ἐπειδὴν ἀνδρὶ εἰς τοῦ Τροφωνίου κατιέναι δόξη, πρῶτα μὲν τεταγμένων ἡμερῶν δίαίταν ἐν οἰκῇματι ἔχει, τὸ δὲ οἶκημα Δαίμονός τε ἀγαθοῦ καὶ Τύχης ἱερὸν ἐστὶν ἀγαθῆς· διαιτῶμενος δὲ ἐνταῦθα τί τε ἄλλα καθαρεύει καὶ λουτρῶν εἴργεται θερμῶν, τὸ δὲ λουτρὸν ὁ ποταμός ἐστιν ἢ Ἑρκυνα· καὶ οἱ καὶ κρέα ἄφθονά ἐστιν ἀπὸ τῶν θυσιῶν, θύει γὰρ δὴ ὁ κατιὼν αὐτῷ τε τῷ Τροφωνίῳ καὶ τοῦ Τροφωνίου τοῖς παισὶ, πρὸς δὲ Ἀπόλλωνί τε καὶ Κρόνῳ καὶ Διὶ ἐπὶ κλησιν Βασιλεῖ καὶ Ἑρᾷ τε Ἠνιόχῃ καὶ Δήμητρὶ ἣν ἐπονομάζοντες Εὐρώ-
- 6 πην τοῦ Τροφωνίου φασὶν εἶναι τροφόν. καθ' ἑκάστην δὲ τῶν θυσιῶν ἀνὴρ μάντις παρὼν εἰς τοῦ ἱερείου τὰ σπλάγχνα ἐνορᾷ, ἐνιδὼν δὲ προ-
 θεσπίζει τῷ κατιόντι εἰ δὴ αὐτὸν εὖμενῆς ὁ

they think that serpents are just as much sacred to Trophonius as to Asclepius. By the side of the river is the tomb of Arcesilaüs, whose bones, they say, were carried back from Troy by Leïtus. The most famous things in the grove are a temple and image of Trophonius; the image, made by Praxiteles, is after the likeness of Asclepius. There is also a sanctuary of Demeter surnamed Europa, and a Zeus Rain-god in the open. If you go up to the oracle, and thence onwards up the mountain, you come to what is called the Maid's Hunting and a temple of King Zeus. This temple they have left half finished, either because of its size or because of the long succession of the wars. In a second temple are images of Cronus, Hera and Zeus. There is also a sanctuary of Apollo.

What happens at the oracle is as follows. When a man has made up his mind to descend to the oracle of Trophonius, he first lodges in a certain building for an appointed number of days, this being sacred to the good Spirit and to good Fortune. While he lodges there, among other regulations for purity he abstains from hot baths, bathing only in the river Hercyna. Meat he has in plenty from the sacrifices, for he who descends sacrifices to Trophonius himself and to the children of Trophonius, to Apollo also and Cronus, to Zeus surnamed King, to Hera Charioteer, and to Demeter whom they surname Europa and say was the nurse of Trophonius. At each sacrifice a diviner is present, who looks into the entrails of the victim, and after an inspection prophesies to the

¹ φασὶ added by Herwerden.

² καλουμένης "Heras Ulrichs.

- Τροφώνιος καὶ Ἰλεως δέξεται. τῶν μὲν δὴ ἄλλων
 ἱερείων τὰ σπλάγχνα οὐχ ὁμοίως δηλοῖ τοῦ
 Τροφωνίου τὴν γνώμην· ἐν δὲ νυκτὶ ἢ κάτεισιν
 ἕκαστος, ἐν ταύτῃ κριὸν θύουσιν ἐς βόθρον,
 ἐπικαλούμενοι τὸν Ἀγαμήδην. θυμάτων δὲ τῶν
 πρότερον πεφηνότων αἰσίων λόγος ἐστὶν οὐδεὶς,
 εἰ μὴ καὶ τοῦδε τοῦ κριοῦ τὰ σπλάγχνα τὸ
 αὐτὸ θέλοι λέγειν· ὁμολογούντων δὲ καὶ τούτων,
 τότε ἕκαστος ἤδη κάτεισιν εὐελπῖς, κάτεισι δὲ
 7 οὕτω. πρῶτα μὲν ἐν τῇ νυκτὶ αὐτὸν ἄγουσιν
 ἐπὶ τὸν ποταμὸν τὴν Ἑρκυναν, ἀγαγόντες δὲ
 ἐλαίῳ χρίουσι καὶ λούουσι δύο παῖδες τῶν
 ἀστῶν ἑτὴ τρία πού καὶ δέκα γεγονότες, οὓς
 Ἑρμᾶς ἐπονομάζουσιν· οὗτοι τὸν καταβαίνοντά
 εἰσιν οἱ λούνοντες καὶ ὅποσα χρή διακονούμενοι
 ἅτε παῖδες. τὸ ἐντεῦθεν ὑπὸ τῶν ἱερέων οὐκ
 αὐτίκα ἐπὶ τὸ μαντεῖον, ἐπὶ δὲ ὕδατος πηγᾶς
 8 ἄγεται· αἱ δὲ ἐγγύτατά εἰσιν ἀλλήλων. ἐνταῦθα
 δὴ χρή πιεῖν αὐτὸν Λήθης τε ὕδωρ καλούμενον,
 ἵνα λήθῃ γένηταί οἱ πάντων ἃ τέως ἐφρόντιζε,
 καὶ ἐπὶ τῷδε ἄλλο αὐθις ὕδωρ πίνειν Μνημοσύνης·
 ἀπὸ τούτου τε μνημονεύει τὰ ὀφθέντα οἱ κατα-
 βάντι. θεασάμενος δὲ ἄγαλμα δ ποιῆσαι Δαί-
 δαλὸν φασιν—ὑπὸ δὲ τῶν ἱερέων οὐκ ἐπιδείκνυται
 πλὴν ὅσοι παρὰ τὸν Τροφώνιον μέλλουσιν
 ἔρχεσθαι—τοῦτο τὸ ἄγαλμα ἰδὼν καὶ θεραπεύσας
 τε καὶ εὐξάμενος ἔρχεται πρὸς τὸ μαντεῖον,
 χιτῶνα ἐνδεδυκῶς λινοῦν καὶ ταινίαις τὸν χιτῶνα
 ἐπιζωσθεὶς καὶ ὑποδησάμενος ἐπιχωρίας κρη-
 9 πίδας. ἔστι δὲ τὸ μαντεῖον ὑπὲρ τὸ ἄλσος ἐπὶ
 τοῦ ὄρους. κρηπὶς μὲν ἐν κύκλῳ περιβέβληται
 λίθου λευκοῦ, περίοδος δὲ τῆς κρηπίδος κατὰ

person descending whether Trophonius will give him a kind and gracious reception. The entrails of the other victims do not declare the mind of Trophonius so much as a ram, which each inquirer sacrifices over a pit on the night he descends, calling upon Agamedes. Even though the previous sacrifices have appeared propitious, no account is taken of them unless the entrails of this ram indicate the same; but if they agree, then the inquirer descends in good hope. The procedure of the descent is this. First, during the night he is taken to the river Hercyna by two boys of the citizens about thirteen years old, named Hermae, who after taking him there anoint him with oil and wash him. It is these who wash the descender, and do all the other necessary services as his attendant boys. After this he is taken by the priests, not at once to the oracle, but to fountains of water very near to each other. Here he must drink water called the water of Forgetfulness, that he may forget all that he has been thinking of hitherto, and afterwards he drinks of another water, the water of Memory, which causes him to remember what he sees after his descent. After looking at the image which they say was made by Daedalus (it is not shown by the priests save to such as are going to visit Trophonius), having seen it, worshipped it and prayed, he proceeds to the oracle, dressed in a linen tunic, with ribbons girding it, and wearing the boots of the country. The oracle is on the mountain, beyond the grove. Round it is a circular basement of white marble, the circumference of which is about

- ἄλων τὴν ἐλαχίστην ἐστίν, ὕψος δὲ ἀποδέουσα ¹
 δύο εἶναι πῆχεις· ἐφειστήκασι δὲ ἐπὶ τῇ κρηπιδι
 ὀβελοὶ καὶ αὐτοὶ χαλκοὶ καὶ αἱ συνέχουσαι
 σφᾶς ζῶναι, διὰ δὲ αὐτῶν θύραι πεποίηται.
 τοῦ περιβόλου δὲ ἐντὸς χάσμα γῆς ἐστὶν οὐκ
 αὐτόματον ἀλλὰ σὺν τέχνῃ καὶ ἁρμονίᾳ πρὸς τὸ
 10 ἀκριβέστατον ὠκοδομημένον. τοῦ δὲ οἰκοδομή-
 ματος τούτου τὸ σχῆμα εἴκασται κριβάνῳ· τὸ
 δὲ εὖρος ἢ διάμετρος αὐτοῦ τέσσαρας παρέχοιτο
 ἂν ὡς εἰκάσαι πῆχεις· βάθος δὲ τοῦ οἰκοδομή-
 ματος, οὐκ ἂν οὐδὲ τοῦτο εἰκάζοι τις ἐς πλεόν
 ὀκτὼ καθήκειν πηχῶν. κατάβασις δὲ οὐκ ἔστι
 πεποιημένη σφίσιν ἐς τὸ ἔδαφος· ἐπειδὰν δὲ
 ἀνὴρ ἔρχεται παρὰ τὸν Τροφώνιον, κλίμακα
 αὐτῷ κομίζουσι στενὴν καὶ ἐλαφράν. καταβάντι
 δὲ ἐστὶν ὁπὴ μεταξὺ τοῦ τε ἐδάφους καὶ τοῦ
 οἰκοδομήματος· σπιθαμῶν τὸ εὖρος δύο, τὸ δὲ
 11 ὕψος ἐφαίνεται εἶναι σπιθαμῆς. ὁ οὖν κατιῶν
 κατακλίνας ἑαυτὸν ἐς τὸ ἔδαφος ἔχων μάζας
 μεμαγμένας μέλιτι προεμβάλλει τε ἐς τὴν ὁπὴν
 τοὺς πόδας καὶ αὐτὸς ἐπιχωρεῖ, τὰ γόνατά οἱ
 τῆς ὁπῆς ἐντὸς γενέσθαι προθυμούμενος· τὸ δὲ
 λοιπὸν σῶμα αὐτίκα ἐφειλκύσθη τε καὶ τοῖς
 γόνασιν ἐπέδραμεν, ὥσπερ ποταμῶν ὁ μέγιστος
 καὶ ὠκύτατος συνδεθέντα ὑπὸ δίνης ἀποκρύ-
 ψειεν ἂν ² ἄνθρωπον. τὸ δὲ ἐντεῦθεν τοῖς ἐντὸς
 τοῦ ἀδύτου γενομένοις οὐχ εἰς οὐδὲ ὁ αὐτὸς
 τρόπος ἐστὶν ὅτῳ διδάσκονται τὰ μέλλοντα, ἀλλὰ
 πού τις καὶ εἶδε καὶ ἄλλος ἤκουσεν. ἀναστρέ-
 ψαι δὲ ὀπίσω τοῖς καταβάσι διὰ στομίου τε
 ἔστι τοῦ αὐτοῦ καὶ προεκθεόντων σφίσιν τῶν
 12 ποδῶν. ἀποθανεῖν δὲ οὐδένα τῶν καταβάντων
 35²

that of the smallest threshing-floor, while its height is just short of two cubits. On the basement stand spikes, which, like the cross-bars holding them together, are of bronze, while through them has been made a double door. Within the enclosure is a chasm in the earth, not natural, but artificially constructed after the most accurate masonry. The shape of this structure is like that of a bread-oven. Its breadth across the middle one might conjecture to be about four cubits, and its depth also could not be estimated to extend to more than eight cubits. They have made no way of descent to the bottom, but when a man comes to Trophonius, they bring him a narrow, light ladder. After going down he finds a hole between the floor and the structure. Its breadth appeared to be two spans, and its height one span. The descender lies with his back on the ground, holding barley-cakes kneaded with honey, thrusts his feet into the hole and himself follows, trying hard to get his knees into the hole. After his knees the rest of his body is at once swiftly drawn in, just as the largest and most rapid river will catch a man in its eddy and carry him under. After this those who have entered the shrine learn the future, not in one and the same way in all cases, but by sight sometimes and at other times by hearing. The return upwards is by the same mouth, the feet darting out first. They say that no one who has made the descent has been

¹ The MSS. have ἀποδέουσι.

² ἀν added by Dindorf.

PAUSANIAS: DESCRIPTION OF GREECE

- λέγουσιν ὅτι μὴ μόνον τῶν Δημητρίου τινὰ δορυφόρων· τοῦτον δὲ οὔτε ποιῆσαι περὶ τὸ ἱερόν φασιν οὐδὲν τῶν νενομισμένων οὔτε χρησόμενον τῷ θεῷ καταβῆναι, χρυσὸν δὲ καὶ ἄργυρον ἐκκομιεῖν ἐλπίσαντα ἐκ τοῦ ἀδύτου. λέγεται δὲ καὶ τούτου τὸν νεκρὸν ἐτέρωθι ἀναφανῆναι καὶ οὐ κατὰ στόμα ἐκβληθῆναι τὸ ἱερόν. ἐς μὲν δὴ τὸν ἄνθρωπον λεγομένων καὶ ἄλλων εἴρηται
- 13 μοι τὰ ἀξιολογώτατα· τὸν δὲ ἀναβάντα παρὰ τοῦ Τροφωνίου παραλαβόντες αὐθις οἱ ἱερεῖς καθίζουσιν ἐπὶ θρόνον Μνημοσύνης μὲν καλούμενον, κεῖται δὲ οὐ πόρρω τοῦ ἀδύτου, καθεσθέντα δὲ ἐνταῦθα ἀνερωτῶσιν ὅποσα εἰδέ τε καὶ ἐπύθετο· μαθόντες δὲ ἐπιτρέπουσιν αὐτὸν ἤδη τοῖς προσήκουσιν. οἱ δὲ ἐς τὸ οἶκημα, ἔνθα καὶ πρῶτον διητᾶτο παρά τε Τύχῃ καὶ Δαίμονι ἀγαθοῖς, ἐς τοῦτο ἀράμενοι κομίζουσι κάτοχόν τε ἔτι τῷ δείματι καὶ ἀγνώτα ὁμοίως αὐτοῦ τε καὶ τῶν πέλας. ὕστερον μέντοι τὰ τε ἄλλα οὐδέν τι φρονήσει μείον ἢ πρότερον καὶ γέλωσ
- 14 ἐπάνεισιν οἱ. γράφω δὲ οὐκ ἄκοῃν ἀλλὰ ἐτέρους τε ἰδὼν καὶ αὐτὸς τῷ Τροφωνίῳ χρησάμενος. τοὺς δὲ ἐς τοῦ Τροφωνίου κατελθόντας, ἀνάγκη σφᾶς, ὅποσα ἤκουσεν ἕκαστος ἢ εἶδεν, ἀναθεῖναι γεγραμμένα ἐν πίνακι. λείπεται δ' ἔτι καὶ τοῦ Ἀριστομένους ἐνταῦθα ἢ ἀσπίς· τὰ δὲ ἐς αὐτὴν ὅποια ἐγένετο, ἐδήλωσα ἐν τοῖς προτέροις τοῦ λόγου.

XL. Τὸ δὲ μαντεῖον οἱ Βοιωτοὶ τοῦτο οὐ πεπυσμένοι πρότερον ἐπ' αἰτία τοιαῦδε ἔγνωσαν. θεωροὺς ἀφ' ἐκάστης πόλεως ἄνδρας ἀποστέλλουσιν ἐς Δελφούς· οὐ γὰρ δὴ σφισιν ἔτος

killed, save only one of the bodyguard of Demetrius. But they declare that he performed none of the usual rites in the sanctuary, and that he descended, not to consult the god but in the hope of stealing gold and silver from the shrine. It is said that the body of this man appeared in a different place, and was not cast out at the sacred mouth. Other tales are told about the fellow, but I have given the one most worthy of consideration. After his ascent from Trophonius the inquirer is *again* taken in hand by the priests, who set him upon a chair called the chair of Memory, which stands not far from the shrine, and they ask of him, when seated there, all he has seen or learned. After gaining this information they then entrust him to his relatives. These lift him, paralysed with terror and unconscious both of himself and of his surroundings, and carry him to the building where he lodged before with Good Fortune and the Good Spirit. Afterwards, however, he will recover all his faculties, and the power to laugh will return to him. What I write is not hearsay; I have myself inquired of Trophonius and seen other inquirers. Those who have descended into the shrine of Trophonius are obliged to dedicate a tablet on which is written all that each has heard or seen. The shield also of Aristomenes is still preserved here. Its story I have already given in a former part of my work.¹

XL. This oracle was once unknown to the Boeotians, but they learned of it in the following way. As there had been no rain for a year and more, they sent to Delphi envoys from each city. These asked for a

¹ See IV. xvi. 7 to xxxii. 6.

- δεύτερον ὕεν ὁ θεός. τούτοις αἰτοῦσιν ἐπανόρθωμα τοῦ αὐχμοῦ προσέταξεν ἡ Πυθία παρὰ Τροφώνιον ἐς Λεβάδειαν ἐλθοῦσιν εὔρασθαι παρὰ
- 2 ἐκείνου τὸ ἱάμα. ὥς δὲ ἐς τὴν Λεβάδειαν ἐλθόντες οὐκ ἐδύναντο εὔρεϊν τὸ μαντεῖον, ἐνταῦθα τῶν ἐξ Ἀκραιφνίου πόλεως Σάων—οὗτος δὲ ἦν καὶ ἡλικία τῶν θεωρῶν πρεσβύτατος—εἶδεν ἐσμὸν μελισσῶν, καὶ παρέστη οἱ,¹ ὅποι ποτ' ἂν ἀποτράπωνται, καὶ αὐτὸς ἔπεσθαι. αὐτίκα δὴ τὰς μελίσσας ἐς τοῦτο ἐσπετομένης ὀρά τῆς γῆς, καὶ συνεσῆλθέ σφισιν ἐς τὸ μαντεῖον. τούτου τὸν Σάωνα καὶ τὴν ἱερουργίαν τὴν καθεστηκυίαν, καὶ ὅποσα περὶ τὸ χρηστήριον δρῶσιν ἄλλα, διδαχθῆναι παρὰ τοῦ Τροφωνίου φασίν.
- 3 Δαιδάλου δὲ τῶν ἔργων δύο μὲν ταῦτά ἐστιν ἐν Βοιωτοῖς, Ἡρακλῆς τε ἐν Θήβαις καὶ παρὰ Λεβαδεύσιν ὁ Τροφώνιος, τοσαῦτα δὲ ἕτερα ξόανα ἐν Κρήτῃ, Βριτόμαρτις ἐν Ὀλοῦντι καὶ Ἀθηνᾶ παρὰ Κνωσίοις· παρὰ τούτοις δὲ καὶ ὁ τῆς Ἀριάδνης χορός, οὗ καὶ Ὅμηρος ἐν Ἰλιάδι μνήμην ἐποιήσατο, ἐπειργασμένος ἐστὶν ἐπὶ λευκοῦ λίθου. καὶ Δηλίοις Ἀφροδίτης ἐστὶν οὐ μέγα ξόανον, λελυμασμένον τὴν δεξιὰν χεῖρα ὑπὸ τοῦ χρόνου· κάτεισι δὲ ἀντὶ ποδῶν ἐς τετρά-
- 4 γωνον σχῆμα. πείθομαι τούτῳ Ἀριάδνην λαβεῖν παρὰ Δαιδάλου, καὶ ἡνίκα ἠκολούθησε τῷ Θησεῖ, τὸ ἄγαλμα ἐπεκομίζετο οἴκοθεν· ἀφαιρεθέντα δὲ αὐτῆς τὸν Θησέα οὕτω φασίν οἱ Δήλιοι τὸ ξόανον τῆς θεοῦ ἀναθεῖναι τῷ Ἀπόλλωνι τῷ Δηλίῳ, ἵνα μὴ οἴκαδε ἐπαγόμενος ἐς ἀνάμνησιν τε Ἀριάδνης ἐφέλκεται καὶ αἰεὶ νέας ἐπὶ τῷ ἔρωτι εὐρίσκηται τὰς συμφοράς. πέρα δὲ οὐκ οἶδα ὑπόλοιπα ὄντα

cure for the drought, and were bidden by the Pythian priestess to go to Trophonius at Lebadeia and to discover the remedy from him. Coming to Lebadeia they could not find the oracle. Thereupon Saon, one of the envoys from the city Acraephnum and the oldest of all the envoys, saw a swarm of bees. It occurred to him to follow himself wheresoever the bees turned. At once he saw the bees flying into the ground here, and he went with them into the oracle. It is said that Trophonius taught this Saon the customary ritual, and all the observances kept at the oracle.

Of the works of Daedalus there are these two in Boeotia, a Heracles in Thebes and the Trophonius at Lebadeia. There are also two wooden images in Crete, a Britomartis at Olus and an Athena at Cnossus, at which latter place is also Ariadne's Dance, mentioned by Homer in the *Iliad*,¹ carved in relief on white marble. At Delos, too, there is a small wooden image of Aphrodite, its right hand defaced by time, and with a square base instead of feet. I am of opinion that Ariadne got this image from Daedalus, and when she followed Theseus, took it with her from home. Bereft of Ariadne, say the Delians, Theseus dedicated the wooden image of the goddess to the Delian Apollo, lest by taking it home he should be dragged into remembering Ariadne, and so find the grief for his love ever renewed. I know of no other

¹ See Homer, *Iliad* xviii. 590 foll.

¹ The words *καὶ παρέρση οἱ* were added by Buttmann.

τῶν Δαιδάλου· τοῖς γὰρ ἀνατεθείσιν ὑπὸ Ἀργείων ἐς τὸ Ἡραῖον καὶ ἐς Γέλαν τὴν ἐν Σικελίᾳ κομισθείσιν ἐξ Ὀμφάκης, ἀφανισθῆναί σφισιν ὁ χρόνος καθέστηκεν αἴτιος.

- 5 Λεβαδέων δὲ ἔχονται Χαιρωνεῖς. ἐκαλεῖτο δὲ ἡ πόλις καὶ τούτοις Ἀρνη τὸ ἀρχαῖον· θυγατέρα δὲ εἶναι λέγουσιν Αἰόλου τὴν Ἀρνην, ἀπὸ δὲ ταύτης κληθῆναι καὶ ἑτέραν ἐν Θεσσαλίᾳ πόλιν· τὸ δὲ νῦν τοῖς Χαιρωνεύσιν ὄνομα γεγονέναι ἀπὸ Χαίρωνος, ὃν Ἀπόλλωνός φασιν εἶναι, μητέρα δὲ αὐτοῦ Θηρῶ τὴν Φύλαντος εἶναι. μαρτυρεῖ δὲ καὶ ὁ τὰ ἔπη τὰς μεγάλας Ἡοίας ποιήσας·

- 6 Φύλας δ' ὥπνιεν κούρην κλειτοῦ Ἰολάου
Λειπεφιλήνην εἶδος Ὀλυμπιάδεσσιν ὅμοιον,
Ἴππότην δέ οἱ υἱὸν ἐνὶ μεγάροισιν ἔτικτεν
Θηρῶ τ' εὐειδῆ, ἱκέλην φαέεσσι σελήνης.
Θηρῶ δ' Ἀπόλλωνος ἐς ἀγκοῖνῃσι πεσοῦσα
γείνατο Χαίρωνος κρατερὸν μένος ἵπποδάμοιο.

Ὁμηρος δὲ ἐπιστάμενος ἐμοὶ δοκεῖν Χαιρωνεῖαν τε ἤδη καὶ Λεβάδειαν καλουμένας, ὅμως τοῖς ἀρχαίοις ἐχρήσατο ὀνόμασιν ἐς αὐτάς, καθότι καὶ Αἴγυπτον τὸν ποταμὸν εἶπεν, οὐ Νεῖλον.

- 7 Χαιρωνεῦσι δὲ δύο ἐστὶν ἐν τῇ χώρᾳ τρόπαια, ἃ Ῥωμαῖοι καὶ Σύλλας ἔστησαν Ταξίλου καὶ στρατιὰν τὴν Μιθριδάτου κρατήσαντες. Φίλιππος δὲ οὐκ ἀνέθηκεν ὁ Ἀμύντου τρόπαιον οὔτε ἐνταῦθα οὔτε ὁπόσας μάχας ἄλλας βαρβάρους ἢ καὶ Ἕλληνας ἐνίκησεν· οὐ γάρ τι Μακεδόσιν ἰστάναι
- 8 τρόπαια ἦν νενομισμένον. λέγεται δὲ ὑπὸ Μακεδόνων Καρανὸν βασιλεύοντα ἐν Μακεδονίᾳ κρατῆσαι μάχῃ Κισσέως, ὃς ἐδυνάστευεν ἐν χώρᾳ τῇ

works of Daedalus still in existence. For the images dedicated by the Argives in the Heraeum and those brought from Omphace to Gela in Sicily have disappeared in course of time.

Next to Lebadeia comes Chaeroneia. Its name of old was Arne, said to have been a daughter of Aeolus, who gave her name also to a city in Thessaly. The present name of Chaeroneia, they say, is derived from Chaeron, reputed to be a son of Apollo by Thero, a daughter of Phylas. This is confirmed also by the writer of the epic poem, the *Great Eoëe*:—

Phylas wedded a daughter of famous Iolaüs,
 Leipephilenc, like in form to the Olympian
 goddesses;
 She bore him in the halls a son Hippotes,
 And lovely Thero, like to the moonbeams.
 Thero, falling into the embrace of Apollo,
 Bore mighty Chaeron, tamer of horses.

Homer, I think, though he knew that Chaeroneia and Lebadeia were already so called, yet uses their ancient names, just as he speaks of the river Aegyptus, not the Nile.¹

In the territory of Chaeroneia are two trophies, which the Romans under Sulla set up to commemorate their victory over the army of Mithridates under Taxilus. But Philip, son of Amyntas, set up no trophy, neither here nor for any other success, whether won over Greeks or non-Greeks, as the Macedonians were not accustomed to raise trophies. The Macedonians say that Caranus, king of Macedonia, overcame in battle Cisseus, a chieftain in a bordering

¹ See *Iliad* ii. 507 and *Odyssey* iv. 477 and 581, xiv. 258.

- ὁμόρῳ· καὶ ὁ μὲν τρόπαιον ὁ Καρανὸς κατὰ νόμους τοὺς Ἀργείων ἔστησεν ἐπὶ τῇ νίκῃ· ἐπελθόντα δὲ φασιν ἐκ τοῦ Ὀλύμπου λέοντα ἀνα-
 9 τρέφαι τε τὸ τρόπαιον καὶ ἀφανισθῆναι, συνείναι τε γνώμῃ Καρανὸν οὐκ εὖ βουλευσασθαι βαρ-
 βάροις τοῖς περιιοικοῦσιν ἐς ἔχθραν ἐλθόντα ἀδιάλ-
 λακτον, καταστῆναί τε χρήναι μήτε ὑπὸ αὐτοῦ Καρανοῦ μήτε ὑπὸ τῶν ὕστερον βασιλευσόντων Μακεδονίας τρόπαια ἴστασθαι, εἰ ἐς εὐνοίαν ποτε τοὺς προσχώρους ὑπάξονται. μαρτυρεῖ δὲ τῷ λόγῳ καὶ Ἀλέξανδρος, οὐκ ἀναστήσας οὔτε ἐπὶ Δαρείῳ τρόπαια οὔτε ἐπὶ ταῖς Ἰνδικαῖς νίκαις.
- 10 Προσιόντων δὲ τῇ πόλει πολυάνδριον Θηβαίων ἐστὶν ἐν τῷ πρὸς Φίλιππον ἀγῶνι ἀποθανόντων. ἐπιγέγραπται μὲν δὴ ἐπίγραμμα οὐδέν, ἐπίθημα δ' ἔπεστιν αὐτῷ λέων· φέροι δ' ἂν ἐς τῶν ἀνδρῶν μάλιστα τὸν θυμόν· ἐπίγραμμα δὲ ἄπεστιν ἐμοὶ δοκεῖν ὅτι οὐδὲ ἑοικότα τῇ τόλμῃ σφίσι τὰ ἐκ τοῦ
 11 δαίμονος ἠκολούθησε. θεῶν δὲ μάλιστα Χαιρωνεῖς τιμῶσι τὸ σκῆπτρον ὃ ποιῆσαι Διὶ φησιν Ὅμηρος Ἡφαιστον, παρὰ δὲ Διὸς λαβόντα Ἑρμῆν δοῦναι Πέλοπι, Πέλοπα δὲ Ἀτρεῖ καταλιπεῖν, τὸν δὲ Ἀτρέα Θυέστη, παρὰ Θυέστου δὲ ἔχειν Ἀγαμέμνονα· τοῦτο οὖν τὸ σκῆπτρον σέβουσι, Δόρυ ὀνομάζοντες· καὶ εἶναι μὲν τι θεϊότερον οὐχ ἡκιστα δηλοῖ τὸ ἐς τοὺς ἀνθρώπους
 12 ἐπιφανὲς ἐξ αὐτοῦ· φασὶ δ' ἐπὶ τοῖς ὄροις αὐτῶν καὶ Πανοπέων τῶν ἐν τῇ Φωκίδι εὑρεθῆναι, σὺν δὲ αὐτῷ καὶ χρυσὸν εὔρασθαι τοὺς Φωκεῖς, σφίσι δὲ ἀσμένους ἀντὶ χρυσοῦ γενέσθαι τὸ σκῆπτρον. κομισθῆναι δὲ αὐτὸ ἐς τὴν Φωκίδα ὑπὸ Ἠλέκτρας τῆς Ἀγαμέμνονος πείθομαι. ναὸς δὲ οὐκ ἔστιν

country. For his victory Caranus set up a trophy after the Argive fashion, but it is said to have been upset by a lion from Olympus, which then vanished. Caranus, they assert, realised that it was a mistaken policy to incur the undying hatred of the non-Greeks dwelling around, and so, they say, the rule was adopted that no king of Macedonia, neither Caranus himself nor any of his successors, should set up trophies, if they were ever to gain the good-will of their neighbours. This story is confirmed by the fact that Alexander set up no trophies, neither for his victory over Darius nor for those he won in India.

As you approach the city you see a common grave of the Thebans who were killed in the struggle against Philip. It has no inscription, but is surmounted by a lion, probably a reference to the spirit of the men. That there is no inscription is, in my opinion, because their courage was not favoured by appropriate good fortune. Of the gods, the people of Chaeroneia honour most the sceptre which Homer says ¹ Hephaestus made for Zeus, Hermes received from Zeus and gave to Pelops, Pelops left to Atreus, Atreus to Thyestes, and Agamemnon had from Thyestes. This sceptre, then, they worship, calling it Spear. That there is something peculiarly divine about this sceptre is most clearly shown by the fame it brings to the Chaeroneans. They say that it was discovered on the border of their own country and of Panopeus in Phocis, that with it the Phocians discovered gold, and that they were glad themselves to get the sceptre instead of the gold. I am of opinion that it was brought to Phocis by Agamemnon's daughter Electra.

¹ *Iliad* ii. 101 foll.

αὐτῷ δημοσίᾳ πεποιημένος, ἀλλὰ κατὰ ἔτος ἕκαστον ὁ ἱερώμενος ἐν οἰκήματι ἔχει τὸ σκῆπτρον· καὶ οἱ θυσίαι ἀνὰ πᾶσαν ἡμέραν θύονται, καὶ τράπεζα παράκειται παντοδαπῶν κρεῶν καὶ περμάτων πλήρης.

- XLII. Ὅποσα δὲ εἶναι τῶν Ἡφαίστου ποιηταί τε ἄδουσι καὶ τῶν ἀνθρώπων ἠκολούθηκεν ἡ φήμη, τούτων, ὅτι μὴ τὸ Ἀγαμέμνονος σκῆπτρον, ἄλλο γε οὐδὲν ἀξιόχρεών ἐστιν ἐς πίστιν. Λύκιοι μὲν γε ἐν Πατάροις ἐν τῷ ναῷ τοῦ Ἀπόλλωνος χαλκοῦν ἐπιδεικνύουσι κρατῆρα, ἀνάθημα εἶναι φάμενοι Τηλέφου καὶ ἔργον Ἡφαίστου· καὶ σφᾶς, ὥς γε εἰκός, λέληθε Θεόδωρον καὶ Ῥοῖκον Σαμίους εἶναι τοὺς διαχέαντας χαλκὸν πρώτους.
- 2 Πατρεῖς δὲ οἱ Ἀχαιοὶ λόγῳ μὲν λέγουσιν ὅτι Ἡφαίστου ποίημά ἐστιν ἡ λάρναξ ἣν Εὐρύπυλος ἠνεγκεν ἐξ Ἰλίου, ἔργῳ δὲ οὐ παρέχουσιν αὐτὴν θεάσασθαι. ἐστὶ δὲ Ἀμαθοῦς ἐν Κύπρῳ πόλις, Ἀδώνιδος ἐν αὐτῇ καὶ Ἀφροδίτης ἱερόν ἐστιν ἀρχαῖον· ἀνακεῖσθαι δὲ ἐνταῦθα λέγουσιν ὄρμον Ἀρμονίᾳ μὲν δοθέντα ἐξ ἀρχῆς, καλούμενον δὲ Ἐριφύλης, ὅτι αὐτὴ δῶρον ἔλαβεν ἐπὶ τῷ ἀνδρί· δν ἀνέθεσαν μὲν οἱ παῖδες ἐς Δελφοὺς οἱ Φηγέως —τρόπον δὲ ὄντινα ἐκτήσαντο αὐτόν, ἐδήλωσεν ἡδὴ μοι τὰ ἐς Ἀρκάδας ἔχοντα— ἐσυλήθη δὲ ὑπὸ
- 3 τυράννων τῶν ἐν Φωκεύσιν. οὐ μὲν παρὰ Ἀμαθουσίοις γε ἐν τῷ ἱερῷ τοῦ Ἀδώνιδος ἐμοὶ δοκεῖν ἐστίν· ἐν Ἀμαθοῦντι μὲν γάρ ἐστι λίθοι χλωροὶ συνδέοντος χρυσοῦ σφᾶς ὁ ὄρμος, τὸν δὲ τῇ Ἐριφύλῃ δοθέντα Ὀμηρὸς φησιν ἐν Ὀδυσσεΐᾳ πεποιηῖσθαι χρυσοῦ, καὶ οὕτως ἔχει·

ἢ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.

It has no public temple made for it, but its priest keeps the sceptre for one year in a house. Sacrifices are offered to it every day, and by its side stands a table full of meats and cakes of all sorts.

XLI. Poets have sung, and the tradition of men has followed them, that Hephaestus made many works of art, but none is authentic except only the sceptre of Agamemnon. However, the Lycians in Patara show a bronze bowl in their temple of Apollo, saying that Telephus dedicated it and Hephaestus made it, apparently in ignorance of the fact that the first to melt bronze were the Samians Theodorus and Rhoecus. The Achaeans of Patrae assert indeed that Hephaestus made the chest brought by Eury-pylus from Troy, but they do not actually exhibit it to view. In Cyprus is a city Amathus, in which is an old sanctuary of Adonis and Aphrodite. Here they say is dedicated a necklace given originally to Harmonia, but called the necklace of Eriphyle, because it was the bribe she took to betray her husband. It was dedicated at Delphi by the sons of Phegeus (how they got it I have already related in my history of Arcadia),¹ but it was carried off by the tyrants of Phocis. However, I do not think that it is in the sanctuary of Adonis at Amathus. For the necklace at Amathus is composed of green stones held together by gold, but the necklace given to Eriphyle was made entirely of gold, according to Homer, who says in the *Odyssey* ²:—

Who received precious gold, the price of her own husband.

¹ See Book VIII. xxiv. 10.

² *Odyssey* xi. 327.

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- οὐ μὴν οὐδὲ ἡγνῶει τοὺς ὄρμους τοὺς ποικίλους·
 4 ἐν μὲν γε τοῖς Εὐμαίου λόγοις πρὸς Ὀδυσσεά,
 πρὶν ἢ ἐκ Πύλου Τηλέμαχον ἀφικέσθαι σφίσιν
 ἐπὶ τὴν αὐλήν, ἐν τούτοις λόγοις ἐστὶν

ἦλυθ' ἀνὴρ πολυίδρις ἐμοῦ πρὸς δώματα
 πατρός
 χρύσειον ὄρμον ἔχων, μετὰ δ' ἡλέκτροισιν
 ἔερτο,

- 5 καὶ ἐν Πηνελόπης δώροις—ἄλλους τε γὰρ τῶν
 μνηστήρων δῶρα καὶ Εὐρύμαχον διδόντα Πηνε-
 λόπη πεποίηκεν—

ὄρμον δ' Εὐρύμαχος πολυδαίδαλον αὐτίκ'
 ἔνεικε
 χρύσειον, ἡλέκτροισιν ἐερμένον, ἡέλιον ὥς·

Ἐριφύλῃν δὲ οὐ χρυσῷ καὶ λίθοις ποικίλον
 δέξασθαι φησιν ὄρμον. οὕτω τὸ εἰκὸς τῷ
 σκῆπτρῳ πρόσσεστιν εἶναι μόνον ποίημα Ἡφαί-
 στου.

- 6 Ἔστι δὲ ὑπὲρ τὴν πόλιν κρημνὸς Πετραχὸς
 καλούμενος· Κρόνον δὲ ἐθέλουσιν ἐνταῦθα ἀπα-
 τηθῆναι δεξάμενον ἀντὶ Διὸς πέτρον παρὰ τῆς
 Ῥέας, καὶ ἀγαλμα Διὸς οὐ μέγα ἐστὶν ἐπὶ
 7 κορυφῇ τοῦ ὄρους. ἐνταῦθα ἐν τῇ Χαίρωνείᾳ
 μύρα ἀπὸ ἀνθῶν ἔψουσι κρίνου καὶ ρόδου καὶ
 ναρκίσσου καὶ Ἰρεως· ταῦτα ἀλγηδόνων ἰάματα
 ἀνθρώποις γίνεται. τὸ δὲ ἐκ τῶν ρόδων ποιού-
 μενον, εἰ καὶ ἀγάλματα εἰργασμένα ξύλου χρίοις,
 ῥύεται καὶ ταῦτα σηπεδόνας. ἡ δὲ Ἰρις φύεται
 μὲν ἐν ἔλεσι, μέγεθος δ' ἐστὶν ἴση κρίνῳ, χροῖαν
 δὲ οὐ λευκή, καὶ ὁσμὴν ἀποδεῖ κρίνου.

BOEOTIA, xli. 3-7

Not that Homer was unaware of necklaces made of various materials. For example, in the speech of Eumaeus to Odysseus¹ before Telemachus reaches the court from Pylus, he says:—

There came a cunning man to the home of my
father,
With a necklace of gold strung with amber in
between.

Again, in the passage called the gifts of Penelope, for he represents the wooers, Eurymachus among them, offering her gifts, he says²:—

And Eurymachus straightway brought a necklace
of varied materials,
Of gold strung with pieces of amber, like the sun.

But Homer does not say that the necklace given to Eriphyle was of gold varied with stones. So probably the sceptre is the only work of Hephaestus.

There is beyond the city a crag called Petrachus. Here they hold that Cronus was deceived, and received from Rhea a stone instead of Zeus, and there is a small image of Zeus on the summit of the mountain. Here in Chaeroneia they distil unguents from flowers, namely, the lily, the rose, the narcissus and the iris. These prove to be cures for the pains of men. The unguent from the rose, if it be smeared on wooden images, prevents their decaying. The iris grows in marshes, is in size as large as a lily, but is not white in colour, and smells less sweet.

¹ *Odyssey* xv. 459.

² *Odyssey* xviii. 295.

BOOK X--PHOCIS, OZOLIAN LOCRI

ΦΩΚΙΚΑ, ΛΟΚΡΩΝ ΟΖΟΛΩΝ

- Ι. Γῆς δὲ τῆς Φωκίδος, ὅσον μὲν περὶ Τιθορέαν καὶ Δελφούς ἐστιν αὐτῆς, ἐκ παλαιοτάτου φανερὰ τὸ ὄνομα τοῦτο εἰληφυϊά ἐστιν ἀπὸ ἀνδρὸς Κορινθίου Φώκου τοῦ Ὀρνυτίωνος· ἔτεσι δ' ὕστερον οὐ πολλοῖς ἐξενίκησε καὶ ἀπάσῃ γενέσθαι τῇ ἐφ' ἡμῶν καλουμένῃ Φωκίδι, Αἰγινητῶν ναυσὶν ἐς τὴν χώραν διαβάντων ὁμοῦ
- 2 Φώκῃ τῷ Αἰακοῦ. τὰ μὲν δὴ ἀπαντικρὺ Πελοποννήσου καὶ τὰ ἐπὶ Βοιωτίας καθήκουσιν ἐπὶ θάλασσαν οἱ Φωκεῖς, τῇ μὲν ἐς Κίρραν τὸ ἐπίνειον Δελφῶν, τῇ δ' ἐπὶ Ἀντίκυραν πόλιν· τὰ δὲ πρὸς τοῦ Λαμιακοῦ κόλπου Λοκροὶ σφᾶς παραθαλασσίους οἱ Ὑποκνημίδιοι κωλύουσιν εἶναι· οὗτοι γὰρ δὴ εἰσιν οἱ ταύτῃ τὴν Φωκίδα ὑπεροικούντες, Σκαρφεῖς μὲν τὰ ἐπέκεινα Ἐλατείας, ὑπὲρ δὲ Ὑάμπολιν καὶ Ἀβας οἱ πόλιν τε Ὀποῦντα καὶ Ὀπουντίων ἐπίνειον νεμόμενοι Κύνον.
- 3 Τὰ δὲ ἐπιφανέστατα Φωκεύσιν ἐστιν ἐν κοινῷ· πολέμου γὰρ τοῦ πρὸς Ἰλίῳ μετεσχῆκασιν, καὶ Θεσσαλῶν ἐναντία ἐπολέμησαν πρότερον ἔτι ἢ ἐλάσαι τὸν Μῆδον ἐπὶ Ἑλληνας, ὅτε δὴ καὶ ἐπεδείξαντο οἱ Φωκεῖς ἔργα ἐς μνήμην. κατὰ γὰρ τὴν Ὑάμπολιν, ἥ τοὺς Θεσσαλοὺς προσε-

BOOK X

PHOCIS, OZOLIAN LOCRI

I. It is plain that such part of Phocis as is around Tithorea and Delphi was so named in very ancient days after a Corinthian, Phocus, a son of Ornytion. Not many years afterwards, the name established itself as the received title of what is to-day called Phocis, when the Aeginetans had disembarked on the land with Phocus the son of Aeacus. Opposite the Peloponnesus, and in the direction of Boeotia, Phocis stretches to the sea, and touches it on one side at Cirrha, the port of Delphi, and on the other at the city of Anticyra. In the direction of the Lamian Gulf there are between Phocis and the sea only the Hypocnemidian Locrians. By these is Phocis bounded in this direction, by Scarpheia on the other side of Elateia, and by Opus and its port Cynus beyond Hyampolis and Abae.

The most renowned exploits of the Phocian people were undertaken by the whole nation. They took part in the Trojan war, and fought against the Thesalians before the Persian invasion of Greece, when they accomplished some noteworthy deeds. Expecting that the Thessalians would invade their land at

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δέχοντο ἐμβαλεῖν σφισιν ἐς τὴν χώραν, ὑδρίας
κεράμου πεποιημένας κατορύξαντες καὶ ἐπ' αὐτὰς
γῆν ἐπιφορήσαντες ὑπέμενον τὴν ἵππον τῶν
Θεσσαλῶν· οἱ δέ, ἅτε οὐ προπετυσμένοι τῶν
Φωκέων τὴν τέχνην, ἐπελάσαντες τοὺς ἵππους
λανθάνουσιν ἐπὶ τὰς ὑδρίας. ἐνταῦθα ἀπεχω-
λοῦντο μὲν οἱ ἵπποι τῶν ποδῶν ἐσπιπτόντων
σφίσιν ἐς τὰς ὑδρίας, ἐκτείνοντο δὲ καὶ ἀπέπιπτον
4 οἱ ἄνδρες ἀπὸ τῶν ἵππων. ὥς δὲ οἱ Θεσσαλοὶ
μεῖζονι ἢ τὰ πρότερα ἐς τοὺς Φωκέας χρώμενοι
τῇ ὀργῇ συνελέχθησαν ἀπὸ τῶν πόλεων πασῶν
καὶ ἐς τὴν Φωκίδα ἐστρατεύοντο, ἐνταῦθα οἱ
Φωκεῖς ἐν οὐ μικρῷ ποιούμενοι δείματι τὴν
τε ἄλλην τῶν Θεσσαλῶν ἐς τὸν πόλεμον παρα-
σκευὴν καὶ οὐχ ἥκιστα τῆς ἵππου τὸ πλῆθος
καὶ ὁμοῦ τῷ ἄριθμῳ τὴν ἐς τοὺς ἀγῶνας τῶν
τε ἵππων καὶ αὐτῶν μελέτην τῶν ἱππέων, ἀπο-
στέλλουσιν ἐς Δελφοὺς αἰτοῦντες τὸν θεὸν ἐκφυ-
γεῖν τὸν ἐπιόντα κίνδυνον· καὶ αὐτοῖς ἀφίκετο
μάντευμα·

συμβαλέω θνητὸν τε καὶ ἀθάνατον μαχέ-
σασθαι,

νίκην δ' ἀμφοτέροις δώσω, θνητῷ δέ νυ
μᾶλλον.

5 ταῦτα ὥς ἐπύθοντο οἱ Φωκεῖς, λογάδας τρια-
κοσίους καὶ Γέλωνα ἐπ' αὐτοῖς ἄρχοντα ἀπο-
στέλλουσιν ἐς τοὺς πολεμίους ἄρτι ἀρχομένης
νυκτός, προστάξαντές σφισι κατοπτεῦσαί τε τὰ
τῶν Θεσσαλῶν ὄντινα ἀφανέστατον δύναιτο
τρόπον καὶ αὖθις ἐς τὸ στράτευμα ἐπανήκειν
κατὰ τῶν ὁδῶν τὴν μάλιστα ἄγνωστον, μηδὲ
370

- έκοντας μάχης ἄρχειν. οὗτοι ὑπὸ τῶν Θεσσαλῶν οἱ λογάδες ἀπώλουντο ἀθρόοι καὶ αὐτοὶ καὶ ὁ ἡγούμενός σφισι Γέλων, συμπατούμενοί τε ὑπὸ τῶν ἵππων καὶ ὑπὸ τῶν ἀνδρῶν φονευόμενοι.
- 6 καὶ ἡ συμφορὰ σφῶν κατάπληξιν τοῖς ἐπὶ τοῦ στρατοπέδου τῶν Φωκέων τηλικαύτην ἐνεποίησεν, ὥστε καὶ τὰς γυναῖκας καὶ παῖδας καὶ ὅσα τῶν κτημάτων ἄγειν ἦν σφίσιν ἢ φέρειν, ἔτι δὲ καὶ ἐσθῆτα καὶ χρυσόν τε καὶ ἄργυρον καὶ τὰ ἀγάλματα τῶν θεῶν ἐς ταῦτό συλλέξαντες πυρὰν ὡς μεγίστην ἐποίησαν, καὶ ἐπ' αὐτοῖς ἀριθμὸν
- 7 τριάκοντα ἀνδρας ἀπολείπουσι· προσετέτακτο δὲ τοῖς ἀνδράσιν, εἰ ἡττᾶσθαι τοὺς Φωκέας συμβαίνοι τῇ μάχῃ, τότε δὴ προαποσφάξαι μὲν τὰς γυναῖκας τε καὶ παῖδας καὶ ὡς ἱερεῖα ἀναθέντας ταῦτά τε καὶ τὰ χρήματα ἐπὶ τὴν πυρὰν καὶ ἐνέντας πῦρ οὕτως ἤδη διαφθαρῆναι καὶ αὐτοὺς ἦτοι ὑπ' ἀλλήλων ἢ ἐς τὴν ἵππον τῶν Θεσσαλῶν ἐσπίπτοντας. ἀντὶ τούτου μὲν ἅπαντα τὰ ἀνάληγτα βουλευματα ἀπόνοια ὑπὸ Ἑλλήνων ὀνομάζεται Φωκική, τότε δὲ οἱ Φωκεῖς ἐποιοῦντο
- 8 αὐτίκα ἐπὶ τοὺς Θεσσαλοὺς ἔξοδον· στρατηγοὶ δὲ ἦσαν σφισι Ῥοῖός τε Ἀμβροσσεὺς καὶ Ἰαμπολίτης Δαϊφάντης, οὗτος μὲν δὴ ἐπὶ τῇ ἵππῳ, δυνάμεως δὲ τῆς πεζῆς ὁ Ἀμβροσσεύς. ὁ δὲ χώραν ἐν¹ τοῖς ἄρχουσιν ἔχων τὴν μεγίστην μάντις ἦν Τελλίας² ὁ Ἡλείος, καὶ ἐς τὸν Τελλίαν τοῖς Φωκεῦσι τῆς σωτηρίας ἀπέκειντο αἱ ἐλπίδες.
- 9 ὥς δὲ ἐς χεῖρας συνήεσαν, ἐνταῦθα τοῖς Φωκεῦσιν ἐγένετο ἐν ὀφθαλμοῖς τὰ ἐς τὰς γυναῖκας καὶ ἐς τὰ τέκνα δόξαντα, τὴν τε σωτηρίαν οὐκ ἐν βεβαίῳ σφίσιν ἐώρων σαλεύουσιν καὶ τούτων

defensive. These picked men along with their leader Gelon, trampled on by horses and butchered by their enemies, perished to a man at the hands of the Thessalians. Their disaster created such panic among the Phocians in the camp that they actually gathered together in one spot their women, children, movable property, and also their clothes, gold, silver and images of the gods, and making a vast pyre they left in charge a force of thirty men. These were under orders that, should the Phocians chance to be worsted in the battle, they were first to put to death the women and the children, then to lay them like victims with the valuables on the pyre, and finally to set it alight and perish themselves, either by each other's hands or by charging the cavalry of the Thessalians. Hence all forlorn hopes are called by the Greeks "Phocian despair." On this occasion the Phocians forthwith proceeded to attack the Thessalians. The commander of their cavalry was Daīphantes of Hyampolis, of their infantry Rhoētis of Ambrossus. But the office of commander-in-chief was held by Tellias, a seer of Elis, upon whom rested all the Phocians' hopes of salvation. When the battle joined, the Phocians had before their eyes what they had resolved to do to their women and children, and seeing that their own salvation trembled in the balance, they dared

¹ εἶς is not in the MSS.

² Τελλίας is not in the MSS.

ἔνεκα ἐς παντοῖα ἀφικνούνται τολμήματα· προσ-
 γενομένου δὲ καὶ τοῦ ἐκ θεῶν εὐμενοῦς νίκην
 10 τῶν τότε ἀνείλονται ἐπιφανεστάτην. τότε λόγιον
 τὸ γεγενημένον τοῖς Φωκεῦσι παρὰ τοῦ Ἀπόλ-
 λωνος καὶ τοῖς πᾶσιν Ἑλλήσιν ἐγνώσθη· τὸ γὰρ
 σύνθημα κατὰ τὰ αὐτὰ ὑπὸ τῶν στρατηγούντων
 ἐδίδото ἐν ταῖς μάχαις Θεσσαλοῖς μὲν Ἀθηναῖς
 Ἰτωνίαις, τοῖς δὲ ὁ ἐπώνυμος Φῶκος. ἀπὸ τούτου
 δὲ τοῦ ἔργου καὶ ἀναθήματα οἱ Φωκεῖς ἀπέ-
 στειλαν ἐς Δελφοὺς Ἀπόλλωνα¹ καὶ Τελλίαν
 τότε τὸν μάντιν καὶ ὅσοι μαχομένοις ἄλλοι
 σφίσιν ἐστρατήγησαν, σὺν δὲ αὐτοῖς καὶ ἥρωας
 τῶν ἐπιχωρίων· ἔργα δὲ αἱ εἰκόνες Ἀριστομέ-
 δοντός εἰσιν Ἀργείου.

11 Εὐρέθη δὲ καὶ ὕστερον² τοῖς Φωκεῦσιν οὐκ
 ἀποδέον σοφία τῶν προτέρων. ὥς γὰρ δὴ τὰ
 στρατόπεδα ἀντεκάθητο περὶ τὴν ἐς τὴν Φωκίδα
 ἐσβολήν, λογάδες Φωκῶν πεντακόσιοι φυλάσ-
 σοντες πλήρη τὸν κύκλον τῆς σελήνης ἐπιχει-
 ροῦσιν ἐν τῇ νυκτὶ τοῖς Θεσσαλοῖς, αὐτοὶ τε
 ἀλληλιμμένοι γύνῃ καὶ ἐνδεδυκότες ὅπλα λευκὰ
 ἐπὶ τῇ γύνῃ. ἐνταῦθα ἐξεργασθῆναι φόνον τῶν
 Θεσσαλῶν λέγεται πλεῖστον, θειότερόν τι ἡγου-
 μένων ἢ κατὰ ἔφοδον πολεμίων τὸ ἐν τῇ νυκτὶ
 συμβαῖνον. ὁ δὲ Ἥλειος ἦν Τελλίας ὃς καὶ
 ταῦτα τοῖς Φωκεῦσιν ἐμηχανήσατο ἐς τοὺς
 Θεσσαλοὺς.

II. Ἐπεὶ δὲ ἐς τὴν Εὐρώπην ὁ Περσῶν στρα-
 τὸς διέβη, λέγεται τοὺς Φωκέας φρονῆσαι μὲν
 ὑπὸ ἀνάγκης τὰ βασιλέως, αὐτομολῆσαι δὲ ἐκ
 τῶν Μήδων καὶ ἐς τὸ Ἑλληνικὸν παρὰ τὸ ἔργον
 τὸ Πλαταιᾶσι παρατάξασθαι. χρόνῳ δὲ ὕστε-

the most desperate deeds, and, with the favour of heaven, achieved the most famous victory of that time. Then did all Greece understand the oracle given to the Phocians by Apollo. For the watchword given in battle on every occasion by the Thessalian generals was Itonian Athena, and by the Phocian generals Phocus, from whom the Phocians were named. Because of this engagement the Phocians sent as offerings to Delphi statues of Apollo, of Tellias the seer, and of all their other generals in the battle, together with images of their local heroes. The figures were the work of the Argive Aristomedon.

Afterwards the Phocians discovered a stratagem quite as clever as their former ones. For when the armies were lying opposite each other at the pass into Phocis, five hundred picked men of Phocis, waiting until the moon was full, attacked the Thessalians on that night, first smearing themselves with chalk and, in addition to the chalk, putting on white armour. It is said that there then occurred a wholesale slaughter of the Thessalians, who thought this apparition of the night to be too unearthly to be an attack of their enemies. It was Tellias of Elis who devised this stratagem also for the Phocians to use against the Thessalians.

II. When the Persian army crossed into Europe, it is said that the Phocians were forced to join the Great King, but deserted the Persian cause and ranged themselves with the Greeks at the battle of Plataea. Subsequently it happened that a fine was

¹ Some critics would read Ἀπόλλωνι

² ὕστερόν τι suggested by Spiro and present editor independently.

- ρον κατέλαβεν αὐτοὺς ζημιωθῆναι χρήμασιν ὑπὸ Ἀμφικτυόνων· οὐδὲ ἔχω τοῦ λόγου τὸ ἀληθὲς ἐξευρεῖν εἴτε ἀδικήσασιν ἐπεβλήθη σφίσιν εἴτε θεσσαλοὶ κατὰ τὸ ἐκ παλαιοῦ μῖσος γενέσθαι τὴν ζημίαν τοῖς Φωκεῦσιν ἦσαν οἱ πράξαντες.
- 2 ἐχόντων δὲ ἀθύμως αὐτῶν πρὸς τῆς ζημίας τὸ μέγεθος, Φιλόμηλος σφᾶς ὑπολαβὼν ὁ Θεοτίμου, Φωκέων οὐδενὸς ἀξιώματι ὕστερος—πατρίς δὲ αὐτῷ Λέδων τῶν ἐν Φωκεῦσιν ἦν πόλεων—οὗτος οὖν ὁ Φιλόμηλος τὴν τε ἔκτισιν αὐτοῖς ἀδύνατον ἀπέφηνε τῶν χρημάτων καὶ ἀνέπειθε τὸ ἱερὸν καταλαβεῖν τὸ ἐν Δελφοῖς, λέγων καὶ ἄλλα ἐπαγωγὰ καὶ ὥς τὰ Ἀθηναίων καὶ ἐκ Λακεδαιμόνος ἐπιτήδεια ἐξ ἀρχῆς ἐστὶν αὐτοῖς, Θηβαίων δὲ καὶ εἴ τις ἄλλος κατασταλή σφίσιν ἐς πόλεμον, περιέσεσθαι καὶ ἀρετῇ σφᾶς καὶ
- 3 δαπάνῃ χρημάτων. ταῦτα τοῦ Φιλομήλου λέγοντος οὐκ ἐγένετο ἀκούσια τῷ πλήθει τῶν Φωκέων, εἴτε τὴν γνώμην σφίσι τοῦ θεοῦ βλάπτοντος εἴτε καὶ αὐτοῖς πεφυκύσιν ἐπίπροσθεν εὐσεβείας τὰ κέρδη ποιεῖσθαι. τὴν δὲ τῶν Δελφῶν κατάληψιν ἐποιήσαντο οἱ Φωκεῖς Ἡρακλείδου μὲν πρυτανεύοντος ἐν Δελφοῖς καὶ Ἀγαθοκλέους Ἀθήνησιν ἄρχοντος, τετάρτῳ δὲ ἔτει πέμπτης Ὀλυμπιάδος ἐπὶ ταῖς ἑκατόν, ἣν Πρῶρος ἐνῖκα Κυρηναῖος στάδιον.
- 4 Καταλαβοῦσι δὲ αὐτοῖς τὸ ἱερὸν ξενικά τε αὐτίκα τὰ ἰσχυρότατα τῶν ἐν Ἑλλήσιν ἠθροίσθη καὶ οἱ Θηβαῖοι σφισιν ἐς πόλεμον ἐκ τοῦ φανεροῦ καθεστήκεσαν, διάφοροι καὶ τὰ πρότερα ὄντες. χρόνος μὲν δὴ ἐγένετο δν ἐπολέμησαν δέκα ἔτη συνεχῶς, καὶ ἐν τοσούτῳ πολέμου

inflicted on them by the Amphictyons. I cannot find out the truth of the story, whether the fine was inflicted because of the misdeeds of the Phocians, or whether the Thessalians exacted the fine from the Phocians because of their ancient hatred. As they were disheartened at the greatness of the fine, Philomelus, son of Theotimus, than whom no Phocian stood higher in rank, his country being Ledon, a city of Phocis, took charge and tried to persuade them to seize the sanctuary at Delphi, pointing out that the amount of the sum to be paid was beyond their resources. He stated, among other plausible arguments, that Athens and Sparta had always been favourable to them, and that if Thebes or any other state made war against them, they would have the better owing to their courage and resources. When Philomelus put all this before them, the Phocians were nothing loath, either because their judgment was blinded by heaven, or because their nature was to put gain before religion. The seizure of Delphi by the Phocians occurred when Heracleides was president at Delphi and Agathocles archon at Athens, in the fourth year of the hundred and fifth Olympiad, when ^{337 B.C.} Prorus of Cyrene was victorious in the foot-race.

When they had seized the sanctuary, the best mercenaries in Greece at once mustered to join them, while the Thebans, at variance before, declared open war against them. The war lasted ten successive years, and during this long time victory often fell

μήκει πολλάκις μὲν οἱ Φωκεῖς καὶ τὰ παρ' αὐτοῖς ξενικὰ ἐνίκησε, πολλάκις δὲ ἦν τὰ τῶν Θηβαίων ἐπικρατέστερα· γενομένης δὲ κατὰ Νεῶνα πόλιν συμβολῆς ἐτράποντο οἱ Φωκεῖς, καὶ ὁ Φιλόμηλος ῥίπτει τε αὐτὸν ἐν τῇ φυγῇ κατὰ ὑψηλοῦ καὶ ἀποτόμου κρημνοῦ καὶ ἀφίησιν οὕτω τὴν ψυχὴν· ἐτέτακτο δὲ καὶ ἄλλως τοῖς Ἀμφικτύοσιν ἐς τοὺς συλῶντας¹ αὕτη ἡ² δίκη.

5 μετὰ δὲ Φιλόμηλον τελευτήσαντα Ὀνομάρχῳ μὲν τὴν ἡγεμονίαν διδόασιν οἱ Φωκεῖς, ἐς δὲ τῶν Θηβαίων τὴν συμμαχίαν προσεχώρησε Φίλιππος ὁ Ἀμύντου· καὶ—ἐκράτησε γὰρ Φίλιππος τῆς συμβολῆς—φεύγων ὁ Ὀνόμαρχος καὶ ἐπὶ θάλασσαν ἀφικόμενος ἐνταῦθα ὑπὸ τῶν στρατιωτῶν κατηκοντίσθη τῶν οἰκείων, ὥς τὴν ἡσσάν σφισιν ὑπὸ ἀτολμίας συμβάσαν τῆς

10 ἐκείνου καὶ ἐς τὸ στρατηγεῖν ἀπειρίας. Ὀνομάρχῳ μὲν τέλος τοῦ βίου τοιοῦτον ἐπήγαγεν ὁ daίμων, στρατηγὸν δὲ αὐτοκράτορα εἵλοντο ἀδελφὸν τοῦ Ὀνομάρχου Φάυλον. λέγουσι δὲ τοῦτον τὸν Φάυλον³ παρεληλυθέναι τε δὴ ἄρτι ἐπὶ τῶν Φωκέων τὴν ἀρχὴν καὶ ὄψιν ὀνείρατος ἰδεῖν τοιάνδε. ἐν τοῖς ἀναθήμασι τοῦ Ἀπόλλωνος μίμημα ἦν χαλκοῦν ἀνδρὸς⁴ χρονιωτέρου, κατερρυηκότος τε ἤδη τὰς σάρκας καὶ τὰ ὀστά ὑπολειπομένου μόνα· ἀνάθημα δὲ ὑπὸ Δελφῶν Ἰπποκράτους ἐλέγετο εἶναι τοῦ ἱατροῦ. τούτῳ δὲ ἑαυτὸν εἰκέναι τῷ ἀναθήματι ἔδοξεν ὁ Φάυλος· αὐτίκα δὲ ὑπολαβοῦσα αὐτὸν φθινώδης

7 νόσος ἐπετέλει τοῦ ἐνυπνίου τὴν μαντείαν. Φαύλου δὲ ἀποθανόντος ἐς Φάλαικον τὸν παῖδα αὐτοῦ περιεχώρησεν ἡ ἐν⁵ Φωκεῦσι δυναστεία·

to the Phocians and their mercenaries, and often the Thebans proved the better. An engagement took place at the town of Neon, in which the Phocians were worsted, and in the rout Philomelus threw himself down a high precipice, and so lost his life. This was the very punishment fixed by the Amphictyons for spoilers of the sanctuary. After the death of Philomelus the Phocians gave the command to Onomarchus, while Philip, son of Amyntas, made an alliance with the Thebans. Philip had the better of the encounter, and Onomarchus fleeing to the coast was there shot down by his own troops, who considered their defeat due to his lack of enterprise and inexperience as a general. Such was the end which fate brought upon Onomarchus, and his brother Phaÿlus was chosen as commander-in-chief. It is said that no sooner had this Phaÿlus come to rule over the Phocians when he saw the following vision in a dream. Among the votive offerings to Apollo was a representation in bronze of a man's body in an advanced stage of decay, with the flesh already fallen off, and nothing left but the bones. The Delphians said that it was an offering of Hippocrates the physician. Now the thought came to Phaÿlus that he resembled this offering. Forthwith he was attacked by a wasting disease, which so fulfilled the omen of the dream. On the death of Phaÿlus the sovereignty of the Phocians devolved on Phalaecus

¹ The MSS. have *συνόντας*.

² *ἡ* is not in the MSS.

³ *λέγουσι . . . Φάυλον* is not in the MSS.

⁴ *ἀνδρὸς* is not in the MSS.

⁵ *ἐν* is not in the MSS.

καὶ ἐπεὶ ἔσχευεν ὁ Φάλαικος αἰτίαν¹ ἰδίᾳ περι-
ποιεῖσθαι τῶν ἱερῶν χρημάτων, ἐπαύθη τῆς
ἀρχῆς. διαβάς δὲ ναυσὶν ἐς Κρήτην ὁμοῦ Φω-
κέων τοῖς ἡρημένοις τὰ ἐκείνου καὶ μοῖρα τοῦ
ξενικοῦ, Κυδωνία προσκαθήμενος—οὐ γὰρ οἱ
διδόναι χρήματα ἐβούλοντο αἰτοῦντι—τῆς στρα-
τιᾶς τὸ πολὺ ἀπόλλυσι καὶ αὐτὸς ἀπώλετο.

III. Δεκάτῳ δὲ ὕστερον ἔτει μετὰ τὴν τοῦ
ἱεροῦ κατάληψιν ἐπέθηκεν ὁ Φίλιππος πέρας τῷ
πολέμῳ, Φωκιῷ τε καὶ ἱερῷ κληθέντι τῷ αὐτῷ,
Θεοφίλου μὲν Ἀθήνησιν ἀρχοντος, ὀγδόης δὲ
ὀλυμπιάδος καὶ ἑκατοστῆς ἔτει πρώτῳ, ἣν Πο-
λυκλῆς ἐνίκα στάδιον Κυρηναῖος. καὶ ἐς ἔδαφος
ἀλοῦσαι κατεβλήθησαν τῶν Φωκέων αἱ πόλεις·
ἀριθμὸς δὲ ἦν αὐτῶν Δίλαια καὶ Τάμπολις καὶ
Ἀντίκυρα καὶ Παραποτάμοι καὶ Πανοπεύς τε
καὶ Δαυλῖς. τούτων μὲν δὴ ὄνομα ἦν ἐκ παλαιοῦ,
2 καὶ οὐχ ἥκιστα ἐπὼν ἔνεκα τῶν Ὀμήρου· τὰς
δὲ αὐτῶν ἡ στρατιὰ καταπρήσασα ἡ μετὰ Ξέρξου
γνωριμωτέρας ἐς τὸ Ἑλληνικὸν ἐποίησεν, Ἐρωχὸν
καὶ Χαράδραν καὶ Ἀμφίκλειαν καὶ Νεῶνας καὶ
Τιθρώνιον καὶ Δρυμαίαν. αἱ δὲ ἄλλαι πλὴν γε
δὴ Ἐλατείας τὰ πρότερα οὐκ ἐπιφανεῖς ἦσαν,
Τραχίς τε ἡ Φωκικὴ καὶ Μεδεὼν ὁ Φωκικὸς
καὶ Ἐχεδάμεια καὶ Ἀμβροσσιος καὶ Λέδων καὶ
Φλυγόνιον ἔτι καὶ Στίρις. τότε δὲ κατεσκάφησάν
τε αἱ κατειλεγμένα καὶ ἐς κώμας πλὴν Ἀβας
ῥέεσθαι αἱ ἄλλαι· Ἀβαίοις δὲ ἐκτὸς ἀσεβείας
ὑπῆρχε καθεστηκέναι, καὶ οὔτε τοῦ ἱεροῦ τῆς
καταλήψεως οὔτε τοῦ πολέμου μετεσχῆκεσαν.
3 ἀφηρέθησαν δὲ οἱ Φωκεῖς καὶ μετεῖναι σφισιν

¹ αἰτίαν is not in the MSS.

his son. Phalaecus, accused of appropriating to his own use the sacred treasures, was deposed, and crossing with a fleet to Crete, accompanied by such Phocians as sided with him and by a part of his mercenaries, he sat down to besiege Cydonia, which refused to accede to his demand for money, and perished along with the greater part of his army.

III. In the tenth year after the seizure of the sanctuary, Philip put an end to the war, which was called both the Phocian War and the Sacred War, in the year when Theophilus was archon at Athens, which was the first of the hundred and eighth Olympiad at which Polycles of Cyrene was victorious in the foot-race. The cities of Phocis were captured and razed to the ground. The tale of them was Lilaëa, Hyampolis, Anticyra, Parapotamii, Panopeus and Daulis. These cities were distinguished in days of old, especially because of the poetry of Homer.¹ The army of Xerxes, burning down certain of these, made them better known in Greece, namely Erochus, Charadra, Amphicleia, Neon, Tithronium and Dry-maea. The rest of the Phocian cities, except Elateia, were not famous in former times, I mean Phocian Trachis, Phocian Medeon, Echedameia, Ambrossus, Ledon, Phlygonium and Stiris. On the occasion to which I have referred all the cities enumerated were razed to the ground and their people scattered in villages. The one exception to this treatment was Abae, whose citizens were free from impiety, and had had no share in the seizure of the sanctuary or in the war. The Phocians were

¹ See Homer, *Iliad* ii. 520.

ἱεροῦ τοῦ ἐν Δελφοῖς καὶ συνόδου τῆς ἐς τὸ Ἑλληνικόν, καὶ τὰς ψήφους αὐτῶν Μακεδόσιν ἔδοσαν οἱ Ἀμφικτύονες. ἀνὰ χρόνον μέντοι τοῖς Φωκεῦσιν αἱ πόλεις ἀνφκίσθησαν καὶ ἐς τὰς πατρίδας κατήχθησαν ἐκ τῶν κωμῶν, πλὴν εἰ μὴ ἀνοικισθῆναί τινας ἐκώλυσεν ἀσθένειά τε ἢ ἐξ ἀρχῆς καὶ ἡ τῶν χρημάτων ἐν τῷ τότε ἔνδεια· Ἀθηναῖοι δὲ καὶ Θηβαῖοι σφᾶς ἦσαν οἱ κατὰγοντες, πρὶν ἢ τὸ ἐν Χαιρωνείᾳ συμβῆναι
 4 παταῖσμα Ἑλλήσι. καὶ ἀγῶνος τοῦ ἐν Χαιρωνείᾳ μετέσχον οἱ Φωκεῖς, καὶ ὕστερον περὶ Λάμιαν καὶ ἐν Κραννῶνι ἐναντία Ἀντιπάτρου καὶ Μακεδόνων ἐμαχέσαντο· Γαλάτας δὲ καὶ τὴν Κελτικὴν στρατιὰν προθυμότατα ἡμύνοντο Ἑλλήνων, θεῶ τε τιμωροῦντες τῷ ἐν Δελφοῖς καὶ ἐς ἀπολογία ἅμα ἐμοὶ δοκεῖν τῶν ἀρχαίων ἐγκλημάτων.

IV. Τούτοις μὲν δὴ τοιαῦτα ὑπῆρχεν ἐς μνήμην· στάδια δὲ ἐκ Χαιρωνείας εἴκοσιν ἐς Πανοπέας ἐστὶ πόλιν Φωκέων, εἴγε ὀνομάσαι τις πόλιν καὶ τούτους οἷς γε οὐκ ἀρχεῖα οὐ γυμνάσιον ἐστίν, οὐ θέατρον οὐκ ἀγορὰν ἔχουσιν, οὐχ ὕδωρ κατερχόμενον ἐς κρήνην, ἀλλὰ ἐν στέγαις κοίλαις κατὰ τὰς καλύβας μάλιστα τὰς ἐν τοῖς ὄρεσιν, ἐνταῦθα οἰκοῦσιν ἐπὶ χαράδρᾳ. ὅμως δὲ ὄροι γε τῆς χώρας εἰσὶν αὐτοῖς ἐς τοὺς ὁμόρους, καὶ ἐς τὸν σύλλογον συνέδρους καὶ οὗτοι πέμπουσιν τὸν Φωκικόν. καὶ γενέσθαι μὲν τῇ πόλει τὸ ὄνομα λέγουσιν ἀπὸ τοῦ Ἐπειοῦ πατρός, αὐτοὶ δὲ οὐ Φωκεῖς, Φλεγύαι δὲ εἶναι τὸ ἐξ ἀρχῆς καὶ ἐς τὴν γῆν διαφυγεῖν φασὶ τὴν Φωκίδα
 2 ἐκ τῆς Ὀρχομενίας. Πανοπέων δὲ τὸν ἀρχαῖον
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deprived of their share in the Delphic sanctuary and in the Greek assembly, and their votes were given by the Amphictyons to the Macedonians. Subsequently, however, the Phocian cities were rebuilt, and their inhabitants restored from the villages to their native cities, save such as were prevented from being rebuilt by their original weakness and by their want of funds at the period of restoration. It was the Athenians and Thebans who brought back the inhabitants before the disaster of Chaeroneia befell the Greeks. The Phocians took part in the battle of Chaeroneia, and afterwards fought at Lamia and Crannon against the Macedonians under Antipater. No Greeks were keener defenders against the Gauls and the Celtic invaders than were the Phocians, who considered that they were helping the god of Delphi, and at the same time, I take it, that they were making amends for the old crimes they had committed.

IV. Such were the memorable exploits of the Phocians. From Chaeroneia it is twenty stades to Panopeus, a city of the Phocians, if one can give the name of city to those who possess no government offices, no gymnasium, no theatre, no market-place, no water descending to a fountain, but live in bare shelters just like mountain cabins, right on a ravine. Nevertheless, they have boundaries with their neighbours, and even send delegates to the Phocian assembly. The name of the city is derived, they say, from the father of Epeius, and they maintain that they are not Phocians, but were originally Phlegyans who fled to Phocis from the land of Orchomenus. A survey of

- θεώμενοι περίβολον ἑπτὰ εἶναι σταδίων μάλιστα εἰκάζομεν· ὑπῆει τε ἐπῶν ἡμᾶς τῶν Ὀμήρου μνήμη ὧν ἐποίησεν ἐς Τιτυόν, καλλίχορον τῶν Πανοπέων ὀνομάσας τὴν πόλιν, καὶ ὥς ἐν τῇ μάχῃ τῇ ἐπὶ τῷ Πατρόκλου νεκρῷ καὶ Σχεδίον τὸν Ἰφίτου βασιλεύοντα Φωκέων καὶ ἀποθανόντα ὑφ' Ἐκτορος κατοικεῖν εἶπεν ἐν τῷ Πανοπεῖ. τοῦτο μὲν δὴ ἐφαίνετο ἡμῖν ἔχειν αἰτίαν, φόβῳ τῶν Βοιωτῶν—κατὰ γὰρ τοῦτό ἐστιν ἐκ τῆς Βοιωτίας ἢ ἐς τὴν Φωκίδα ἐσβολὴ ῥάστη—ἐνταῦθα οἰκεῖν τὸν βασιλέα ἅτε φρουρίῳ
- 3 τῷ Πανοπεῖ χρώμενον· τὸ ἕτερον δὲ οὐκ ἐδυνήθην συμβαλέσθαι πρότερον, ἐφ' ὅτῳ καλλίχορον τὸν Πανοπέα εἶρηκε, πρὶν ἢ ἐδιδάχθην ὑπὸ τῶν παρ' Ἀθηναίοις καλουμένων Θυιάδων. αἱ δὲ Θυιάδες γυναῖκες μὲν εἰσιν Ἀττικάι, φοιτῶσαι δὲ ἐς τὸν Παρνασσὸν παρὰ ἔτος αὐταί τε καὶ αἱ γυναῖκες Δελφῶν ἄγουσιν ὄργια Διουσύω. ταύταις ταῖς Θυιάσι κατὰ τὴν ἐξ Ἀθηνῶν ὁδὸν καὶ ἀλλαχοῦ χοροὺς ἰστάναι καὶ παρὰ τοῖς Πανοπεῦσι καθέστηκε· καὶ ἡ ἐπὶ κλησις ἢ ἐς τὸν Πανοπέα Ὀμήρου ὑποσημαίνειν τῶν Θυιάδων δοκεῖ τὸν χορόν.
- 4 Πανοπεῦσι δὲ ἐστὶν ἐπὶ τῇ ὁδῷ πλίνθου τε ὠμῆς οἰκημα οὐ μέγα καὶ ἐν αὐτῷ λίθου τοῦ Πεντελῆσιν ἄγαλμα, ὃν Ἀσκληπιόν, οἱ δὲ Προμηθεά εἶναί φασι. καὶ παρέχονται γε τοῦ λόγου μαρτύρια. λίθοι κεῖνται σφισιν ἐπὶ τῇ χαράδρᾳ, μέγεθος μὲν ἐκάτερος¹ ὥς φόρτον ἀποχρῶντα ἀμάξης εἶναι, χρώμα δὲ ἐστὶ πηλοῦ σφισιν, οὐ γεώδους ἀλλ' οἷος ἂν χαράδρας γένοιτο ἢ χειμάρρου ψαμμώδους, παρέχονται δὲ καὶ ὁσμήν

the ancient circuit of Panopeus led me to guess it to be about seven stades. I was reminded of Homer's verses about Tityos,¹ where he mentions the city of Panopeus with its beautiful dancing-floors, and how in the fight over the body of Patroclus he says that Schedius, son of Iphitus and king of the Phocians, who was killed by Hector, lived in Panopeus.² It seemed to me that the reason why the king lived here was fear of the Boeotians; at this point is the easiest pass from Boeotia into Phocis, so the king used Panopeus as a fortified post. The former passage, in which Homer speaks of the beautiful dancing-floors of Panopeus, I could not understand until I was taught by the women whom the Athenians call Thyiads. The Thyiads are Attic women, who with the Delphian women go to Parnassus every other year and celebrate orgies in honour of Dionysus. It is the custom for these Thyiads to hold dances at places, including Panopeus, along the road from Athens. The epithet Homer applies to Panopeus is thought to refer to the dance of the Thyiads.

At Panopeus there is by the roadside a small building of unburnt brick, in which is an image of Pentelic marble, said by some to be Asclepius, by others Prometheus. The latter produce evidence of their contention. At the ravine there lie two stones, each of which is big enough to fill a cart. They have the colour of clay, not earthy clay, but such as would be found in a ravine or sandy torrent, and they

¹ See Homer, *Odyssey* xi. 581.

² See Homer, *Iliad* xvii. 307 foll.

¹ Some MSS. have *ἑκαστος*, a reading which would suggest more stones than two.

ἐγγύτατα χρωτὶ ἀνθρώπου· ταῦτα ἔτι λείπεσθαι
τοῦ πηλοῦ λέγουσιν ἐξ οὗ καὶ ἅπαν ὑπὸ τοῦ
Προμηθέως τὸ γένος πλασθῆναι τῶν ἀνθρώπων.
6 ἐνταῦθα ἐπὶ τῇ χαράδρᾳ καὶ Τιτυοῦ μνήμά ἐστι·
περίοδος μὲν τοῦ χώματος τρίτον μάλιστα που
σταδίου, τὸ δὲ ἔπος τὸ ἐν Ὀδυσσεΐᾳ

κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κείτο
πέλεθρα

οὐκ ἐπὶ μεγέθει πεποιῆσθαι τοῦ Τιτυοῦ φασιν,
ἀλλ' ἐνθα ὁ Τιτυὸς ἐτέθη, Πλέθρα ἐννέα ὄνομα¹
6 εἶναι τῷ χωρίῳ. Κλέων δὲ ἀνὴρ Μάγνης, οὐ τῷ
Ἑρμῳ προσοικοῦσιν, ἔφασκεν ἐς τὰ παράδοξα
ἀπίστους εἶναι τῶν ἀνθρώπων οἷς ἂν μὴ παρὰ
τὸν αὐτῶν γένηται βίον θεάμασιν ἐπιτυχεῖν
λόγου μείζουσιν· αὐτὸς δὲ καὶ Τιτυὸν καὶ ἄλλους
ἔφη πείθεσθαι γεγονέναι κατὰ τὴν φήμην· τυχεῖν
γὰρ δὴ ὦν ἐν Γαδείροις, καὶ ἐκπλεῦσαι μὲν αὐτός
τε καὶ τὸν ἄλλον πάντα ὄχλον ἐκ τῆς νήσου κατὰ
τὸ Ἑρακλέους πρόσταγμα, ὥς δὲ αὖθις ἐπανήκειν
ἐς τὰ Γάδαιρα, ἄνδρα εὐρεῖν θαλάσσιον ἐκπεπ-
τωκότα ἐς τὴν γῆν· τούτου πλέθρα μὲν πέντε
μάλιστα ἐπέχειν, κεραυνωθέντα δὲ ὑπὸ τοῦ θεοῦ
καίεσθαι.

7 Οὗτος μὲν δὴ ταῦτα ἔλεγεν, Πανοπέως δὲ ὅσον
στάδια εἴκοσι καὶ² ἑπτὰ ἀπέχει Δαυλῖς. οἱ δὲ
ἐνταῦθα ἄνθρωποι πλῆθος μὲν εἰσιν οὐ πολλοί,
μεγέθει δὲ καὶ ἀλκῇ καὶ ἐς ἐμὲ ἔτι δοκιμώτατοι
Φωκῶν. τὸ δὲ ὄνομα τῇ πόλει τεθῆναι λέγουσιν
ἀπὸ Δαυλίδος νύμφης, θυγατέρα δὲ εἶναι τοῦ

¹ ὄνομα added by Schäfer.

² εἴκοσι καὶ added by Leake.

smell very like the skin of a man. They say that these are remains of the clay out of which the whole race of mankind was fashioned by Prometheus. Here at the ravine is the tomb of Tityos. The circumference of the mound is just about one-third of a stade, and they say that the verse in the *Odyssey*¹ :—

Lying on the ground, and he lay over nine roods,

refers, not to the size of Tityos, but to the place where he lay, the name of which was Nine Roods. Cleon of Magnesia on the Hermus used to say that those men were incredulous of wonders who in the course of their own lives had not met yet greater marvels. He declared that Tityos and other monsters had been as tradition says they were. He happened, he said, to be at Cadiz, and he, with the rest of the crowd, sailed forth from the island in accordance with the command of Heracles;² on their return to Cadiz they found cast ashore a man of the sea, who was about five roods in size, and burning away, because heaven had blasted him with a thunderbolt.

So said Cleon. About twenty-seven stades distant from Panopeus is Daulis. The men there are few in number, but for size and strength no Phocians are more renowned even to this day. They say that the name of the city is derived from Daulis, a nymph,

¹ Homer, *Odyssey* xi. 577.

² Probably referring to a custom that all foreigners should leave Cadiz at certain times, probably at the festival of Heracles. The monster may have been a wooden effigy burnt on these occasions (Frazer).

- Κηφισοῦ τὴν Δαυλίδα. τοῖς δέ ἐστιν εἰρημένον
ὥς τὸ χωρίον, ἔνθα ἡ πόλις ῥηκίσθη, παρείχετο
συνεχῇ δένδρα, καλεῖσθαι δὲ τὰ δασέα ὑπὸ τῶν
πάλαι δαῦλα· ἐπὶ τούτῳ δὲ καὶ Αἰσχύλου τὰ
Γλαύκου τοῦ Ἀνθηδονίου γένεια ὑπὴν ὠνο-
8 μακέναι δαῦλον. ἐνταῦθα ἐν τῇ Δαυλίδι παρα-
θεῖναι τῷ Τηρεί τὸν παῖδα αἱ γυναῖκες λέγονται,
καὶ ἀνθρώποις τῶν ἐπὶ τραπέζῃ μiasμάτων
τοῦτο ἤρξεν. ὁ δὲ ἔποψ ἔς ὃν ἔχει λόγος τὸν
Τηρέα ἀλλαγῆναι, οὗτος ὁ ὄρνις μέγεθος μὲν
ὀλίγον ἐστὶν ὑπὲρ ὄρνυγα, ἐπὶ τῇ κεφαλῇ δὲ οἱ
9 τὰ πτερὰ ἐς λόφον σχῆμα ἐξήρται. θαυμάσαι δὲ
ἄξιον ὅτι ἐν τῇ γῇ ταύτῃ χελιδύνες οὔτε τίκτου-
σιν οὔτε ἐκλέπουσί γε τὰ ῥά, οὐδ' ἂν ἀρχὴν πρὸς
οἰκήματος ὀρόφῳ νεοσσιᾶν χελιδῶν ποιήσαιτο·
λέγουσι δὲ οἱ Φωκεῖς ὡς τῇ Φιλομήλῃ καὶ ὄρνιθι
οὔσῃ Τηρέως δεῖμα ἐφάνη καὶ οὕτω τῆς πατρίδος
ἀπέστη τῆς Τηρέως. Δαυλιεῦσι δὲ Ἀθηνᾶς
ἱερὸν καὶ ἄγαλμά ἐστιν ἀρχαῖον· τὸ δὲ ξόανον
τὸ ἔτι παλαιότερον λέγουσιν ἐπαγαγέσθαι
10 Πρόκνην ἐξ Ἀθηνῶν. ἔστι δὲ τῆς Δαυλίας
χώρα καλουμένη Τρωνίς· ἐνταῦθα ἡρῶν ἡρῶ
Ἀρχηγέτου πεπολήται· τὸν δὲ ἡρῶ τοῦτον
Ξάνθιππον οὐκ ἀφανῆ τὰ ἐς πόλεμον, οἱ δὲ
Φῶκον εἶναι τὸν Ὀρνυτίωνος τοῦ Σισύφου φασίν.
ἔχει δ' οὖν ἐπὶ ἡμέρα τε πάσῃ τιμὰς καὶ ἄγοντες
ἱερεῖα οἱ Φωκεῖς τὸ μὲν αἶμα δι' ὀπῆς ἐσχέουσιν
ἐς τὸν τάφον, τὰ δὲ κρέα ταύτῃ σφίσιν ἀναλοῦν
καθέστηκεν.

V. Ἔστι δὲ καὶ ἄνοδος διὰ τῆς Δαυλίδος ἐς τὰ
ἄκρα τοῦ Παρνασσοῦ μακροτέρα τῆς ἐκ Δελφῶν,
οὐ μέντοι καὶ κατὰ ταῦτα χαλεπή. ἐς δὲ τὴν
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the daughter of the Cephissus. Others say that the place, on which the city was built, was wooded, and that such shaggy places (*dasea*) were called *daula* by the ancients. For this reason, they say, Aeschylus called the beard of Glaucus of Anthedon *hypene daulos*. Here in Daulis the women are said to have served up to Tereus his own son, which act was the first pollution of the dining-table among men. The hoopoe, into which the legend says Tereus was changed, is a bird a little larger than the quail, while the feathers on its head rise into the shape of a crest. It is noteworthy that in Phocis swallows neither hatch nor lay eggs; in fact no swallow would even make a nest in the roof of a house. The Phocians say that even when Philomela was a bird she had a terror of Tereus, and so kept away from his country. At Daulis is a sanctuary of Athena with an ancient image. The wooden image, of an even earlier date, the Daulians say was brought from Athens by Procne. In the territory of Daulis is a place called Tronis. Here has been built a shrine of the Founder hero. This founder is said by some to have been Xanthippus, a distinguished soldier; others say that he was Phocus, son of Ornytion, son of Sisyphus. At any rate, he is worshipped every day, and the Phocians bring victims and pour the blood into the grave through a hole, but the flesh they are wont to consume on the spot.

V. There is also an ascent through Daulis to the summit of Parnassus, a longer one than that from Delphi, though not so difficult. Turning back from

- ἐπὶ Δελφῶν εὐθεΐαν ἀναστρέψαντι ἐκ Δαυλίδος
καὶ ἰόντι ἐπὶ τὸ πρόσω, ἔστιν οἰκοδόμημα ἐν
ἀριστερᾷ τῆς ὁδοῦ καλούμενον Φωκικόν, ἐς δ' ἀπὸ
2 ἐκάστης πόλεως συνίασιν οἱ Φωκεῖς. μεγέθει
μὲν μέγα τὸ οἶκημα, ἐντὸς δὲ αὐτοῦ κίονες κατὰ
μῆκός εἰσιν ἑστηκότες· ἀναβασμοὶ δὲ ἀπὸ τῶν
κίωνων ἀνήκουσιν ἐς ἐκάτερον τοίχον, καὶ ἐπὶ
τῶν ἀναβασμῶν τούτων οἱ συνιόντες τῶν Φωκέων
καθέζονται. πρὸς δὲ τῷ πέρατι κίονες μὲν οὐκ
εἰσιν οὐδὲ ἀναβασμοί, Διὸς δὲ ἄγαλμα καὶ
Ἀθηνᾶς καὶ Ἥρας, τὸ μὲν ἐν θρόνῳ τοῦ Διός,
ἐκατέρωθεν δὲ ἡ μὲν κατὰ δεξιὰ, ἡ δὲ κατὰ
ἀριστερὰ παρεστῶσα ἢ¹ Ἀθηνᾶ πεποιήται.
- 3 Προίων δὲ αὐτόθεν ἐπὶ ὁδὸν ἀφίξη καλουμένην
Σχιστήν· ἐπ' αὐτῇ² τῇ ὁδῷ τὰ ἐς τὸν φόνον τοῦ
πατρὸς Οἰδίποδι εἰργάσθη. ἔδει δὲ ἄρα παθη-
μάτων τῶν Οἰδίποδος ἀνὰ πᾶσαν τὴν Ἑλλάδα
ὑπολειφθῆναι μνημόσυνα. τεχθέντος μὲν γε
διαπείραντες διὰ τῶν σφυρῶν κέντρα ἐκτιθέασιν
αὐτὸν ἐς τὴν Πλαταιίδα, ὅρος τὸν Κιθαιρῶνα·
Κόρινθος δὲ καὶ ἡ ἐπὶ τῷ ἰσθμῷ χώρα τροφὸς τῷ
Οἰδίποδι ἐγένετο· γῇ δὲ ἡ Φωκίς καὶ ὁδὸς ἡ
Σχιστὴ τοῦ πατρῷου φόνου τὸ μίasma ὑπε-
δέξατο· Θηβαίοις δὲ καὶ ἐς πλέον γάμων τέ
σφισι τῶν Οἰδίποδος καὶ ἀδικίας τῆς Ἐτεοκλέους
4 ἐστὶν ἡ φήμη. Οἰδίποδι μὲν ὁδὸς ἡ Σχιστὴ καὶ
τόλμημα τὸ ἐπ' αὐτῇ κακῶν ἤρχε, καὶ τὰ τοῦ
Λαίου μνήματα καὶ οἰκέτου τοῦ ἐπομένου ταῦτά
ἔτι ἐν μεσαιτάτῳ τῆς τριόδου ἐστὶ καὶ ἐπ' αὐτῶν³
λίθοι λογάδες σεσωρευμένοι· Δαμασίστρατον δὲ

¹ ἢ is not in the MSS.

Daulis to the straight road to Delphi and going forwards, you see on the left of the road a building called the Phocian Building, where assemble the Phocian delegates from each city. The building is large, and within are pillars standing throughout its length. From the pillars rise steps to each wall, on which steps the Phocian delegates take their seats. At the end are neither pillars nor steps, but images of Zeus, Athena and Hera. That of Zeus is on a throne; on his right stands Hera, on his left Athena.

Going forward from here you will come to a road called the Cleft Road, the very road on which ¹ Oedipus slew his father. Fate would have it that memorials of the sufferings of Oedipus should be left throughout the length and breadth of Greece. At his birth they pierced his ankles with goads and exposed him on Mount Cithaeron in Plataean territory. Corinth and the land at the Isthmus were the scene of his upbringing. Phocis and the Cleft Road received the pollution of his murdered father's blood. Thebes is even more notorious for the marriage of Oedipus and for the sin of Eteocles. The Cleft Road and the rash deed committed on it by Oedipus were the beginning of his troubles, and the tombs of Laius and the servant who followed him are still just as they were in the very middle of the place where the three roads meet, and over them have been piled unhewn stones. According to the story, it was Damasistratus,

¹ With the proposed emendation: "on this road."

² Probably we should read ἐπὶ ταύτῃ τῇ ὁδῷ.

³ The MSS. have αὐτῷ.

ἄνδρα ἐν Πλαταιαῖς βασιλεύοντα ἐπιτυχεῖν τε
κειμένοις τοῖς νεκροῖς καὶ θάψαι φασὶν αὐτούς.

- 5 Ἡ δὲ λεωφόρος αὐτόθεν ἢ ἐς Δελφούς καὶ
προσάντης γίνεταί μᾶλλον καὶ ἀνδρὶ εὐζώνῳ
χαλεπωτέρα. λέγεται δὲ πολλὰ μὲν καὶ διάφορα
ἐς αὐτοὺς τοὺς Δελφούς, πλείω δὲ ἔτι ἐς τοῦ
Ἀπόλλωνος τὸ μαντεῖον. φασὶ γὰρ δὴ τὰ
ἀρχαιότατα Γῆς εἶναι τὸ χρηστήριον, καὶ
Δαφυίδα ἐπ' αὐτῷ τετάχθαι πρόμαντιν ὑπὸ τῆς
Γῆς· εἶναι δὲ αὐτὴν τῶν περὶ τὸ ὄρος νυμφῶν.
6 ἔστι δὲ ἐν Ἑλλησι ποίησις, ὄνομα μὲν τοῖς
ἔπεσιν ἐστὶν Εὐμολπία, Μουσαίῳ δὲ τῷ Ἀντιο-
φήμου προσποιοῦσι τὰ ἔπη· πεποιημένον οὖν
ἐστὶν ἐν τούτοις Ποσειδῶνος ἐν κοινῷ καὶ Γῆς
εἶναι τὸ μαντεῖον, καὶ τὴν μὲν χρᾶν αὐτὴν,
Ποσειδῶνι δὲ ὑπηρέτην ἐς τὰ μαντεύματα εἶναι
Πύρκωνα. καὶ οὕτως ἔχει τὰ ἔπη·

αὐτίκα δὲ Χθονίης φωνὴ πινυτὸν φάτο μῦθον,
σὺν δέ τε Πύρκων ἀμφίπολος κλυτοῦ Ἐννο-
σιγαίου.

- χρόνῳ δὲ ὕστερον, ὅσον τῇ Γῇ μετὴν, δοθῆναι
Θέμιδι ὑπ' αὐτῆς λέγουσιν, Ἀπόλλωνα δὲ παρὰ
Θέμιδος λαβεῖν δωρεάν· Ποσειδῶνι δὲ ἀντὶ τοῦ
μαντείου Καλαύρειαν ἀντιδοῦναί φασιν αὐτὸν
7 τὴν πρὸ Τροιζῆνος. ἤκουσα δὲ καὶ ὡς ἄνδρες
ποιμαίνοντες ἐπιτύχοιεν τῷ μαντεῖῳ, καὶ ἔνθεοί
τε ἐγένοντο ὑπὸ τοῦ ἀτμοῦ καὶ ἐμαντεύσαντο
ἐξ Ἀπόλλωνος. μεγίστη δὲ καὶ παρὰ πλείστων
ἐς Φημονόην δόξα ἐστίν, ὡς πρόμαντις γένοιτο ἡ
Φημονόη τοῦ θεοῦ πρώτη καὶ πρώτη τὸ ἐξά-
μετρον ᾗσεν. Βοιῶν δὲ ἐπιχωρία γυνὴ ποιήσασα
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PHOCIS, OZOLIAN LOCRI, v. 4-7

king of Plataea, who found the bodies lying and buried them.

From here the high road to Delphi becomes both steeper and more difficult for the walker. Many and different are the stories told about Delphi, and even more so about the oracle of Apollo. For they say that in the earliest times the oracular seat belonged to Earth, who appointed as prophetess at it Daphnis, one of the nymphs of the mountain. There is extant among the Greeks an hexameter poem, the name of which is *Eumolpia*, and it is assigned to Musætis, son of Antiophemus. In it the poet states that the oracle belonged to Poseidon and Earth in common; that Earth gave her oracles herself, but Poseidon used Pyrcon as his mouthpiece in giving responses. The verses are these:—

Forthwith the voice of the Earth-goddess uttered
a wise word,

And with her Pyrcon, servant of the renowned
Earth-shaker.

They say that afterwards Earth gave her share to Themis, who gave it to Apollo as a gift. It is said that he gave to Poseidon Calauréia, that lies off Troezen, in exchange for his oracle. I have heard too that shepherds feeding their flocks came upon the oracle, were inspired by the vapour, and prophesied as the mouthpiece of Apollo. The most prevalent view, however, is that Phemonoë was the first prophetess of the god, and first sang in hexameter verse. Boeo, a native woman who composed a hymn

ὕμνον Δελφοῖς ἔφη κατασκευάσασθαι τὸ μαντεῖον
τῷ θεῷ τοὺς ἀφικομένους ἐξ Ὑπερβορέων τοὺς τε
ἄλλους καὶ Ὀλλήνα· τοῦτον δὲ καὶ μαντεύσασθαι
8 πρῶτον καὶ ἄσαι πρῶτον τὸ ἐξάμετρον. πεποίηκε
δὲ ἡ Βοιωὶ τοιάδε·

ἔνθα τοι εὐμνηστον χρηστήριον ἐκτελέσαντο
παῖδες Ὑπερβορέων Παγασὸς καὶ δῖος
Ἀγνιεύς.

ἐπαριθμοῦσα δὲ καὶ ἄλλους τῶν Ὑπερβορέων,
ἐπὶ τελευτῇ τοῦ ὕμνου τὸν Ὀλλήνα ὠνόμασεν·

Ὀλλήν θ' ὃς γένητο πρῶτος Φοίβοιο προφάτας,
πρῶτος δ' ἀρχαίων ἐπέων τεκτάνατ' αἰοιδάν.

οὐ μέντοι τά γε ἤκουτα ἐς μνήμην ἐς ἄλλον τινά,
9 ἐς δὲ γυναικῶν μαντεῖαν ἀνῆκει μόνων. ποιη-
θῆναι δὲ τὸν ναὸν τῷ Ἀπόλλωνι τὸ ἀρχαιότατον
δάφνης φασί, κομισθῆναι δὲ τοὺς κλάδους ἀπὸ
τῆς δάφνης τῆς ἐν τοῖς Τέμπεσι· καλύβης δ' ἂν
σχῆμα οὗτός γε ἂν εἴη παρεσχηματισμένος ὁ
ναός. δεύτερα δὲ λέγουσιν οἱ Δελφοὶ γενέσθαι
ὑπὸ μελισσῶν τὸν ναὸν ἀπὸ τε τοῦ κηροῦ τῶν
μελισσῶν καὶ ἐκ πτερῶν· πεμφθῆναι δὲ ἐς
Ὑπερβορέους φασιν αὐτὸν ὑπὸ τοῦ Ἀπόλλωνος.
10 λέγεται δὲ καὶ ἕτερος λόγος, ὥς τὸν ναὸν κατε-
σκευάσατο ἀνὴρ Δελφός, ὄνομα δὲ αὐτῷ Πτερᾶν
εἶναι· κατὰ τοῦτο οὖν γενέσθαι καὶ τῷ ναῷ
τοῦνομα ἀπὸ τοῦ οἰκοδομήσαντος· ἀπὸ τούτου
δὲ τοῦ Πτερᾶ καὶ πόλιν Κρητικὴν προσθήκη
γράμματος Ἀπτερεούς φασιν ὀνομάζεσθαι. τὸν
γὰρ δὴ λόγον τὸν ἔχοντα ἐς τὴν ἐν τοῖς ὄρεσιν
αὐξομένην πτέριν, ὥς ἐκ τῆς πόας ταύτης χλωρᾶς

for the Delphians, said that the oracle was established for the god by comers from the Hyperboreans, Olen and others, and that he was the first to prophesy and the first to chant the hexameter oracles. The verses of Boeo are :—

Here in truth a mindful oracle was built
By the sons of the Hyperboreans, Pagasus and
divine Agyieus.

After enumerating others also of the Hyperboreans, at the end of the hymn she names Olen :—

And Olen, who became the first prophet of Phoebus,
And first fashioned a song of ancient verses.

Tradition, however, reports no other man as prophet, but makes mention of prophetesses only. They say that the most ancient temple of Apollo was made of laurel, the branches of which were brought from the laurel in Tempe. This temple must have had the form of a hut. The Delphians say that the second temple was made by bees from bees-wax and feathers, and that it was sent to the Hyperboreans by Apollo. Another story is current, that the temple was set up by a Delphian, whose name was Pteras, and so the temple received its name from the builder. After this Pteras, so they say, the city in Crete was named, with the addition of a letter, Apterei. The story that the temple was built of the fern (*pteris*) that grows on the mountains, by interweaving fresh stalks

- ἔτι διεπλέξαντο ναόν, οὐδὲ ἀρχὴν προσίεμαι τὸν
 11 λόγον τοῦτον. τὰ δὲ ἐς τὸν τρίτον τῶν ναῶν,
 ὅτι ἐγένετο ἐκ χαλκοῦ, θαῦμα οὐδέν, εἴ γε
 Ἀκρίσιος μὲν θάλαμον χαλκοῦν τῇ θυγατρὶ
 ἐποίησατο, Λακεδαιμονίοις δὲ Ἀθηναῖς ἱερὸν
 Χαλκιοίκου καὶ ἐς ἡμᾶς ἔτι λείπεται, Ῥωμαίοις
 δὲ ἡ ἀγορὰ μεγέθους ἔνεκα καὶ κατασκευῆς τῆς
 ἄλλης θαῦμα οὕσα παρέχεται τὸν ὄροφον χαλ-
 κοῦν. οὕτω καὶ ναὸν τῷ Ἀπύλλωνι οὐκ ἂν ἀπό
 12 γε τοῦ εἰκότος εἴη γενέσθαι χαλκοῦν. τὰ μέντοι
 ἄλλα με οὐκ ἔπειθεν ὁ λόγος ἢ Ἡφαίστου τὸν
 ναὸν τέχνην εἶναι ἢ τὰ ἐς τὰς ῥόδους τὰς χρυσᾶς,
 ἃ δὴ Πίνδαρος ᾗσεν ἐπ' ἐκείνῳ τῷ ναῷ.

χρύσεται δ' ἐξὑπερθ' αἰετοῦ
 ἄειδον Κηληδόνες.

- οὗτος μὲν δὴ ταῦτα ἐς μίμησιν ἐμοὶ δοκεῖν τῶν
 παρ' Ὀμήρῳ Σειρήνων ἐποίησεν· οὐ μὴν οὐδὲ
 τρόπον ὄντινα ἀφανισθῆναι συνέπεσε τῷ ναῷ,
 κατὰ ταῦτὰ εἰρημένα εὑρίσκον· καὶ γὰρ ἐς χάσμα
 γῆς ἐμπεσεῖν¹ αὐτὸν καὶ ὑπὸ πυρός τακῆναι
 13 λέγουσιν. τέταρτος δὲ ὑπὸ Τροφωνίου μὲν
 εἰργάσθη καὶ Ἀγαμήδους, λίθου δὲ αὐτὸν ποιη-
 θῆναι μνημονεύουσι· κατεκαύθη δὲ Ἐρξικλείδου
 μὲν Ἀθήνησιν ἄρχοντος, πρῶτῳ δὲ τῆς ὀγδόης
 Ὀλυμπιάδος ἔτει καὶ πεντηκοστῆς, ἣν Κρο-
 τωνιάτης ἐνίκα Διόγνητος. τὸν δ' ἐφ' ἡμῶν τῷ
 θεῷ ναὸν ῥυκοδόμησαν μὲν ἀπὸ τῶν ἱερῶν οἱ
 Ἀμφικτύονες χρημάτων, ἀρχιτέκτων δέ τις
 Σπίνθαρος ἐγένετο αὐτοῦ Κορίνθιος.

VI. Πόλιν δὲ ἀρχαιοτάτην οἰκισθῆναί φασιν
 ἐνταῦθα ὑπὸ Παρνασσοῦ, Κλεοδώρας δὲ εἶναι
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of it, I do not accept at all. It is no wonder that the third temple was made of bronze, seeing that Acrisius made a bedchamber of bronze for his daughter, the Lacedaemonians still possess a sanctuary of Athena of the Bronze House, and the Roman forum, a marvel for its size and style, possesses a roof of bronze. So it would not be unlikely that a temple of bronze was made for Apollo. The rest of the story I cannot believe, either that the temple was the work of Hephaestus, or the legend about the golden singers, referred to by Pindar in his verses about this bronze temple :—

Above the pediment sang
Golden Charmers.

These words, it seems to me, are but an imitation of Homer's¹ account of the Seirens. Neither did I find the accounts agree of the way this temple disappeared. Some say that it fell into a chasm, in the earth, others that it was melted by fire. The fourth temple was made by Trophonius and Agamedes; the tradition is that it was made of stone. It was burnt down in the archonship of Erxicleides at 548 B.C. Athens, in the first year of the fifty-eighth Olympiad, when Diognetus of Crotona was victorious. The modern temple was built for the god by the Amphictyons from the sacred treasures, and the architect was one Spintharus of Corinth.

VI. They say that the oldest city was founded here by Parnassus, a son of Cleodora, a nymph. Like the

¹ See *Odyssey* xii. 44.

¹ The MSS. have ἐκπεσεῖν.

νύμφης παῖδα αὐτόν· καὶ οἱ πατέρας, καθάπερ
 γε καὶ ἄλλοις τῶν καλουμένων ἡρώων, Ποσειδῶνά
 τε θεὸν καὶ Κλεόπομπον ἄνδρα ἐπονομάζουσιν.
 ἀπὸ τούτου δὲ τοῦ Παρνασσοῦ τῷ τε ὄρει τὸ
 ὄνομα τεθῆναι λέγουσι καὶ¹ Παρνασσίαν ὀνο-
 μασθῆναι νάπην· τῶν πετομένων τε ὀρνίθων . . .²
 τὴν ἀπ' αὐτῶν μαντείαν γενέσθαι Παρνασσοῦ
 2 τὸ εὔρημα. ταύτην μὲν οὖν κατακλυσθῆναι τὴν
 πόλιν ὑπὸ τῶν ὄμβρων τῶν κατὰ Δευκαλίωνα
 συμβάντων· τῶν δὲ ἀνθρώπων ὅσοι διαφυγεῖν τὸν
 χειμῶνα ἠδυνήθησαν, λύκων ὠρυγαῖς ἀπεσώθησαν
 ἐς τοῦ Παρνασσοῦ τὰ ἄκρα ὑπὸ ἡγεμόσι τῆς
 πορείας τοῖς θηρίοις, πόλιν δὲ ἦν ἔκτισαν ἐκάλεσαν
 3 ἐπὶ τούτῳ Λυκώρειαν. λέγεται δὲ καὶ ἄλλος διά-
 φορος λόγος τῷ προτέρῳ, Ἀπόλλωνι ἐκ νύμφης
 Κωρυκίας γενέσθαι Λύκωρον, καὶ ἀπὸ μὲν
 Λυκώρου πόλιν Λυκώρειαν, τὸ ἄντρον δὲ ὀνο-
 μασθῆναι τὸ Κωρύκιον ἀπὸ τῆς νύμφης. λέγεται
 δὲ καὶ τάδε, Κελαινῶ θυγατέρα Ἰάμῳ τῷ
 Λυκώρου γενέσθαι, Δελφὸν δέ, ἀφ' οὗ τῇ πόλει
 τὸ ὄνομα τὸ ἐφ' ἡμῶν ἐστὶ, Κελαινοῦς τε αὐτόν
 4 τῆς Ἰάμου καὶ Ἀπόλλωνος εἶναι. οἱ δὲ Κασ-
 τάλιον τε ἄνδρα αὐτόχθονα καὶ θυγατέρα
 ἐθέλουσιν αὐτῷ γενέσθαι Θυίαν, καὶ ἱεράσθαι
 τε τὴν Θυίαν Διονύσῳ πρῶτον καὶ ὄργια ἀγαγεῖν
 τῷ θεῷ· ἀπὸ ταύτης δὲ καὶ ὕστερον ὅσαι τῷ
 Διονύσῳ μαίνονται Θυιάδας καλεῖσθαι σφᾶς ὑπὸ
 ἀνθρώπων· Ἀπόλλωνος δ' οὖν παῖδα καὶ Θυίας
 νομίζουσιν εἶναι Δελφόν. οἱ δὲ μητρὸς³ Μελαίνης
 5 φασὶν αὐτόν, θυγατρὸς Κηφισοῦ. χρόνῳ δὲ
 ὕστερον καὶ Πυθῶ τὴν πόλιν, οὗ Δελφοῦς μόνον
 ἐκάλεσαν οἱ περιρικοῦντες, καθὰ καὶ Ὀμήρῳ
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other heroes, as they are called, he had two fathers; one they say was the god Poseidon, the human father being Cleopompus. After this Parnassus were named, they say, both the mountain and also the Parnassian glen. Augury from flying birds was, it is said, a discovery of Parnassus. Now this city, so the story goes on, was flooded by the rains that fell in the time of Deucalion. Such of the inhabitants as were able to escape the storm were led by the howls of wolves to safety on the top of Parnassus, being led on their way by these beasts, and on this account they called the city that they founded Lycoreia (*Mountain-wolf-city*). Another and different legend is current that Apollo had a son Lycorus by a nymph, Corycia, and that after Lycorus was named the city Lycoreia, and after the nymph the Corycian cave. It is also said that Celaeno was daughter to Hyamus, son of Lycorus, and that Delphus, from whom comes the present name of the city, was a son of Celaeno, daughter of Hyamus, by Apollo. Others maintain that Castalius, an aboriginal, had a daughter Thyia, who was the first to be priestess of Dionysus and celebrate orgies in honour of the god. It is said that later on men called after her Thyiads all women who rave in honour of Dionysus. At any rate they hold that Delphus was a son of Apollo and Thyia. Others say that his mother was Melaena, daughter of Cephissus. Afterwards the dwellers around called the city Pytho, as well as Delphi, just as Homer¹ so

¹ Homer, *Iliad* ii. 519.

¹ Here the MSS. have ἀπὸ τούτου.

² Here Dindorf marks a lacuna.

³ Here the MSS. have μὲν.

πεποιημένα ἐν καταλόγῳ Φωκέων ἐστίν. οἱ μὲν δὴ γενεαλογεῖν τὰ πάντα ἐθέλοντες παῖδα εἶναι Δελφοῦ Πύθην καὶ ἀπὸ τούτου¹ βασιλεύσαντος γενέσθαι τῇ πόλει τὸ ὄνομα ἡγνυται· λόγος δὲ ὃς ἦκει τῶν ἀνθρώπων ἐς τοὺς πολλούς, τὸν ὑπὸ τοῦ Ἀπόλλωνος τοξευθέντα σήπεσθαί φησιν ἐνταῦθα, καὶ διὰ τοῦτο ὄνομα τῇ πόλει γενέσθαι Πυθῶ· πύθεσθαι γὰρ δὴ τὰ σηπόμενα οἱ τότε ἔλεγον, καὶ τοῦδε ἕνεκα Ὀμηρος πεποίηκεν ὥς ἡ τῶν Σειρήνων νῆσος ἀνάπλεως ὀστών εἴη, ὅτι οἱ τῆς ᾠδῆς αὐτῶν ἀκούοντες ἐπύθοντο ἄνθρωποι.

6 τὸν δὲ ἀποθανόντα ὑπὸ τοῦ Ἀπόλλωνος ποιηταὶ μὲν δράκοντα εἶναι καὶ ἐπὶ τῷ μαντείῳ φύλακα ὑπὸ Γῆς τετάχθαι φασί· λέγεται δὲ καὶ ὥς Κριοῦ δυναστεύοντος ἀνδρὸς περὶ Εὐβοίαν παῖς γένοιτο ὑβριστῆς, καὶ ἐσύλησε μὲν τοῦ θεοῦ τὸ ἱερόν, ἐσύλησε δὲ καὶ οἴκους ἀνδρῶν εὐδαιμόνων. ὥς δὲ ἐπεστράτεψε καὶ δεύτερον, ἐνταῦθα οἱ Δελφοὶ τὸν Ἀπόλλωνα ἰκέτευον ἀμῦναί σφισι

7 τὸν ἐπιόντα κίνδυνον· καὶ ἡ Φημονόη πρόμαντις τηνικαῦτα οὔσα ἐν ἑξαμέτρῳ σφίσιν ἔχρησεν·

ἀγχοῦ δὴ βαρὺν ἰὼν ἐπ' ἀνέρι Φοῖβος ἐφήσει
σίντη Παρνησσοῖο· φόνου δέ ἐ Κρήσιοι ἄνδρες,
χεῖρας ἀγιστεύουσιν·² τὸ δὲ κλέος οὐ ποτ'
ὀλεῖται.

VII. Ἐοικε δὲ ἐξ ἀρχῆς τὸ ἱερόν τὸ ἐν Δελφοῖς ὑπὸ ἀνθρώπων ἐπιβεβουλευσθαι πλείστων ἡδῆ. οὗτός τε ὁ Εὐβοεὺς ληστής καὶ ἔτεσιν ὕστερον τὸ ἔθνος τὸ Φλεγυῶν, ἔτι δὲ Πύρρος ὁ Ἀχιλλέως ἐπεχείρησεν αὐτῷ, καὶ δυνάμεως μοῖρα τῆς

¹ The MSS. have τοῦ.

calls it in the list of the Phocians. Those who would find pedigrees for everything think that Pythes was a son of Delphus, and that because he was king the city was called Pytho. But the most widespread tradition has it that the victim of Apollo's arrows rotted here, and that this was the reason why the city received the name Pytho. For the men of those days used *pythesthai* for the verb "to rot," and hence Homer in his poem says that the island of the Seirens was full of bones, because the men who heard their singing rotted (*epythonto*). The poets say that the victim of Apollo was a dragon posted by Earth to be a guard for the oracle. It is also said that he was a violent son of Crius, a man with authority around Euboea. He pillaged the sanctuary of the god, and he also pillaged the houses of rich men. But when he was making a second expedition, the Delphians besought Apollo to keep from them the danger that threatened them. Phemonoë, the prophetess of that day, gave them an oracle in hexameter verse:—

At close quarters a grievous arrow shall Apollo
shoot

. At the spoiler of Parnassus; and of his blood-guilt
The Cretans shall cleanse his hands; but the
renown shall never die.

VII. It seems that from the beginning the sanctuary at Delphi has been plotted against by a vast number of men. Attacks were made against it by this Euboean pirate, and years afterwards by the Phlegyan nation; furthermore by Pyrrhus, son of Achilles, by a portion of the army of

² The MSS. have ἀγιστεύουσι.

Ξέρξου, καὶ οἱ χρόνον τε ἐπὶ πλείστον καὶ μάλιστα τοῦ θεοῦ τοῖς χρήμασιν ἐπελθόντες οἱ ἐν Φωκεύσι δυνάσται, καὶ ἡ Γαλατῶν στρατιά. ἔμελλε δὲ ἄρα οὐδὲ τῆς Νέρωνος ἐς πάντα ὀλιγωρίας ἀπειράτως ἔξειν, ὃς τὸν Ἀπόλλωνα πεντακοσίας θεῶν τε ἀναμῖξ ἀφείλετο καὶ ἀνθρώπων εἰκόνας χαλκᾶς.

- 2 Ἀρχαιότατον δὲ ἀγώνισμα γενέσθαι μνημονεύουσι καὶ ἐφ' ᾧ πρῶτον ἄθλα ἔθεσαν, αἷσαι ὕμνον ἐς τὸν θεόν· καὶ ἦσε καὶ ἐνίκησεν ἄδων Χρυσόθεμις ἐκ Κρήτης, οὗ δὲ ὁ πατήρ λέγεται Καρμάνωρ καθῆραι Ἀπόλλωνα. Χρυσοθέμιδος δὲ ὕστερον Φιλάμμωνά τε ᾧδῇ μνημονεύουσι νικῆσαι καὶ ἐπ' ἐκείνῳ Θάμυριν τὸν Φιλάμμωνος. Ὀρφέα δὲ σεμνολογία τῇ ἐπὶ τελεταῖς καὶ ὑπὸ φρονήματος τοῦ ἄλλου καὶ Μουσαίου τῇ ἐς πάντα μιμῆσει τοῦ Ὀρφέως οὐκ ἐθελῆσαί φασιν
- 3 αὐτοὺς ἐπὶ ἀγῶνι μουσικῆς ἐξετάζεσθαι. φασὶ δὲ καὶ Ἐλευθῆρα ἀνελέσθαι Πυθικὴν νίκην μέγα καὶ ἡδὺ φωνοῦντα, ἐπεὶ ἄδειν γε αὐτὸν οὐχ αὐτοῦ τὴν ᾠδὴν. λέγεται δὲ καὶ Ἡσίοδον ἀπελαθῆναι τοῦ ἀγωνίσματος ἅτε οὐ κιθαρίζειν ὁμοῦ τῇ ᾧδῇ δεδιδασμένον. Ὅμηρος δὲ ἀφίκετο μὲν ἐς Δελφοὺς ἐρησόμενος ὅποσα καὶ ἐδεῖτο, ἔμελλε δὲ αὐτῷ καὶ κιθαρίζειν διδαχθέντι ἀχρεῖον τὸ μάθημα ὑπὸ τῶν ὀφθαλμῶν τῆς συμφορᾶς
- 4 γενήσεσθαι. τῆς δὲ τεσσαρακοστῆς Ὀλυμπιάδος καὶ ὀγδόης, ἣν Γλαυκίας ὁ Κροτωνιάτης ἐνίκησε, ταύτης ἔτει τρίτῳ ἄθλα ἔθεσαν οἱ Ἀμφικτύονες κιθαρωδίας μὲν καθὰ καὶ ἐξ ἀρχῆς, προσέθεσαν δὲ καὶ αὐλωδίας ἀγώνισμα καὶ αὐλῶν ἀνηγορεύθησαν δὲ νικῶντες Κεφαλὴν τε Μελάμπους

Xerxes, by the Phocian chieftains, whose attacks on the wealth of the god were the longest and fiercest, and by the Gallic invaders. It was fated too that Delphi was to suffer from the universal irreverence of Nero, who robbed Apollo of five hundred bronze statues, some of gods, some of men.

The oldest contest and the one for which they first offered prizes, was, according to tradition, the singing of a hymn to the god. The man who sang and won the prize was Chrysothemis of Crete, whose father Carmanor is said to have cleansed Apollo. After Chrysothemis, says tradition, Philammon won with a song, and after him his son Thamyris. But they say that Orpheus, a proud man and conceited about his mysteries, and Musaeus, who copied Orpheus in everything, refused, it is said, to submit to the competition in musical skill. They say too that Eleuther won a Pythian victory for his loud and sweet voice, for the song that he sang was not of his own composition. The story is that Hesiod too was debarred from competing because he had not learned to accompany his own singing on the harp. Homer too came to Delphi to inquire about his needs, but even though he had learned to play the harp, he would have found the skill useless owing to the loss of his eye-sight. In the third year of the forty-eighth Olympiad, at which Glaucias of Crotona was 536 B.C. victorious, the Amphictyons held contests for harp-playing as from the beginning, but added competitions for flute-playing and for singing to the flute. The conquerors proclaimed were Melampus, a Cephallen-

κιθαρωδία καὶ αὐλῳδὸς Ἀρκὰς Ἐχέμβροτος,
 Σακάδας δὲ Ἀργεῖος ἐπὶ τοῖς αὐλοῖς· ἀνείλετο
 δὲ ὁ Σακάδας οὗτος καὶ ἄλλας δύο τὰς ἐφεξῆς
 5 ταύτης πυθιάδας. ἔθεσαν δὲ καὶ ἄθλα τότε
 ἀθληταῖς πρῶτον, τὰ τε ἐν Ὀλυμπίᾳ πλὴν
 τεθρίππου καὶ αὐτοὶ νομοθετήσαντες δολίσχου καὶ
 διαύλου παισὶν εἶναι δρόμον. δευτέρᾳ δὲ πυθιάδι
 οὐκ ἐπὶ ἄθλοις ἐκάλεσαν ἔτι ἀγωνίζεσθαι, στε-
 φανίτην δὲ τὸν ἀγῶνα ἀπὸ τούτου κατεστήσαντο·
 καὶ αὐλῳδίαν τότε¹ κατέλυσαν, καταγνόντες οὐκ
 εἶναι τὸ ἄκουσμα εὖφημον· ἢ γὰρ αὐλῳδία μέλη
 τε ἦν αὐλῶν τὰ σκυθρωπότατα καὶ ἐλεγεία²
 6 προσαδόμενα τοῖς αὐλοῖς. μαρτυρεῖ δέ μοι καὶ
 τοῦ Ἐχεμβρότου τὸ ἀνάθημα, τρίπους χαλκοῦς
 ἀνατεθεὶς τῷ Ἡρακλεῖ τῷ ἐν Θήβαις· ἐπίγραμμα
 δὲ ὁ τρίπους εἶχεν·

Ἐχέμβροτος Ἀρκὰς θῆκε τῷ Ἡρακλεῖ
 νικήσας τόδ' ἄγαλμ' Ἀμφικτυόνων ἐν ἀέθλοις,
 Ἕλλησι δ' αἰείδων μέλεα καὶ ἐλέγους.

κατὰ τοῦτο μὲν τῆς αὐλῳδίας ἐπαύσθη τὸ ἀγῶ-
 νισμα· προσέθεσαν δὲ καὶ ἵππων δρόμον, ἀνη-
 γορεύθη δὲ ἐπὶ τῷ ἄρματι Κλεισθένης ὁ Σικυῶνος
 7 τυραννήσας. ὀγδόῃ δὲ πυθιάδι προσενομοθέτησαν
 κιθαριστὰς τοὺς ἐπὶ τῶν κρουμάτων τῶν ἀφῶνων·
 καὶ Τεγεάτης ἐστεφανοῦτο Ἀγέλαος. τρίτῃ δὲ
 πυθιάδι ἐπὶ ταῖς εἴκοσι προστιθέασιν ὀπλίτην
 δρόμον· καὶ ἐπ' αὐτῷ Τιμαίνετος ἐκ Φλιούντος
 ἀνείλετο τὴν δάφνην, ὀλυμπιάσιν ὕστερον πέντε
 ἢ Δαμάρετος Ἡραιεὺς ἐνίκησεν. ὀγδόῃ δὲ ἐπὶ

¹ The MSS. have τε.

² Here the MSS. have θρήνοι, an obvious gloss on ἐλεγεία.

ian, for harping, and Echembrotus, an Arcadian, for singing to the flute, with Sacadas of Argos for flute-playing. This same Sacadas won victories at the next two Pythian festivals. On that occasion they also offered for the first time prizes for athletes, the competitions being the same as those at Olympia, except the four-horse chariot, and the Delphians themselves added to the contests running-races for boys, the long course and the double course. At the second Pythian Festival they no longer offered prizes for events, and hereafter gave a crown for victory. On this occasion they no longer included singing to the flute, thinking that the music was ill-omened to listen to. For the tunes of the flute were most dismal, and the words sung to the tunes were lamentations. What I say is confirmed by the votive offering of Echembrotus, a bronze tripod dedicated to the Heracles at Thebes. The tripod has as its inscription:—

Echembrotus of Arcadia dedicated this pleasant
gift to Heracles
When he won a victory at the games of the
Amphictyons,
Singing for the Greeks tunes and lamentations.

In this way the competition in singing to the flute was dropped. But they added a chariot-race, and Cleisthenes, the tyrant of Sicyon, was proclaimed victor in the chariot-race. At the eighth Pythian Festival they added a contest for harpists playing without singing; Agelaüs of Tegea was crowned. At the twenty-third Pythian Festival they added a race in armour. For this Timaenetus of Phlius won the laurel, five Olympiads after Damaretus of Heraea was

τεσσαράκοντα πυθιάδι καὶ συνωρίδος εἶναι κατε-
 στησαντο δρόμον· καὶ Ἐξηκεστίδου Φωκέως
 ἐνίκησεν ἡ συνωρίς. πέμπτη δὲ πυθιάδι ἀπὸ
 ταύτης πῶλους ἔξευξαν ὑπὸ ἄρματι· καὶ παρέ-
 8 δραμεν Ὀρφώνδα Θηβαίου τέθριππον. παγ-
 κράτιον δ' ἐν παισὶ καὶ συνωρίδα τε πῶλων καὶ
 πῶλον¹ κέλητα πολλοῖς ἔτεσιν ὕστερον κατε-
 δέξαντο Ἡλείων, τὸ μὲν πρώτη πυθιάδι ἐπὶ ταῖς
 ἐξήκοντα, καὶ Ἰολαῖδας ἐνίκα Θηβαῖος· δια-
 λιπόντες δὲ ἀπὸ ταύτης μίαν κέλητι ἔθεσαν
 δρόμον πῶλῳ, ἐνάτῃ δὲ ἐπὶ ταῖς ἐξήκοντα
 συνωρίδι πωλικῇ, καὶ ἐπὶ μὲν τῷ πῶλῳ τῷ
 κέλητι Λυκόρμας ἀνηγορεύθη Λαρισαῖος, Πτολε-
 μαῖος δὲ ἐπὶ τῇ συνωρίδι Μακεδών· ἔχαιρον γὰρ
 δὴ Μακεδόνες οἱ ἐν Αἰγύπτῳ καλούμενοι
 βασιλεῖς, καθάπερ γε ἦσαν. δάφνης δὲ στέ-
 φανος ἐπὶ τῶν Πυθίων τῇ νίκῃ κατ' ἄλλο μὲν
 ἐμοὶ δοκεῖν ἐστὶν οὐδέν, ὅτι δὲ τῆς Λάδωνος
 θυγατρὸς Ἀπόλλωνα ἐρασθῆναι κατέσχηκεν ἡ
 φήμη.

VIII. Καταστήσασθαι δὲ συνέδριον ἐνταῦθα
 Ἑλλήνων οἱ μὲν Ἀμφικτύονα τὸν Δευκαλίωνος
 νομίζουσι καὶ ἀπὸ τούτου τοῖς συνελθοῦσιν ἐπὶ κλη-
 σιν Ἀμφικτύονας γενέσθαι, Ἀνδροτίων δὲ ἐν τῇ
 Ἀτθίδι ἔφη συγγραφῇ ὥς τὸ ἐξ ἀρχῆς ἀφίκοντο
 εἰς Δελφοὺς παρὰ τῶν προσοικούντων συνεδρεύ-
 οντες, καὶ ὀνομασθῆναι μὲν Ἀμφικτίονας τοὺς
 συνελθόντας, ἐκνικῆσαι δὲ ἀνὰ χρόνον τὸ νῦν
 2 σφισιν ὄνομα. ὑπὸ μὲν δὴ Ἀμφικτύονος αὐτοῦ
 φασιν εἰς συνέδριον κοινὸν τοσάδε γένη τοῦ Ἑλλη-
 νικοῦ συναχθῆναι, Ἴωνας Δόλοπας Θεσσαλοὺς
 Αἰνιᾶνας Μάγνητας Μαλιέας Φθιώτας Δωριεῖς

victorious. At the forty-eighth Pythian Festival they established a race for two-horse chariots, and the chariot won of Execestides the Phocian. At the fifth Festival after this they yoked foals to a chariot, and the chariot of Orphondas of Thebes came in first. The pancratium for boys, a race for a chariot drawn by two foals, and a race for ridden foals, were many years afterwards introduced from Elis. The first was brought in at the sixty-first Pythian Festival, and Iolaïdas of Thebes was victorious. At the next Festival but one they held a race for a ridden foal, and at the sixty-ninth Festival a race for a chariot drawn by two foals; the victor proclaimed for the former was Lycormas of Larisa, for the latter Ptolemy the Macedonian. For the kings of Egypt liked to be called Macedonians, as in fact they were. The reason why a crown of laurel is the prize for a Pythian victory is in my opinion simply and solely because the prevailing tradition has it that Apollo fell in love with the daughter of Ladon.

VIII. Some are of opinion that the assembly of the Greeks that meets at Delphi was established by Amphictyon, the son of Deucalion, and that the delegates were styled Amphictyons after him. But Androtion, in his history of Attica, says that originally the councillors came to Delphi from the neighbouring states, that the deputies were styled Amphictions (*neighbours*), but that as time went on their modern name prevailed. They say that Amphictyon himself summoned to the common assembly the following tribes of the Greek people:—Ionians, Dolopes, Thessalians, Aenianians, Magnesians, Malians,

¹ πῶλον is not in the MSS. It was added by Sylburg.

- Φωκέας Λοκρούς τῇ Φωκίδι ὁμόρους ὑπὸ τῷ ὄρει τῇ Κνήμιδι· καταλαβόντων δὲ Φωκέων τὸ ἱερὸν καὶ ὕστερον δεκάτῳ ἔτει λαβόντος πέρας τοῦ πολέμου, μεταβολὴν καὶ τὰ Ἀμφικτυόνων ἔσχε. Μακεδόνες μὲν γὰρ τελεῖν ἐς Ἀμφικτύονας εὖραντο, Φωκέων δὲ τὸ ἔθνος καὶ ἐκ τοῦ Δωρικοῦ Λακεδαιμόνιοι μετασχόντες ἐπαύσαντο Ἀμφικτυονίας, οἱ μὲν τοῦ τολμήματος ἕνεκα οἱ Φωκεῖς, οἱ δὲ συμμαχίας εὖραντο οἱ Λακεδαιμόνιοι τῆς
- 3 Φωκέων ζημίαν. Βρέννου δὲ τὸν Γαλατῶν στρατὸν ἀγαγόντος ἐς Δελφοὺς προθυμίαν ἐς τὸν πόλεμον οἱ Φωκεῖς πλείστην τοῦ Ἑλληνικοῦ παρέσχοντο, καὶ ἀπὸ τοῦ ἔργου τούτου μετασχεῖν Ἀμφικτυονίας αὐθις καὶ ἐς τὰ ἄλλα ἐγένετο ἀξίωμα αὐτοῖς ἀνασώσασθαι τὸ ἀρχαῖον. βασιλεὺς δὲ Αὐγουστος μετεῖναι καὶ Νικοπολίταις τοῖς πρὸς τῷ Ἀκτίῳ συνεδρίου τοῦ Ἀμφικτυόνων ἠθέλησε· Μάγνητας μὲν οὖν καὶ Μαλιεῖς καὶ Αἰνιᾶνας καὶ Φθιώτας Θεσσαλοῖς συντελεῖν, τὰς ψήφους δὲ ὅσαι τούτων τε καὶ Δολόπων—οὐ γὰρ ἔτι ἦν Δολόπων γένος—Νικοπολίτας φέρειν.
- 4 οἱ δὲ Ἀμφικτύονες οἱ ἐπ' ἐμοῦ τριάκοντα ἀριθμῷ ἦσαν· ἐκ Νικοπόλεως μὲν καὶ Μακεδονίας τε καὶ Θεσσαλῶν, ἀπὸ ἐκάστων ἀριθμῷ ἦσαν ἑξή, ¹ ἐκ δὲ Βοιωτῶν—Θεσσαλίαν γὰρ καὶ οὗτοι τὰ ἀρχαιότερα ᾤκησαν καὶ Αἰολεῖς τηρικαῦτα ἐκαλοῦντο—καὶ ἐκ Φωκέων τε καὶ Δελφῶν, παρὰ τούτων δύο ἐκάστων· εἰς δ' ἐκ Δωρίδος τῆς ἀρχαίας.
- 5 πέμπουσι δὲ καὶ Λοκροὶ οἳ τε καλούμενοι Ὀξόλαι καὶ οἱ πέραν Εὐβοίας ἕνα ἐκάτεροι, καὶ Εὐβοεὺς ἐστὶν εἷς· Πελοποννησίων δὲ ἑξ Ἀργούς καὶ Σικυνῶνος καὶ Κορίνθου σὺν Μεγαρεῦσιν ἐστὶν

εἰς καὶ εἰς Ἀθηναῖος. αἱ μὲν δὴ πόλεις Ἀθῆναι καὶ Δελφοὶ καὶ ἡ Νικόπολις, αὗται μὲν ἀποστέλλουσι συνεδρεύοντας ἐς Ἀμφικτυονίαν πᾶσαν· ἀπὸ δὲ ἐθνῶν τῶν κατειλεγμένων ἐκάστη πόλει ἀνὰ μέρος ἐς Ἀμφικτύονας καὶ ἐν χρόνῳ περιόδῳ συντελεῖν ἔστιν.

- 6 Ἐσελθόντι δὲ ἐς τὴν πόλιν εἰσὶν ἐφεξῆς ναοὶ· καὶ ὁ μὲν πρῶτος αὐτῶν ἐρείπια ἦν, ὁ ἐπὶ τούτῳ δὲ κενὸς καὶ ἀγαλμάτων καὶ ἀνδριάντων· ὁ δὲ αὐτῶν τρίτος καὶ ὁ τέταρτος, ὁ μὲν τῶν ἐν Ῥώμῃ βασιλευσάντων εἶχεν οὐ πολλῶν τιμῶν εἰκόνας, ὁ τέταρτος δὲ Ἀθηναῖς καλεῖται Προνοίας,¹ τῶν δὲ ἀγαλμάτων τὸ ἐν τῷ προνάῳ Μασσαλιωτῶν ἀνάθημά ἐστι, μεγέθει τοῦ ἔνδον ἀγάλματος μεῖζον. οἱ δὲ Μασσαλιῶται Φωκαέων εἰσὶν ἀποικοὶ τῶν ἐν Ἰωνίᾳ, μοῖρα καὶ αὕτη τῶν ποτε Ἀρπαγον τὸν Μῆδον φυγόντων ἐκ Φωκαίας· γενόμενοι δὲ ναυσὶν ἐπικρατέστεροι Καρχηδονίων τὴν τε γῆν ἣν ἔχουσιν ἐκτήσαντο καὶ ἐπὶ μέγα
- 7 ἀφίκοντο εὐδαιμονίας. τῶν μὲν δὲ Μασσαλιωτῶν χαλκοῦν τὸ ἀνάθημά ἐστι· χρυσοῦ δὲ ἀσπίδα ὑπὸ Κροίσου τοῦ Λυδοῦ τῇ Ἀθηνᾷ τῇ Προνοίᾳ δοθεῖσαν, ἐλέγετο ὑπὸ τῶν Δελφῶν ὡς Φιλόμηλος αὐτὴν ἐσύλησε. πρὸς δὲ τῷ ἱερῷ τῆς Προνοίας Φυλάκου τέμενός ἐστιν ἥρωος· καὶ ὁ Φύλακος οὗτος ὑπὸ Δελφῶν ἔχει φήμην κατὰ τὴν ἐπι-
- 8 στρατείαν σφίσις ἀμύναι τὴν Περσῶν. ἐν δὲ τοῦ γυμνασίου τῷ ὑπαίθρῳ πεφυκέναι ποτὲ ἀγρίαν φασὶν ὕλην, καὶ Ὀδυσσεά, ἡνίκα ὡς τὸν Αὐτόλυκον ἀφικόμενος μετὰ τοῦ Αὐτολύκου τῶν παίδων ἐθήρευε, τότε αὐτὸν τὸ τραῦμα τὸ ὑπὲρ τοῦ γόνατος ἐνταῦθα σχεῖν ὑπὸ τοῦ συός. τρα-
- 410

PHOCIS, OZOLIAN LOCRI, VIII. 5-8

do also the Athenians. The cities Athens, Delphi and Nicopolis send deputies to every meeting of the Amphictyonic League ; but each city of the nations mentioned has the privilege of sending members in turn after the lapse of periodic intervals.

When you enter the city you see temples in a row. The first of them was in ruins, and the one next to it had neither images nor statues. The third had statues of a few Roman emperors ; the fourth is called the temple of Athena Forethought. Of its two images the one in the fore-temple is a votive offering of the Massiliots, and is larger than the one inside the temple. The Massiliots are a colony of Phocaea in Ionia, and their city was founded by some of those who ran away from Phocaea when attacked by Harpagus the Persian. They proved superior to the Carthaginians in a sea war, acquired the territory they now hold, and reached great prosperity. The votive offering of the Massiliots is of bronze. The gold shield given to Athena Forethought by Croesus the Lydian was said by the Delphians to have been stolen by Philomelus. Near the sanctuary of Forethought is a precinct of the hero Phylacus. This Phylacus is reported by the Delphians to have defended them at the time of the Persian invasion. They say that in the open part of the gymnasium there once grew a wild wood, and that Odysseus, when as the guest of Autolycus he was hunting with the sons of Autolycus, received here from the wild boar the wound above the knee. Turning to the left

¹ Sometimes called *προπαία* (*Fore-temple*).

πομένῳ δὲ ἐς ἀριστερὰν ἀπὸ τοῦ γυμνασίου καὶ
 ὑποκαταβάντι οὐ πλέον ἔμοι δοκεῖν ἢ τρία
 στάδια, ποταμός ἐστιν ὀνομαζόμενος Πλεῖστος·
 οὗτος ὁ Πλεῖστος ἐπὶ Κίρραν τὸ ἐπίνειον Δελφῶν
 9 καὶ τὴν ταύτην κάτεισι θάλασσαν. ἐκ δὲ τοῦ
 γυμνασίου τὴν ἐς τὸ ἱερὸν ἀνιόντι ἔστιν ἐν δεξιᾷ
 τῆς ὁδοῦ τὸ ὕδωρ τῆς Κασταλίας, καὶ πιεῖν ἡδὺ
 καὶ λουῖσθαι καλόν.¹ δοῦναι δὲ τὸ ὄνομα τῇ
 πηγῇ γυναῖκα λέγουσιν ἐπιχωρίαν, οἱ δὲ ἄνδρα
 Καστάλιον· Πανύασσις δὲ ὁ Πολυάρχου πεποιη-
 κῶς ἐς Ἡρακλέα ἔπη θυγατέρα Ἀχελώου τὴν
 Κασταλίαν φησὶν εἶναι. λέγει γὰρ δὴ περὶ τοῦ
 Ἡρακλέους·

Παρνησσὸν νιφόεντα θοοῖς διὰ ποσσὶ περήσας
 ἔκετο Κασταλῆς Ἀχελώϊδος ἄμβροτον ὕδωρ.

10 ἤκουσα δὲ καὶ ἄλλο τοιόνδε, τὸ ὕδωρ τῇ Κασ-
 ταλίᾳ ποταμοῦ δῶρον εἶναι τοῦ Κηφισοῦ. τοῦτο
 ἐποίησε καὶ Ἀλκαῖος ἐν προοιμίῳ τῷ ἐς Ἀπόλ-
 λωνα· βεβαιοῦνται δὲ οὐχ ἥκιστα οἱ Λιλαεῖς,
 οἱ ἐς τοῦ Κηφισοῦ τὴν πηγὴν πέμματα ἐπιχώρια
 καὶ ἄλλα ὅποσα νομίζουσιν ἀφιᾶσιν ἐν τισιν
 εἰρημέναις ἡμέραις, καὶ αὖθις ἐν τῇ Κασταλίᾳ
 φασὶν αὐτὰ ἀναφαίνεσθαι.

ΙΧ. Δελφοῖς δὲ ἡ πόλις ἄναντες διὰ πάσης
 παρέχεται σχῆμα, κατὰ τὰ αὐτὰ δὲ τῇ πόλει τῇ
 ἄλλῃ καὶ ὁ ἱερὸς περίβολος τοῦ Ἀπόλλωνος.
 οὗτος δὲ μεγέθει μέγας καὶ ἀνωτάτω τοῦ ἄστεως
 ἐστι· τέτμηται δὲ καὶ ἔξοδοι δι' αὐτοῦ συνεχεῖς.
 ὅποσα δὲ τῶν ἀναθημάτων εἶναί μοι λόγου
 μάλιστα ἄξια ἐφαίνετο, ποιησόμεθα αὐτῶν
 2 μνήμην. ἀθλητὰς μὲν οὖν καὶ ὅσοι ἀγωνισταὶ

from the gymnasium and going down not more, I think, than three stades, you come to a river named Pleistus. This Pleistus descends to Cirrha, the port of Delphi, and flows into the sea there. Ascending from the gymnasium along the way to the sanctuary you reach, on the right of the way, the water of Castalia, which is sweet to drink and pleasant to bathe in. Some say that the spring was named after a native woman, others after a man called Castalius. But Panyassis, son of Polyarchus, who composed an epic poem on Heracles, says that Castalia was a daughter of Acheloüs. For about Heracles he says:—

Crossing with swift feet snowy Parnassus
He reached the immortal water of Castalia,
daughter of Acheloüs.

I have heard another account, that the water was a gift to Castalia from the river Cephissus. So Alcaëtis has it in his prelude to Apollo. The strongest confirmation of this view is a custom of the Lilaeans, who on certain specified days throw into the spring of the Cephissus cakes of the district and other things ordained by use, and it is said that these reappear in Castalia.

IX. The city of Delphi, both the sacred enclosure of Apollo and the city generally, lies altogether on sloping ground. The enclosure is very large, and is on the highest part of the city. Passages run through it, close to one another. I will mention which of the votive offerings seemed to me most worthy of notice. The athletes and competitors in

¹ The words *καὶ λούσθαι καλόν* are not in the MSS., but were added by Buttmann.

μουσικῆς τῶν ἀνθρώπων τοῖς πλείοσιν ἐγίνοντο
μετὰ οὐδενὸς λογισμοῦ, οὐ πάνυ τι ἡγοῦμαι
σπουδῆς ἀξίους· ἀθλητὰς δὲ ὅποσοι τι καὶ
ὑπελείποντο ἐς δόξαν, ἐν λόγῳ σφᾶς ἐδήλωσα
τῷ ἐς Ἰλίου. Φαύλῳ δὲ Κροτωνιάτῃ—Ὀλυμ-
πίασι μὲν οὐκ ἔστιν αὐτῷ νίκη, τὰς δὲ Πυθοῖ
πεντάθλου δύο ἀνείλετο καὶ σταδίου τὴν τρίτην·
ἐναυμάχησε δὲ καὶ ἐναντία τοῦ Μήδου ναῦν τε
παρασκευασάμενος οἰκείαν καὶ Κροτωνιατῶν
ὅποσοι ἐπεδήμουν τῇ Ἑλλάδι ἀνεβίβασεν—τοῦ
3 του ἐστὶν ἀνδριᾶς ἐν Δελφοῖς. τὰ μὲν δὴ ἐς
τὸν Κροτωνιάτην οὕτως εἶχεν, ἐσελθόντι δὲ ἐς
τὸ τέμενος χαλκοῦς ταῦρος τέχνη μὲν Θεοπρόπου
ἐστὶν Αἰγινήτου, Κορκυραίων δὲ ἀνάθημα. λέ-
γεται δὲ ὡς ταῦρος ἐν τῇ Κορκύρᾳ καταλιπὼν
τὰς ἄλλας βοῦς καὶ ἀπὸ τῆς νομῆς κατερχόμενος
ἐμυκᾶτο ἐπὶ θαλάσση· γινομένου δὲ ἐπὶ ἡμέρᾳ
πάσῃ τοῦ αὐτοῦ κάτεισιν ἐπὶ θάλασσαν ὁ βου-
κόλος, καὶ εἶδεν ἰχθύων τῶν θύννων ἀτέκμαρτον
4 τι ἀριθμῷ πλήθος. καὶ ὁ μὲν δηλα τοῖς ἐν τῇ
πόλει Κορκυραίοις ἐποίησεν· οἱ δὲ—ἐλεῖν γὰρ
τοὺς θύννους προαιρούμενοι τὴν ἄλλως ταλαι-
πωρίαν εἶχον—θεωροὺς ἀποστέλλουσιν ἐς Δελ-
φούς· καὶ οὕτω Ποσειδῶνί τε ἐκείνον θύουσι τὸν
ταῦρον καὶ αὐτίκα μετὰ τὴν θυσίαν αἱροῦσι τοὺς
ἰχθύς, καὶ σφισι τὸ ἀνάθημα ἐν Ὀλυμπίᾳ τε καὶ
5 ἐν Δελφοῖς ἐστὶν ἡ δεκάτη τῆς ἄγρας. ἐφεξῆς
δὲ Τεγεατῶν ἀναθήματα ἀπὸ Λακεδαιμονίων
Ἀπόλλων ἐστὶ καὶ Νίκη καὶ οἱ ἐπιχώριοι τῶν
ἡρώων Καλλιστώ τε ἡ Λυκάονος καὶ Ἀρκὰς ὁ
ἐπώνυμος τῆς γῆς καὶ οἱ τοῦ Ἀρκάδος παῖδες
Ἑλατος καὶ Ἀφείδας καὶ Ἀζάν, ἐπὶ δὲ αὐτοῖς
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music that the majority of mankind have neglected, are, I think, scarcely worthy of serious attention; and the athletes who have left a reputation behind them I have set forth in my account of Elis.¹ There is a statue at Delphi of Phaylus of Crotona. He won no victory at Olympia, but his victories at Pytho were two in the pentathlon and one in the foot-race. He also fought at sea against the Persian, in a ship of his own, equipped by himself and manned by citizens of Crotona who were staying in Greece. Such is the story of the athlete of Crotona. On entering the enclosure you come to a bronze bull, a votive offering of the Corcyraeans made by Theopropus of Aegina. The story is that in Corcyra a bull, leaving the cows, would go down from the pasture and bellow on the shore. As the same thing happened every day, the herdsman went down to the sea and saw a countless number of tunny-fish. He reported the matter to the Corcyraeans, who, finding their labour lost in trying to catch the tunnies, sent envoys to Delphi. So they sacrificed the bull to Poseidon, and straightway after the sacrifice they caught the fish, and dedicated their offerings at Olympia and at Delphi with a tithe of their catch. Next to this are offerings of the Tegeans from spoils of the Lacedaemonians: an Apollo, a Victory, the heroes of the country, Callisto, daughter of Lycaon, Arcas, who gave Arcadia its name, Elatus, Apheidas, and Azan,

¹ Book VI, chapters i-xviii.

- Τρίφυλος· τούτῳ δὲ ἦν οὐκ Ἐρατὼ τῷ Τριφύλῳ
μήτηρ, ἀλλὰ Λαοδάμεια ἢ Ἀμύκλα τοῦ ἐν
Λακεδαίμονι βασιλεύσαντος· ἀνάκειται δὲ καὶ
6 Ἐρασος Τριφύλου παῖς. οἱ δὲ εἰργασμένοι τὰ
ἀγάλματα Πausανίας ἐστὶν Ἀπολλωνιάτης,
οὗτος μὲν τὸν τε Ἀπόλλωνα καὶ Καλλιστώ, τὴν
δὲ Νίκην καὶ τοῦ Ἀρκάδος τὴν¹ εἰκόνα ὁ
Σικυνώνιος Δαίδαλος· Ἀντιφάνης δὲ Ἀργεῖος καὶ
Σαμόλας Ἀρκάς, οὗτος μὲν τὸν Τρίφυλον καὶ
Ἀξάνα, Ἐλατον δὲ καὶ Ἀφείδαντά τε καὶ Ἐρασον
ὁ² Ἀργεῖος. ταῦτα μὲν δὴ οἱ Τεγεᾶται ἔπεμψαν
ἐς Δελφούς, Λακεδαιμονίους ὅτε ἐπὶ σφᾶς ἐστρα-
7 τεύσαντο αἰχμαλώτους ἐλόντες· Λακεδαιμονίων
δὲ ἀπαντικρὺ τούτων ἀναθήματά ἐστιν ἀπ’
Ἀθηναίων Διόσκουροι καὶ Ζεὺς καὶ Ἀπόλλων
τε καὶ Ἄρτεμις, ἐπὶ δὲ αὐτοῖς Ποσειδῶν τε καὶ
Λύσανδρος ὁ Ἀριστοκρίτου στεφανούμενος ὑπὸ
τοῦ Ποσειδῶνος, Ἀγίας τε ὃς τῷ Λυσάνδρῳ τότε
ἐμαντεύετο καὶ Ἑρμῶν ὁ τὴν ναῦν τοῦ Λυσάνδρου
8 τὴν στρατηγίδα κυβερνῶν. τοῦτον μὲν δὴ τὸν
Ἑρμῶνα Θεόκοσμος ποιήσειν ἔμελλεν ὁ Μεγαρεὺς
ἄτε ὑπὸ τῶν Μεγαρέων ἐγγραφέντα ἐς τὴν πολι-
τείαν· οἱ δὲ Διόσκουροι Ἀντιφάνους εἰσὶν
Ἀργεῖου καὶ ὁ μάντις τέχνη Πίσωνος ἐκ Καλαυ-
ρείας τῆς Τροιζηνίων· Ἀθηνόδωρος δὲ καὶ Δαμέας,
ὁ μὲν τὴν Ἄρτεμιν τε καὶ Ποσειδῶνα εἰργάσατο,
ἔτι δὲ τὸν Λύσανδρον, Ἀθηνόδωρος δὲ τὸν Ἀπόλ-
λωνα ἐποίησε καὶ τὸν Δία· οὗτοι δὲ Ἀρκάδες
9 εἰσὶν ἐκ Κλείτορος. ἀνάκεινται δὲ καὶ ὀπισθεν
τῶν κατειλεγμένων ὅσοι συγκατειργάσαντο τῷ
Λυσάνδρῳ τὰ ἐν Αἰγὸς ποταμοῖς ἢ αὐτῶν Σπαρ-
τιατῶν ἢ ἀπὸ³ τῶν συμμαχησάντων, εἰσὶ δὲ
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the sons of Arcas, and also Triphylus. The mother of this Triphylus was not Erato, but *Laodameia*, the daughter of Amyclas, king of Lacedaemon. There is also a statue dedicated of Erasus, son of Triphylus. They who made the images are as follow: The Apollo and Callisto were made by Pausanias of Apollonia; the Victory and the likeness of Arcas by Daedalus of Sicyon; Triphylus and Azan by Samolas the Arcadian; Elatus, Apheidas and Erasus by Antiphanes of Argos. These offerings were sent by the Tegeans to Delphi after they took prisoners the Lacedaemonians that attacked their city.¹ Opposite these are offerings of the Lacedaemonians from spoils of the Athenians: the Dioscuri, Zeus, Apollo, Artemis, and beside these Poseidon, Lysander, son of Aristocritus, represented as being crowned by Poseidon, Agias, soothsayer to Lysander on the occasion of his victory, and Hermon, who steered his flag-ship. This statue of Hermon was not unnaturally made by Theocosmus of Megara, who had been enrolled as a citizen of that city. The Dioscuri were made by Antiphanes of Argos; the soothsayer by Pison, from Calauria, in the territory of Troezen; the Artemis, Poseidon and also Lysander by Dameas; the Apollo and Zeus by Athenodorus. The last two artists were Arcadians from Cleitor. Behind the offerings enumerated are statues of those who, whether Spartans or Spartan allies, assisted Lysander

¹ It is probable that these offerings were made by the Arcadians, and not by the Tegeans. (See Frazer's note.)

² τὴν was added to the MSS. by Bekker.

³ δ was added to the MSS. by Siebelis.

⁴ Spiro would delete ἀπὸ.

- οἶδε· Ἄρακος μὲν καὶ Ἐριάνθης, ὁ μὲν αὐτῶν ἐκ
 Λακεδαιμόνος, ὁ δὲ Ἐριάνθης Βοιωτίας . . . ὑπὲρ
 τοῦ Μίμαντος, ἐντεῦθεν μὲν Ἀστυκράτης, Χίλοι
 δὲ Κηφισοκλῆς καὶ Ἑρμόφαντός τε καὶ Ἰκέσιος,
 Τίμαρχος δὲ καὶ Διαγόρας Ῥόδιοι, Κνίδιος δὲ
 Θεόδαμος, ἐκ δὲ Ἐφέσου Κιμμέριος, καὶ Μιλήσιος
 10 Αἰαντίδης. τούτους μὲν δὴ ἐποίησε Τίσανδρος,
 τοὺς δὲ ἐφεξῆς Ἄλυπος Σικυνώνιος, Θεόπομπον
 Μύνδιον καὶ Κλεομήδην Σάμιον καὶ ἐξ Εὐβοίας
 Ἀριστοκλέα τε Καρύστιον καὶ Αὐτόνομον
 Ἑρετριέα καὶ Ἀριστόφαντον Κορίνθιον καὶ
 Ἀπολλόδωρον Τροιζήνιον καὶ ἐξ Ἐπιδαύρου
 Δίωνα τῆς ἐν τῇ Ἀργολίδι. ἐχόμενοι δὲ τούτων
 Ἀξιόνικός ἐστιν Ἀχαιὸς ἐκ Πελλήνης, ἐκ δὲ
 Ἑρμιόνης Θεάρης, καὶ Φωκεὺς τε Πυρρίας καὶ
 Κώμων Μεγαρεὺς καὶ Ἀγασιμένης Σικυνώνιος,
 ἐκ δὲ Ἀμβρακίας καὶ Κορίνθου τε καὶ Λευκάδος
 Τηλυκράτης καὶ Πυθόδοτος Κορίνθιος καὶ Ἀμ-
 βρακιώτης Εὐαντίδας· τελευτᾷ δὲ Ἐπικυδίδας
 καὶ Ἐτεόνικος οἱ Λακεδαιμόνιοι· Πατροκλέους
 11 δὲ καὶ Κανάχου φασὶν ἔργα. τὴν δὲ πληγὴν
 Ἀθηναῖοι τὴν ἐν Αἰγὸς ποταμοῖς οὐ μετὰ τοῦ
 δικαίου συμβῆναί σφισιν ὁμολογοῦσι· προδο-
 θῆναι γὰρ ἐπὶ χρήμασιν ὑπὸ τῶν στρατηγησάντων,
 Τυδέα δὲ εἶναι καὶ Ἀδείμαντον οἳ τὰ δῶρα
 ἐδέξαντο παρὰ Λυσάνδρου. καὶ ἐς ἀπόδειξιν
 τοῦ λόγου Σιβύλλης παρέχονται τὸν χρῆσμον.

καὶ τότε Ἀθηναίοισι βαρύστονα κήδεα θήσει
 Ζεὺς ὑψιβρεμέτης, οὐπὲρ κράτος ἐστὶ μέγιστον,
 νηυσὶ φερεπτολέμοισι¹ μάχην καὶ δημοτῆτα
 ὀλλυμέναις δολεροῖσι τρόποις, κακότητι νο-
 μῶν.

at Aegospotami. They are these:—Aracus of Lacedaemon, Erianthes a Boeotian . . . above Mimas, whence came Astyocrates, Cephisocles, Hermophantus and Hicesius of Chios; Timarchus and Diagoras of Rhodes; Theodamus of Cnidus; Cimmerius of Ephesus and Aeantides of Miletus. These were made by Tisander, but the next were made by Alypus of Sicyon, namely:—Theopompus the Myndian, Cleomedes of Samos, the two Euboeans Aristocles of Carystus and Autonomus of Eretria, Aristophantus of Corinth, Apollodorus of Troezen, and Dion from Epidaurus in Argolis. Next to these come the Achæan Axionicus from Pellene, Theares of Hermion, Pyrrhias the Phocian, Comon of Megara, Agasimenes of Sicyon, Telycrates the Leucadian, Pythodotus of Corinth and Euantidas the Ambraciot; last come the Lacedaemonians Epicydidas and Eteonicus. These, they say, are works of Patrocles and Canachus. The Athenians refuse to confess that their defeat at Aegospotami was fairly inflicted, maintaining that they were betrayed by Tydeus and Adeimantus, their generals, who had been bribed, they say, with money by Lysander. As a proof of this assertion they quote the following oracle of the Sibyl:—

And then on the Athenians will be laid grievous
troubles
By Zeus the high-thunderer, whose might is the
greatest,
On the war-ships battle and fighting,
As they are destroyed by treacherous tricks,
through the baseness of the captains.

¹ The MSS. have *φέρει πολέμοισι*, emended by Dindorf.

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τὰ δὲ ἕτερα ἐκ Μουσαίου χρησμῶν μνημονεύουσι·
καὶ γὰρ Ἀθηναίοισιν ἐπέρχεται ἄγριος ὄμβρος
ἡγεμόνων κακότητι, παραιφασίη δέ τις ἔσται
ἥττης· οὐ λήσουσι¹ πόλιν, τίσουσι δὲ ποινήν.

- 12 ταῦτα μὲν δὴ ἐπὶ τοσοῦτον εἰρήσθω· τὸν δὲ ὑπὲρ
τῆς καλουμένης Θυρέας Λακεδαιμονίων ἀγῶνα
καὶ Ἀργείων, Σίβυλλα μὲν καὶ τοῦτον προεθέ-
σπισεν ὥς συμβήσοιτο ἐξ ἴσου ταῖς πόλεσιν,
Ἀργεῖοι δὲ ἀξιοῦντες ἐσχηκέναι πλέον ἐν τῷ
ἔργῳ χαλκοῦν ἵππου—τὸν δούρειον δῆθεν—ἀπέ-
στειλαν ἐς Δελφούς· τὸ δὲ ἔργον Ἀντιφάνους
ἐστὶν Ἀργείου.

X. Τῷ βάρῳ δὲ τῷ ὑπὸ τὸν ἵππου τὸν δού-
ρειον ἐπίγραμμα μὲν ἐστὶν ἀπὸ δεκάτης τοῦ
Μαραθωνίου ἔργου τεθῆναι τὰς εἰκόνας· εἰσὶ δὲ
Ἀθηνᾶ τε καὶ Ἀπόλλων καὶ ἀνὴρ τῶν στρατηγη-
σάντων Μιλτιάδης· ἐκ δὲ τῶν ἡρώων καλουμένων
Ἐρεχθεύς τε καὶ Κέκροψ καὶ Πανδίων, καὶ Λεῶς
τε καὶ Ἀντίοχος ὁ ἐκ Μήδας Ἡρακλεῖ γενόμενος
τῆς Φύλαντος, ἔτι δὲ Αἰγέυς τε καὶ παίδων
τῶν Θησέως Ἀκάμας· οὗτοι μὲν καὶ φυλαῖς
Ἀθήνησιν ὀνόματα κατὰ μάντευμα ἔδοσαν τὸ
ἐκ Δελφῶν· ὁ δὲ Μελάνθου Κόδρος καὶ Θησεὺς
καὶ Νηλεὺς, οὗτοι δὲ οὐκέτι τῶν ἐπωνύμων εἰσὶ.

- 2 τοὺς μὲν δὴ κατειλεγμένους Φειδίας ἐποίησε καὶ
ἀληθεῖ λόγῳ δεκάτῃ καὶ οὗτοι τῆς μάχης εἰσὶν·

¹ ἡτταλοῖς ἡμούσουσι MSS.

PHOCIS, OZOLIAN LOCRI, IX. II-X. 2

The other evidence that they quote is taken from the oracles of Musaeüs :—

For on the Athenians comes a wild rain
Through the baseness of their leaders, but some
 consolation will there be
For the defeat ; they shall not escape the notice of
 the city, but shall pay the penalty.

So much for this belief. The struggle for the district called Thyrea¹ between the Lacedaemonians and the Argives was also foretold by the Sibyl, who said that the battle would be drawn. But the Argives claimed that they had the better of the engagement, and sent to Delphi a bronze horse, supposed to be the wooden horse of Troy. It is the work of Antiphanes of Argos. 548 or
411 B.C.

X. On the base below the wooden horse is an inscription which says that the statues were dedicated from a tithe of the spoils taken in the engagement at Marathon. They represent Athena, Apollo, and Miltiades, one of the generals. Of those called heroes there are Erechtheus, Cecrops, Pandion, Leos, Antiochus, son of Heracles by Meda, daughter of Phylas, as well as Aegeus and Acamas, one of the sons of Theseus. These heroes gave names, in obedience to a Delphic oracle, to tribes at Athens. Codrus, however, the son of Melanthus, Theseus, and Neleus, these are not givers of names to tribes. The statues enumerated were made by Pheidias, and really are a tithe of the spoils of the

¹ Pausanias seems to refer to a battle in 548 B.C., but the date of the artist Antiphanes makes it more probable that the horse was dedicated to commemorate a later battle fought in 414 B.C.

Ἀντίγονον δὲ καὶ τὸν παῖδα Δημήτριον καὶ Πτολεμαῖον τὸν Αἰγύπτιον χρόνῳ ὕστερον ἀπέστειλαν ἐς Δελφούς, τὸν μὲν Αἰγύπτιον καὶ εὐνοία τινὲ ἐς αὐτόν, τοὺς δὲ Μακεδόνας τῷ ἐς αὐτούς δέει.

- 3 Πλησίον δὲ τοῦ ἵππου καὶ ἄλλα ἀναθήματά ἐστιν Ἀργείων, οἱ ἡγεμόνες τῶν ἐς Θήβας ὁμοῦ Πολυνείκει στρατευσάντων, Ἄδραστος τε ὁ Ταλαοῦ καὶ Τυδεὺς Οἰνέως καὶ οἱ ἀπόγονοι Προίτου¹ Καπανεὺς Ἰππόνοῦ καὶ Ἐτέοκλος ὁ Ἴφιους, Πολυνείκης τε καὶ ὁ Ἰππομέδων ἀδελφῆς Ἀδράστου παῖς· Ἀμφιαράου δὲ καὶ ἄρμα ἐγγὺς πεποιήται καὶ ἐφεστηκὼς Βάτων ἐπὶ τῷ ἄρματι ἡνίοχος τε τῶν ἵππων καὶ τῷ Ἀμφιαράῳ καὶ ἄλλως προσήκων κατὰ οἰκειότητα· τελευταῖος δὲ Ἀλιθέρσης ἐστὶν
- 4 αὐτῶν. οὗτοι μὲν δὴ Ὑπατοδῶρου καὶ Ἀριστογείτονός εἰσιν ἔργα, καὶ ἐποίησαν σφᾶς, ὡς αὐτοὶ Ἀργεῖοι λέγουσιν, ἀπὸ τῆς νίκης ἥντινα ἐν Οἰνόῃ τῇ Ἀργείᾳ αὐτοὶ τε καὶ Ἀθηναίων ἐπικουροὶ Λακεδαιμονίους ἐνίκησαν. ἀπὸ δὲ τοῦ αὐτοῦ ἔμοι δοκεῖν ἔργου καὶ τοὺς Ἐπιγόνους ὑπὸ Ἑλλήνων² καλουμένους ἀνέθεσαν οἱ Ἀργεῖοι· κεῖνται γὰρ δὴ εἰκόνες καὶ τούτων, Σθένελος καὶ Ἀλκμαίων, κατὰ ἡλικίαν ἔμοι δοκεῖν πρὸ Ἀμφιλόχου τετιμημένος, ἐπὶ δὲ αὐτοῖς Πρόμαχος καὶ Θέρσανδρος καὶ Αἰγιαλεύς τε καὶ Διομήδης· ἐν μέσῳ δὲ Διομήδους καὶ τοῦ Αἰγιαλέως ἐστὶν
- 5 Εὐρύαλος. ἀπαντικρὺ δὲ αὐτῶν ἀνδριάντες εἰσὶν ἄλλοι· τούτους δὲ ἀνέθεσαν οἱ Ἀργεῖοι τοῦ οἰκισμοῦ τοῦ Μεσσηνίων Θηβαίοις καὶ Ἐπαμινώνδα μετασχόντες.³ ἡρώων δὲ εἰσιν αἱ εἰκόνες, Δαναὸς μὲν βασιλέων ἰσχύσας τῶν ἐν Ἀργεὶ μέγιστον,

battle. But the statues of Antigonos, of his son Demetrius, and of Ptolemy the Egyptian, were sent to Delphi by the Athenians afterwards. The statue of the Egyptian they sent out of good-will; those of the Macedonians were sent because of the dread that they inspired.

Near the horse are also other votive offerings of the Argives, likenesses of the captains of those who with Polyneices made war on Thebes: Adrastus, the son of Talauis, Tydeus, son of Oeneus, the descendants of Proetus, namely, Capaneus, son of Hipponoüs, and Eteoclus, son of Iphis, Polyneices, and Hippomedon, son of the sister of Adrastus. Near is represented the chariot of Amphiarauis, and in it stands Baton, a relative of Amphiarauis who served as his charioteer. The last of them is Alitherses. These are works of Hypatodorus and Aristogeiton, who made them, as the Argives themselves say, from the spoils of the victory which they and their Athenian allies won over the Lacedaemonians at Oenoë in Argive territory. From spoils of the same action, it seems to me, the Argives set up statues of those whom the Greeks call the Epigoni. For there stand statues of these also, Sthenelus, Alcmaeon, who I think was honoured before Amphilochois on account of his age, Promachus also, Thersander, Aegialeus and Diomedes. Between Diomedes and Aegialeus is Euryalus. Opposite them are other statues, dedicated by the Argives who helped the Thebans under Epaminondas to found Messene. The statues are of heroes: Danaüs, the most powerful king of Argos, and

408-456
B.C.

¹ After *Προίτου* the MSS. have *καί*.

² *ἀλλήλων* MSS.

³ *παρασχόντες* MSS.: emended by Sylburg.

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ὑπερμήστρα δὲ ἄτε καθαρὰ χεῖρας μόνη τῶν ἀδελφῶν· παρὰ δὲ αὐτὴν καὶ ὁ Λυγκεὺς καὶ ἅπαν τὸ ἐφεξῆς αὐτῶν γένος τὸ ἐς Ἡρακλέα τε καὶ ἔτι πρότερον καθῆκον ἐς Περσέα.

- 6 Ταραντίνων δὲ οἱ ἵπποι οἱ χαλκοῖ καὶ αἰχμύλωτοι γυναῖκες ἀπὸ Μεσσαπίων εἰσὶν, ὁμορῶν τῇ Ταραντίνων βαρβάρων, Ἀγελάδα δὲ ἔργα τοῦ Ἀργείου. Τάραντα δὲ ἀπώκισαν μὲν Λακεδαιμόνιοι, οἰκιστῆς δὲ ἐγένετο Σπαρτιάτης Φάλανθος. στελλομένῳ δὲ ἐς ἀποικίαν τῷ Φαλάνθῳ λόγιον ἦλθεν ἐκ Δελφῶν· ὑετοῦ αὐτὸν αἰσθόμενον ὑπὸ αἶθρα, τηνικαῦτα καὶ χώραν κτή-
7 σεσθαι¹ καὶ πόλιν. τὸ μὲν δὴ παραντίκα οὔτε ἰδίᾳ τὸ μάντευμα ἐπισκεψάμενος οὔτε πρὸς τῶν ἐξηγητῶν τινα ἀνακοινώσας κατέσχε ταῖς ναυσὶν ἐς Ἰταλίαν· ὥς δέ οἱ νικῶντι τοὺς βαρβάρους οὐκ ἐγένετο οὔτε τινα ἐλεῖν τῶν πόλεων οὔτε ἐπικρατῆσαι χώρας, ἐς ἀνάμνησιν ἀφικνεῖτο τοῦ χρησμοῦ, καὶ ἀδύνατα ἐνόμιζεν οἱ τὸν θεὸν χρῆσαι· μὴ γὰρ ἂν ποτε ἐν καθαρῷ καὶ αἰθρίῳ τῷ ἀέρι ὑσθῆναι. καὶ αὐτὸν ἡ γυνὴ ἀθύμως ἔχοντα—ἠκολουθήκει γὰρ οἴκοθεν—τά τε ἄλλα ἐφιλοφρονεῖτο καὶ ἐς τὰ γόνατα ἐσθεμένη τὰ αὐτῆς τοῦ ἀνδρὸς τὴν κεφαλὴν ἐξέλεγε τοὺς φθείρας· καὶ πῶς ὑπὸ εὐνοίας δακρύσαι παρίσταται τῇ γυναικὶ ὁρώσῃ τοῦ ἀνδρὸς ἐς οὐδὲν
8 προχωροῦντα τὰ πράγματα. προέχει² δὲ ἀφειδέστερον τῶν δακρύων καὶ—ἐβρεχε γὰρ τοῦ Φαλάνθου τὴν κεφαλὴν—συνίησί τε τῆς μαντείας—ὄνομα γὰρ δὴ ἦν Αἶθρα τῇ γυναικί—καὶ οὕτω τῇ ἐπιούσῃ νυκτὶ Τάραντα τῶν βαρβάρων εἶλε

¹ κτήσασθαι MSS. : emended by Sylburg.

PHOCIS, OZOLIAN LOCRI, x. 5-8

Hypermnestra, for she alone of her sisters kept her hands undefiled. By her side is Lynceus also, and the whole family of them to Heracles, and further back still to Perseus.

The bronze horses and captive women dedicated by the Tarentines were made from spoils taken from the Messapians, a non-Greek people bordering on the territory of Tarentum, and are works of Ageladas the Argive. Tarentum is a colony of the Lacedaemonians, and its founder was Phalanthus, a Spartan. On setting out to found a colony Phalanthus received an oracle from Delphi, declaring that when he should feel rain under a cloudless sky (*aethra*), he would then win both a territory and a city. At first he neither examined the oracle himself nor informed one of his interpreters, but came to Italy with his ships. But when, although he won victories over the barbarians, he succeeded neither in taking a city nor in making himself master of a territory, he called to mind the oracle, and thought that the god had foretold an impossibility. For never could rain fall from a clear and cloudless sky. When he was in despair, his wife, who had accompanied him from home, among other endearments placed her husband's head between her knees and began to pick out the lice. And it chanced that the wife, such was her affection, wept as she saw her husband's fortunes coming to nothing. As her tears fell in showers, and she wetted the head of Phalanthus, he realised the meaning of the oracle, for his wife's name was Aethra. And so on that night he took from the barbarians Tarentum,

² προσέχει MSS. : emended by Sylburg.

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μεγίστην καὶ εὐδαιμονεστάτην τῶν ἐπὶ θαλάσση πόλεων. Τάραντα δὲ τὸν ἥρω Ποσειδῶνός φασι καὶ ἐπιχωρίας νύμφης παῖδα εἶναι, ἀπὸ δὲ τοῦ ἥρωος τεθῆναι τὰ ὀνόματα τῇ πόλει τε καὶ τῷ ποταμῷ· καλεῖται γὰρ δὴ Τάρας κατὰ τὰ αὐτὰ τῇ πόλει καὶ ὁ ποταμός.

XI. Πλησίον δὲ τοῦ ἀναθήματος τοῦ Ταραντίνων Σικυωνίων ἐστὶ θησαυρός· χρήματα δὲ οὔτε ἐνταῦθα ἴδοις ἂν οὔτε ἐν ἄλλῳ τῶν θησαυρῶν. Κνίδιοι δὲ ἐκόμισαν ἀγάλματα ἐς Δελφούς Τριόπαν οἰκιστὴν τῆς Κνίδου παρεστῶτα ἴππῳ καὶ Λητῶ καὶ Ἀπόλλωνά τε καὶ Ἄρτεμιν ἀφιέντας τῶν βελῶν ἐπὶ Τιτυόν· ὁ δὲ καὶ τετρωμένος ἐστὶν ἤδη τὸ σῶμα.

- 2 Ταῦτα ἔστηκε παρὰ τὸν Σικυωνίων θησαυρόν· ἐποιήθη δὲ καὶ ὑπὸ Σιφνίων ἐπὶ αἰτία τοιαύδε θησαυρός. Σιφνίοις ἡ νῆσος χρυσοῦ μέταλλα ἤνεγκε, καὶ αὐτοὺς τῶν προσιόντων ἐκέλευσεν ὁ θεὸς ἀποφέρειν δεκάτην ἐς Δελφούς· οἱ δὲ τὸν θησαυρὸν ὠκοδομήσαντο καὶ ἀπέφερον τὴν δεκάτην. ὥς δὲ ὑπὸ ἀπληστίας ἐξέλιπον τὴν φοράν, ἐπικλύσασα ἡ θάλασσα ἀφανῆ τὰ μέταλλα
- 3 σφισιν ἐποίησεν. ἀνέθεσαν δὲ καὶ ἀνδριάντας Λιπαραῖοι ναυμαχίᾳ κρατήσαντες Τυρρηνῶν. οἱ δὲ Λιπαραῖοι οὗτοι Κνιδίων μὲν ἦσαν ἀποικοί, τῆς δὲ ἀποικίας ἡγεμόνα γενέσθαι φασὶν ἄνδρα Κνίδιον· ὄνομα δὲ εἶναί οἱ Πένταθλον Ἀντίοχος ὁ Ξενοφάνους Συρακούσιος ἐν τῇ Σικελιώτιδι συγγραφῇ φησι. λέγει δὲ καὶ ὥς ἐπὶ Παχύνῳ τῇ ἄκρᾳ τῇ ἐν Σικελίᾳ κτίσαντες πόλιν αὐτοὶ μὲν ἐκπίπτουσιν ὑπὸ Ἑλύμων καὶ Φοινίκων πολέμῳ πιεσθέντες, τὰς νήσους δὲ ἔσχον ἐρήμους
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the largest and most prosperous city on the coast. They say that Taras the hero was a son of Poseidon by a nymph of the country, and that after this hero were named both the city and the river. For the river, just like the city, is called Taras.

XI. Near the votive offering of the Tarentines is a treasury of the Sicyonians, but there is no treasure to be seen either here or in any other of the treasuries. The Cnidians brought the following images to Delphi: Triopas, founder of Cnidus, standing by a horse, Leto, and Apollo and Artemis shooting arrows at Tityos, who has already been wounded in the body.

These stand by the treasury of the Sicyonians. The Siphnians too made a treasury, the reason being as follows. Their island contained gold mines, and the god ordered them to pay a tithe of the revenues to Delphi. So they built the treasury, and continued to pay the tithe until greed made them omit the tribute, when the sea flooded their mines and hid them from sight. The people of Lipara too dedicated statues to commemorate a naval victory over the Etruscans. These people were colonists from Cnidus, and the leader of the colony is said to have been a Cnidian, whose name was Pentathlus according to a statement made by the Syracusan Antiochus, son of Xenophanes, in his history of Sicily. He says also that they built a city on Cape Pachynum in Sicily, but were hard pressed in a war with the Elymi and Phoenicians, and driven out, but occupied the islands, from which they expelled the inhabitants

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- ἔτι ἢ ἀναστήσαντες τοὺς ἐνοικοῦντας, ἃς¹ κατὰ τὰ ἔπη τὰ Ὀμήρεια Αἰόλου καὶ ἐς ἡμᾶς ἔτι
 4 ὀνομάζουσι. τούτων Λιπάραν μὲν κτίσαντες πόλιν ἐνταῦθα οἰκοῦσιν, Ἱέραν δὲ καὶ Στρογγύλην καὶ Διδύμας γεωργοῦσι διαβαίνοντες ναυσὶν ἐς αὐτάς. ἐν δὲ τῇ Στρογγύλῃ καὶ πῦρ δῆλόν ἐστιν ἀνὶδὸν ἐκ τῆς γῆς· καὶ ἐν Ἱέρα δὲ πῦρ τε αὐτόματον ἐπὶ ἄκρας ἀνακαίεται τῆς νήσου καὶ ἐπὶ θαλάσῃ λουτρά ἐστιν ἐπιτήδεια, εἰ² δέξεται σε ἡπίως τὸ ὕδωρ, ἐπεὶ ἄλλως γε χαλεπὸν ὑπὸ ζεστότητός ἐστιν ἐμβαίνεισθαι.
- 5 Οἱ δὲ θησαυροὶ Θηβαίων ἀπὸ ἔργου τῶν ἐς πόλεμον, καὶ Ἀθηναίων ἐστὶν ὡσαύτως· Κνιδίους δὲ οὐκ οἶδα εἰ ἐπὶ νίκη τινὶ ἢ ἐς ἐπίδειξιν εὐδαιμονίας ᾧκοδομήσαντο, ἐπεὶ Θηβαίοις γε ἀπὸ ἔργου τοῦ ἐν Λεύκτροις καὶ Ἀθηναίοις ἀπὸ τῶν ἐς Μαραθῶνα ἀποβάντων ὁμοῦ Δάτιδι εἰσιν οἱ θησαυροί. Κλεωναῖοι δὲ ἐπιέσθησαν μὲν κατὰ τὸ αὐτὸ Ἀθηναίοις ὑπὸ νόσου τῆς λοιμώδους, κατὰ δὲ μάντευμα ἐκ Δελφῶν ἔθυσαν τράγον ἀνίσχοντι ἔτι τῷ ἡλίῳ, καὶ—εὔραντο γὰρ λύσιν τοῦ κακοῦ—τράγον χαλκοῦν ἀποπέμπουσι τῷ Ἀπόλλωνι. Ποτιδαιατῶν δὲ τῶν ἐν Θράκῃ καὶ Συρακουσίῳ, τῶν μὲν ἐστὶν ὁ θησαυρὸς ἀπὸ τοῦ Ἀττικοῦ τοῦ μεγάλου πταίσματος, Ποτιδαιᾶται δὲ εὐσεβείας τῆς ἐς τὸν θεὸν ἐποίησαν.
- 6 Ὡκοδόμησαν δὲ καὶ Ἀθηναῖοι στοὰν ἀπὸ χρημάτων ἃ ἐν τῷ πολέμῳ σφίσιν ἐγένετο ἀπὸ τε Πελοποννησίων καὶ ὅσοι Πελοποννησίοις ἦσαν τοῦ Ἑλληνικοῦ σύμμαχοι. ἀνάκειται δὲ

¹ After ἃς the MSS. have καὶ.

² εἰ is not in the MSS., but was added by Siebelis.

if they were not still uninhabited, still called, as they are called by Homer,¹ the Islands of Aeolus. Of these islands they dwell in Lipara, on which they built a city, but Hiera, Strongyle and Didymae they cultivate, crossing to them in ships. On Strongyle fire is to be seen rising out of the ground, while in Hiera fire of its own accord bursts out on the summit of the island, and by the sea are baths, comfortable enough if the water receive you kindly,² but if not, painful to enter because of the heat.

The Thebans have a treasury built from the spoils of war, and so have the Athenians. Whether the Cnidians built to commemorate a victory or to display their prosperity I do not know, but the Theban treasury was made from the spoils taken at the battle of Leuctra, and the Athenian treasury from those taken from the army that landed with Datis at Marathon. The inhabitants of Cleonae were, like the Athenians, afflicted with the plague, and obeying an oracle from Delphi sacrificed a he-goat to the sun while it was still rising. This put an end to the trouble, and so they sent a bronze he-goat to Apollo. The Syracusans have a treasury built from the spoils taken in the great Athenian disaster, the Potidaeans in Thrace built one to show their piety to the god.

The Athenians also built a portico out of the spoils they took in their war against the Peloponnesians and their Greek allies. There are also dedicated

¹ See Homer, *Odyssey* x. i.

² "If you let yourself gently into the water" (Frazer).

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καὶ πλοίων τὰ ἄκρα κοσμήματα καὶ ἀσπίδες χαλκαῖ· τὸ δὲ ἐπίγραμμα τὸ ἐπ' αὐτοῖς ὑριθμεῖ τὰς πόλεις ἀφ' ὧν οἱ Ἀθηναῖοι τὰ ἀκροθίνια ἀπέστειλαν, τὴν τε Ἡλείων καὶ Λακεδαιμονίων Σικυῶνά τε καὶ Μέγαρα καὶ Πελληνέας Ἀχαιῶν Ἀμβρακίαν τε καὶ Λευκάδα καὶ αὐτὴν Κόρινθον· γενέσθαι δὲ ἀπὸ τῶν ναυμαχιῶν τούτων καὶ θυσίαν Θησεῖ καὶ τῷ Ποσειδῶνι ἐπὶ τῷ ἡνομαζομένῳ Ῥίῳ. καὶ μοι φαίνεται τὸ ἐπίγραμμα ἐς Φορμίωνα τὸν Ἀσωπίχου ἔχειν καὶ ἐς τοῦ Φορμίωνος τὰ ἔργα.

XII. Πέτρα δέ ἐστιν ἀνίσχουσα ὑπὲρ τῆς γῆς· ἐπὶ ταύτῃ Δελφοὶ στᾶσάν φασιν ἄσαι τοὺς χρησμοὺς γυναῖκα¹ ὄνομα Ἡροφίλην, Σίβυλλαν δὲ ἐπὶ κλησιν. τὴν δὲ¹ πρότερον γενομένην, ταύτην ταῖς μάλιστα ὁμοίως οὔσαν ἀρχαίαν εὗρισκον, ἣν θυγατέρα Ἑλλήνες Διὸς καὶ Λαμίας τῆς Ποσειδῶνός φασιν εἶναι, καὶ χρησμούς τε αὐτὴν γυναικῶν πρώτην ἄσαι καὶ ὑπὸ τῶν
² Λιβύων Σίβυλλαν λέγουσιν ὀνομασθῆναι. ἡ δὲ Ἡροφίλη νεωτέρα μὲν ἐκείνης, φαίνεται δὲ ὅμως πρὸ τοῦ πολέμου γεγонуῖα καὶ αὕτη τοῦ Ἰωαννικοῦ, καὶ Ἑλένην τε προεδήλωσεν ἐν τοῖς χρησμοῖς, ὥς ἐπ' ὀλέθρῳ τῆς Ἀσίας καὶ Εὐρώπης τραφῆσοιτο ἐν Σπάρτῃ, καὶ ὥς Ἴλιον ἀλώσεται δι' αὐτὴν ὑπὸ Ἑλλήνων. Δῆλιοι δὲ καὶ ὕμνον μέμνηνται τῆς γυναικὸς ἐς Ἀπόλλωνα. καλεῖ δὲ οὐχ Ἡροφίλην μόνον ἀλλὰ καὶ Ἄρτεμιν ἐν τοῖς ἔπεσιν αὐτήν, καὶ Ἀπόλλωνος γυνὴ γαμετή, τοτὲ δὲ ἀδελφὴ καὶ αὖθις θυγάτηρ φησὶν
³ εἶναι. ταῦτα μὲν δὴ μαινομένη τε καὶ ἐκ τοῦ θεοῦ κάτοχος πεποίηκεν· ἐτέρωθι δὲ εἶπε τῶν

the figure-heads of ships and bronze shields. The inscription on them enumerates the cities from which the Athenians sent the first-fruits: Elis, Lacedaemon, Sicyon, Megara, Pellene in Achaia, Ambracia, Leucas, and Corinth itself. It also says that from the spoils taken in these sea-battles a sacrifice was offered to Theseus and to Poseidon at the cape called Rhium. It seems to me that the inscription refers to Phormio, son of Asopichus, and 420 B.C to his achievements.

XII. There is a rock rising up above the ground. On it, say the Delphians, there stood and chanted the oracles a woman, by name Herophile and surnamed Sibyl. The former Sibyl I find was as ancient as any; the Greeks say that she was a daughter of Zeus by Lamia, daughter of Poseidon, that she was the first woman to chant oracles, and that the name Sibyl was given her by the Libyans. Herophile was younger than she was, but nevertheless she too was clearly born before the Trojan war, as she foretold in her oracles that Helen would be brought up in Sparta to be the ruin of Asia and of Europe, and that for her sake the Greeks would capture Troy. The Delians remember also a hymn this woman composed to Apollo. In her poem she calls herself not only Herophile but also Artemis, and the wedded wife of Apollo, saying too sometimes that she is his sister, and sometimes that she is his daughter. These statements she made in her poetry when in a frenzy and possessed by the god. Elsewhere in

¹ The MSS. have neither *γυναῖκα* nor *δὲ*. Some would, instead of these additions, mark a lacuna after *ἐπικλησιν*, to be filled up by *κατὰ τὴν παρὰ Λίβυσι*, or the like.

χρησμών ὡς μητρὸς μὲν ἀθανάτης εἴη μιᾶς τῶν
ἐν Ἰδῇ νυμφῶν, πατρὸς δὲ ἀνθρώπου, καὶ οὕτω
λέγει τὰ ἔπη·

εἰμὶ δ' ἐγὼ γεγαυῖα μέσον θνητοῦ τε θεᾶς τε,
νύμφης ἐκ ἀθανάτης, πατρὸς δ' ἐκ σιτοφάγοιο,¹
μητρόθεν Ἰδογενής, πατρὶς δέ μοί ἐστιν ἐρυθρή
Μάρπησος, μητρὸς ἱερή, ποταμός τ' Ἀιδω-
νεύς.

- 4 ἦν δὲ ἔτι καὶ νῦν ἐν τῇ Ἰδῇ τῇ Τρωικῇ πόλεως
Μαρπήσσου τὰ ἐρείπια καὶ ἐν αὐτοῖς οἰκήτορες
ὅσον ἐξήκοντα ἄνθρωποι· ὑπέρυθρος δὲ πᾶσα ἡ
περὶ τὴν Μάρπησσον γῇ καὶ δεινῶς ἐστὶν
αὐχμώδης, ὥστε καὶ τῷ Ἀιδωνεῖ² ποταμῷ
καταδύεσθαι τε ἐς τὴν χώραν καὶ ἀνασχόντι
τὸ αὐτὸ αὖθις πᾶσχειν, τέλος δὲ καὶ ἀφανίζεσθαι
κατὰ τῆς γῆς, αἴτιον ἐμοὶ δοκεῖν ἐστὶν ὅτι
λεπτὴ τε κατὰ τοῦτο καὶ σηραγγώδης ἐστὶν ἡ
Ἰδῇ. ἀπέχει δὲ Ἀλεξανδρείας τῆς ἐν τῇ
Τρωάδι τεσσαράκοντα ἡ Μάρπησος καὶ δια-
5 κόσια στάδια. τὴν δὲ Ἡροφίλῃν οἱ ἐν τῇ
Ἀλεξανδρείᾳ ταύτῃ νεωκόρον τε τοῦ Ἀπόλλωνος
γενέσθαι τοῦ Σμινθέως καὶ ἐπὶ τῷ ὀνειράτι τῷ
Ἐκάβῃς χρῆσαι φασὶν αὐτὴν ἃ δὴ καὶ ἐπι-
τελεσθέντα ἴσμεν. αὕτη ἡ Σίβυλλα ὥκησε μὲν
τὸ πολὺ τοῦ βίου ἐν Σάμῳ, ἀφίκετο δὲ καὶ ἐς
Κλάρου τὴν Κολοφωνίων καὶ ἐς Δηλὸν τε καὶ
ἐς Δελφούς· ὁπότε δὲ ἀφίκοιτο, ἐπὶ ταύτης
6 ἵσταμένη τῆς πέτρας ἦδε. τὸ μέντοι χρεῶν
αὐτὴν ἐπέλαβεν ἐν τῇ Τρωάδι, καὶ οἱ τὸ μνήμα ἐν

¹ ἐκ σιτοφάγοιο Dindorf : αἰ κητοφάγοιο MSS.

² λάδωνι MSS. : emended by Sylburg.

PHOCIS, OZOLIAN LOCRI, XII. 3-6

her oracles she states that her mother was an immortal, one of the nymphs of Ida, while her father was a human. These are the verses:—

I am by birth half mortal, half divine;
An immortal nymph was my mother, my father
an eater of corn;
On my mother's side of Idaean birth, but my
fatherland was red
Marpessus, sacred to the Mother, and the river
Aidoneus.

Even to-day there remain on Trojan Ida the ruins of the city Marpessus, with some sixty inhabitants. All the land around Marpessus is reddish and terribly parched, so that the light and porous nature of Ida in this place is in my opinion the reason why the river Aidoneus sinks into the ground, rises to sink once more, finally disappearing altogether beneath the earth. Marpessus is two hundred and forty stades distant from Alexandria in the Troad. The inhabitants of this Alexandria say that Herophile became the attendant of the temple of Apollo Smintheus, and that on the occasion of Hecuba's dream she uttered the prophecy which we know was actually fulfilled. This Sibyl passed the greater part of her life in Samos, but she also visited Clarus in the territory of Colophon, Delos and Delphi. Whenever she visited Delphi, she would stand on this rock and sing her chants. However, death came upon her in the Troad, and her tomb is in the

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τῷ ἄλσει τοῦ Σμινθέως ἐστὶ καὶ ἐλεγείον ἐπὶ τῆς
στήλης·

ἄδ' ἐγὼ ἡ Φοῖβοιο σαφηγορίς εἰμι Σίβυλλα
τῷδ' ὑπὸ λαινέῳ σάματι κευθομένα,
παρθένος αὐδάεσσα τὸ πρὶν, νῦν δ' αἰὲν
ἄνανδος,
μοῖρα ὑπὸ στιβαρᾷ τάνδε λαχοῦσα πέδαν.
ἀλλὰ πέλας Νύμφαισι καὶ Ἑρμῇ τῷδ' ὑπό-
κειμαι,
μοῖραν ἔχουσα κάτω¹ τᾶς τότε ἀνακτορίας.

ὁ μὲν δὴ παρὰ τὸ μνήμα ἔστηκεν Ἑρμῆς λίθου
τετράγωνον σχῆμα· ἐξ ἀριστερᾶς δὲ ὕδωρ τε
κατερχόμενον ἐς κρήνην καὶ τῶν Νυμφῶν ἐστι
7 τὰ ἀγάλματα. Ἑρυθραῖοι δὲ—ἀμφισβητοῦσι
γὰρ τῆς Ἡροφίλης προθυμότατα Ἑλλήνων—
Κώρυκόν τε καλούμενον ὄρος καὶ ἐν τῷ ὄρει
σπήλαιον ἀποφαίνουσι, τεχθῆναι τὴν Ἡροφίλην
ἐν αὐτῷ λέγοντες, Θεοδώρου δὲ ἐπιχωρίου ποι-
μένος καὶ νύμφης παῖδα εἶναι· Ἰδαίαν δὲ ἐπί-
κλησιν γενέσθαι τῇ νύμφῃ κατ' ἄλλο μὲν οὐδέν,
τῶν δὲ χωρίων τὰ δασέα ὑπὸ τῶν ἀνθρώπων
ἴδας τότε ὀνομάζεσθαι. τὸ δὲ ἔπος τὸ ἐς τὴν
Μάρπησσον καὶ τὸν ποταμὸν τὸν Ἀιδωνέα,
τοῦτο οἱ Ἑρυθραῖοι τὸ ἔπος ἀφαιροῦσιν ἀπὸ τῶν
χρησμών.

8 Τὴν δὲ ἐπὶ ταύτῃ χρησμούς κατὰ ταῦτὰ
εἰποῦσαν ἐκ Κύμης τῆς ἐν Ὀπικοῖς εἶναι, κα-
λεῖσθαι δὲ Δημῷ συνέγραψεν Ὑπέροχος ἀνὴρ
Κυμαῖος. χρησμὸν δὲ οἱ Κυμαῖοι τῆς γυναικὸς
ταύτης οὐδένα εἶχον ἐπιδείξασθαι, λίθου δὲ
ὑδρίαν ἐν Ἀπόλλωνος ἱερῷ δεικνύουσιν οὐ με-
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grove of the Sminthian with these elegiac verses inscribed upon the tomb-stone:—

Here I am, the plain-speaking Sibyl of Phoebus,
 Hidden beneath this stone tomb.
 A maiden once gifted with voice, but now for ever
 voiceless,
 By hard fate doomed to this fetter.
 But I am buried near the nymphs and this Hermes,
 Enjoying in the world below a part of the king-
 dom I had then.

The Hermes stands by the side of the tomb, a square-shaped figure of stone. On the left is water running down into a well, and the images of the nymphs. The Erythraeans, who are more eager than any other Greeks to lay claim to Herophile, adduce as evidence a mountain called Mount Corycus with a cave in it, saying that Herophile was born in it, and that she was a daughter of Theodorus, a shepherd of the district, and of a nymph. They add that the surname Idaean was given to the nymph simply because the men of those days called *idai* places that were thickly wooded. The verse about Marpessus and the river Aïdoneus is cut out of the oracles by the Erythraeans.

The next woman to give oracles in the same way, according to Hyperochus of Cumae, a historian, was called Demo, and came from Cumae in the territory of the Opici. The Cumaeans can point to no oracle given by this woman, but they show a small stone urn in a sanctuary of Apollo, in which they say are

¹ ἔχουσ' ἐκάλω MSS.

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- γάλην, τῆς Σιβύλλης ἐνταῦθα κεῖσθαι φάμενοι
 9 τὰ ὅστα. ἐπετράφη¹ δὲ καὶ ὕστερον τῆς Δημοῦς
 παρ' Ἑβραίοις τοῖς ὑπὲρ τῆς Παλαιστίνης γυνὴ
 χρησμολόγος, ὄνομα δὲ αὐτῇ Σάββη· Βηρόσου
 δὲ εἶναι πατρός καὶ Ἑρυμάνθης μητρός φασι
 Σάββην· οἱ δὲ αὐτὴν Βαβυλωνίαν, ἕτεροι δὲ
 Σίβυλλαν καλοῦσιν Λίγυπτίαν.
 10 Φαεννὶς δὲ θυγάτηρ βασιλεύσαντος ἀνδρὸς ἐν
 Χάοσι καὶ αἱ Πέλειαί παρὰ Δωδωναίοις ἐμαντεύ-
 σαντο μὲν ἐκ θεοῦ καὶ αὗται, Σίβυλλαι δὲ ὑπὸ
 ἀνθρώπων οὐκ ἐκλήθησαν. τῆς μὲν δὴ πυθέσθαι
 τὴν ἡλικίαν καὶ ἐπιλέξασθαι τοὺς χρησμούς
 . . . Ἀντιόχου γὰρ μετὰ τὸ ἀλῶναι Δημήτριον
 αὐτίκα ἐς τὴν ἀρχὴν καθισταμένου γέγονε Φαεννίς·
 τὰς Πελειάδας δὲ Φημονόης τε ἔτι προτέρας
 γενέσθαι λέγουσι καὶ ᾄσαι γυναικῶν πρῶτας
 τάδε τὰ ἔπη·

Zeὺς ἦν, Zeὺς ἐστίν, Zeὺς ἔσσεται· ὦ μεγάλε
 Zeῦ.

Γὰ καρποὺς ἀνίει, διὸ κλήζετε Ματέρα γαῖαν.

- 11 Χρησμολόγους δὲ ἄνδρας Κύπριόν τε Εὐκλουν
 καὶ Ἀθηναίους² Μουσαῖον τὸν Ἀντιοφῆμου καὶ
 Λύκον τὸν Πανδίωνος, τούτους τε γενέσθαι καὶ
 ἐκ Βοιωτίας Βάκιν φασὶ κατάσχετον ἄνδρα ἐκ
 νυμφῶν· τούτων πλὴν Λύκου τῶν ἄλλων ἐπε-
 λεξάμην τοὺς χρησμούς.

Τοσαῦται μὲν ἄχρι ἐμοῦ λέγονται γυναικες
 καὶ ἄνδρες ἐκ θεοῦ μαντεύσασθαι· ἐν δὲ τῷ
 χρόνῳ τῷ πολλῷ καὶ αὐθις γένοιτο ἂν ἕτερα
 τοιαῦτα.

XIII. Βίσωνος δὲ ταύρου τῶν Παιονικῶν

placed the bones of the Sibyl. Later than Demo there grew up among the Hebrews above Palestine a woman who gave oracles and was named Sabbe. They say that the father of Sabbe was Berosus, and her mother Erymanthe. But some call her a Babylonian Sibyl, others an Egyptian.

Phaënnis, daughter of a king of the Chaonians, and the Peleiae (Doves) at Dodona also gave oracles under the inspiration of a god, but they were not called by men Sibyls. To learn the date of Phaënnis and to read her oracles . . . for Phaënnis was born when Antiochus was establishing his kingship immediately after the capture of Demetrius. The Peleiaes are said to have been born still earlier than Phemonoë, and to have been the first women to chant these verses :—

281-280
B.C.

Zeus was, Zeus is, Zeus shall be ; O mighty Zeus,
Earth sends up the harvest, therefore sing the
praise of earth as Mother.

It is said that the men who uttered oracles were Euclus of Cyprus, the Athenians Musaeüs, son of Antiophemus, and Lycus, son of Pandion, and also Bacis, a Boeotian who was possessed by nymphs. I have read the oracles of all these except those of Lycus.

These are the women and men who, down to the present day, are said to have been the mouthpiece by which a god prophesied. But time is long, and perhaps similar things may occur again.

XIII. A bronze head of the Paeonian bull called

¹ ἐπεγράφη MSS.

² ἀθηναίων MSS. : emended by Bekker.

- χαλκοῦ πεποιημένην κεφαλὴν Δρωπίων Λέοντος¹ ἔπεμψεν ἐς Δελφοὺς βασιλεὺς Παιόνων. οὗτοι οἱ βίσωνες χαλεπώτατοι θηρίων εἰσὶν ἀλίσκεσθαι ζῶντες, καὶ δίκτυα οὐκ ἂν οὕτω γένοιτο ἰσχυρὰ ὥς ἀντισχεῖν² τῇ ἐμβολῇ. θηρεύονται δὲ οὗτοι τρόπον τοιούδε. ἐπειδὴν χωρίον οἱ ἀγρεύοντες πρηνὲς εὖρωσι καθήκον ἐς κοιλότητα, πρῶτα μὲν φρίγματι ἰσχυρῶ περίξ ὠχυρώσαντο, δεύτερον δὲ τὸ κίταντες καὶ τὸ περὶ τῷ πέρατι ὁμαλὸν αὐτοῦ νεοδάρτοις βύρσαις κατεστόρεσαν· ἣν δὲ τύχωσιν ἀποροῦντες βυρσῶν, τότε καὶ τὰ αὖτα τῶν δερμάτων ὑπὸ ἐλαίου σφίσιν ὀλισθηρὰ³ ποιεῖται. τὸ δὲ ἐντεῦθεν οἱ μάλιστα ἵππευεῖν ἀγαθοὶ συνελαύνουσιν ἐς τὸ εἰρημένον χωρίον τοὺς βίσωνας· οἱ δὲ εὐθὺς ἐν ταῖς πρῶταις τῶν βυρσῶν ὀλισθόντες κατὰ τοῦ πρηνοῦς κυλίνδονται, ἕως κατενεχθῶσιν ἐς τὸ ὁμαλόν. ἐρριμμένοι δὲ ἐνταῦθα ἡμέληνται κατ' ἀρχάς· τετάρτη δὲ ἡ πέμπτη μάλιστα ἡμέρα τῶν μὲν ἤδη τοῦ θυμοῦ τὸ πολὺ ὁ λιμὸς ἀφαιρεῖ καὶ ἡ ταλαι-
³ πωρία, οἱ δὲ σφισιν, οἷς τέχνη τιθασεύειν, προσφέρουσιν ἔτι κειμένοις πίτυος τῆς ἡμέρου καρπὸν προεκλέξαντες⁴ ἐκ τῶν ἐλαχίστων⁴ ἐλύτρων· ἐτέρας δὲ οὐκ ἂν τροφῆς τό γε παραν-
τικά ἄψαιτο τὰ θηρία· τέλος δὲ διαλαβόντες
⁴ δεσμοῖς ἄγουσι. καὶ τοὺς μὲν τρόπον αἰροῦσι τὸν εἰρημένον, τοῦ βίσωνος δὲ τῆς κεφαλῆς καταντικρὺ τῆς χαλκῆς ἀνδριάς ἐστι θώρακά τε ἐνδεδικῶς καὶ χλαμύδα ἐπὶ τῷ θώρακι· Ἀνδρίων δὲ ἀνάθημα οἱ Δελφοὶ λέγουσιν Ἀνδρέα εἶναι τὸν οἰκιστήν. τό τε ἄγαλμα τοῦ Ἀπόλλωνος καὶ Ἀθηνᾶς τε καὶ Ἀρτέμιδος Φωκέων ἀναθή-
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the bison was sent to Delphi by the Paeonian king Dropion, son of Leon. These bisons are the most difficult beasts to capture alive, and no nets could be made strong enough to hold out against their rush. They are hunted in the following manner. When the hunters have found a place sinking to a hollow, they first strengthen it all round with a stout fence, and then they cover the slope and the level part at the end with fresh skins, or, if they should chance to be without skins, they make dry hides slippery with olive oil. Next their best riders drive the bisons together into the place I have described. These at once slip on the first skins and roll down the slope until they reach the level ground, where at the first they are left to lie. On about the fourth or fifth day, when the beasts have lost most of their spirit through hunger and distress, those of the hunters who are professional tamers bring to them as they lie fruit of the cultivated pine, first peeling off the inner husk; for the moment the beasts would touch no other food. Finally they tie ropes round them and lead them off. This is the way in which the bisons are caught. Opposite the bronze head of the bison is a statue of a man wearing a breastplate, on which is a cloak. The Delphians say that it is an offering of the Andrians, and a portrait of Andreus, their founder. The images of Apollo, Athena, and Artemis were dedicated by the Phocians

¹ δι' οὗτος MSS.: emended by Sylburg.

² The words *ὡς ἀντισχεῖν* were added to the text of the MSS. by Porson.

³ Perhaps *προεκλέψαντες*.

⁴ Some would delete *ἐλαχίστων*.

- ματί ἐστὶν ἀπὸ Θεσσαλῶν ὁμόρων τε—πλὴν
ὅσον οἱ Λοκροὶ σφᾶς οἱ Ἐπικνημίδιοι διείργουσι
5 —καὶ αἰὲν πολεμίων ὄντων. ἀνέθεσαν δὲ καὶ οἱ
ἐν Φαρσάλῳ Θεσσαλοὶ καὶ Μακεδόνων οἱ ὑπὸ
τῇ Πιερίᾳ πόλιν Δῖον οἰκοῦντες Κυρηναῖοί τε
τοῦ Ἑλληνικοῦ τοῦ ἐν Λιβύῃ, οὗτοι μὲν τὸ ἄρμα
καὶ ἐπὶ τῷ ἄρματι ἄγαλμα Ἀμμωνος, Μακε-
δόνες δὲ οἱ ἐν Δίῳ τὸν Ἀπόλλωνα ὃς εἰλημμένος
ἐστὶ τῆς ἐλάφου, Φαρσάλιοι δὲ Ἀχιλλέα τε ἐπὶ
ἵππῳ καὶ ὁ Πάτροκλος συμπαραθεῖ οἱ¹ τῷ ἵππῳ.
Κορίνθιοι δὲ οἱ Δωριεῖς ὠκοδόμησαν θησαυρὸν καὶ
οὗτοι καὶ ὁ χρυσὸς ὁ ἐκ Λυδῶν ἀνέκειτο ἐνταῦθα.
6 τὸ δὲ ἄγαλμα τοῦ Ἡρακλέους ἀνάθημά ἐστι
Θηβαίων, ὅτε Φωκεῦσιν ἐπολέμησαν τὸν ἱερὸν
καλούμενον πόλεμον. εἰσὶ καὶ εἰκόνες χαλκαῖ
Φωκέων ἀναθέντων, ἡνίκα δευτέρα συμβολῇ τὸ
ἵππικὸν ἐτρέψαντο τὸ ἐκ Θεσσαλίας. Φλιάσιοι
δὲ ἐκόμισαν ἐς Δελφοὺς Δία τε χαλκοῦν καὶ
ὁμοῦ τῷ Διὶ ἄγαλμα Αἰγίνης. ἐκ δὲ Μαντι-
νείας τῆς Ἀρκάδων Ἀπόλλων χαλκοῦς ἐστὶν
ἀνάθημα· οὗτος οὐ πόρρω τοῦ Κορινθίων ἐστὶ
θησαυροῦ.
7 Ἡρακλῆς δὲ καὶ Ἀπόλλων ἔχονται τοῦ τρί-
ποδος καὶ ἐς μάχην περὶ αὐτοῦ καθίστανται.
Λητῶ μὲν δὴ καὶ Ἄρτεμις Ἀπόλλωνα, Ἀθηνᾶ
δὲ Ἡρακλέα ἐπέχουσι τοῦ θυμοῦ. Φωκέων καὶ
τοῦτό ἐστιν ἀνάθημα, ὅτε σφίσιν ἐπὶ τοὺς
Θεσσαλοὺς Τελλίας ἡγήσατο Ἡλείος. τὰ μὲν
δὴ ἄλλα ἀγάλματα Δίυλλός τε ἐν κοινῷ καὶ
Ἀμυκλαῖος, τὴν δὲ Ἀθηνᾶν καὶ Ἄρτεμιν Χίονίς
ἐστὶν εἰργασμένος· Κορινθίους δὲ εἶναί φασιν
8 αὐτούς. λέγεται δὲ ὑπὸ Δελφῶν Ἡρακλεῖ τῷ
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from the spoils taken from the Thessalians, their enemies always, who are their neighbours except where the Epicnemidian Locrians come between. The Thessalians too of Pharsalus dedicated an Achilles on horseback, with Patroclus running beside his horse: the Macedonians living in Dium, a city at the foot of Mount Pieria, the Apollo who has taken hold of the deer; the people of Cyrene, a Greek city in Libya, the chariot with an image of Ammon in it. The Dorians of Corinth too built a treasury, where used to be stored the gold from Lydia¹ The image of Heracles is a votive offering of the Thebans, sent when they had fought what is called the Sacred War against the Phocians. There are also bronze statues, which the Phocians dedicated when they had put to flight the Thessalian cavalry in the second engagement.² The Phliasians brought to Delphi a bronze Zeus, and with the Zeus an image of Aegina. The Mantineans of Arcadia dedicated a bronze Apollo, which stands near the treasury of the Corinthians.

Heracles and Apollo are holding on to the tripod, and are preparing to fight about it. Leto and Artemis are calming Apollo, and Athena is calming Heracles. This too is an offering of the Phocians, dedicated when Tellias of Elis led them against the Thessalians. Athena and Artemis were made by Chionis, the other images are works shared by Diyllus and Amyclaeus. They are said to be Corinthians. The Delphians say that when Heracles the son of

¹ Dedicated by Gyges and by Croesus, kings of Lydia.

² See Chapter 1. 10 of this book.

¹ The MSS have *συνπαράθειν* and *καὶ* after *οἱ*.

Ἀμφιτρύωνος ἐλθόντι ἐπὶ τὸ χρηστήριον τὴν πρόμαντιν Ξενοκλείαν οὐκ ἐθέλησαι οἱ χρᾶν διὰ τοῦ Ἰφίτου τὸν φόνον· τὸν δὲ ἀράμενον τὸν τρίποδα ἐκ τοῦ ναοῦ φέρειν ἔξω, εἰπεῖν τε δὴ τὴν πρόμαντιν·

ἄλλος ἄρ' Ἡρακλῆς Τιρύνθιος, οὐχὶ Κανω-
βεύς·

πρότερον γὰρ ἔτι ὁ Αἰγύπτιος Ἡρακλῆς ἀφίκετο ἐς Δελφούς. τότε δὲ ὁ Ἀμφιτρύωνος τὸν τε τρίποδα ἀποδίδωσι τῷ Ἀπόλλωνι καὶ παρὰ τῆς Ξενοκλείας ὅποσα ἐδεῖτο ἐδιδάχθη. παραδεξάμενοι δὲ οἱ ποιηταὶ τὸν λόγον μάχην Ἡρακλέους πρὸς Ἀπόλλωνα ὑπὲρ τρίποδος ἄδουσιν.

- 9 Ἐν κοινῷ δὲ ἀνέθεσαν ἀπὸ ἔργου τοῦ Πλαταιᾶσιν οἱ Ἕλληνες χρυσοῦν τρίποδα δράκοντι ἐπικείμενον χαλκῷ. ὅσον μὲν δὴ χαλκὸς ἦν τοῦ ἀναθήματος, σῶον καὶ ἐς ἐμέ ἔτι ἦν· οὐ μέντοι κατὰ τὰ αὐτὰ καὶ τὸν χρυσὸν οἱ Φωκέων ὑπελί-
10 ποντο ἡγεμόνες. Ταραντῖνοι δὲ καὶ ἄλλην δεκάτην ἐς Δελφούς ἀπὸ βαρβάρων Πευκετίων ἀπέστειλαν· τέχνη μὲν τὰ ἀναθήματα Ὀνάτα τοῦ Αἰγινήτου καὶ Ἀγελάδα ἐστὶ τοῦ Αργείου.¹ εἰκόνες δὲ καὶ πεζῶν καὶ ἱππέων, βασιλεὺς Ἰαπύγων Ὠπιδῆς ἦκων τοῖς Πευκετίοις σύμμαχος. οὗτος μὲν δὴ εἵκασται τεθνεῶτι ἐν τῇ μάχῃ, οἱ δὲ αὐτῷ κειμένῳ ἐφεστηκότες ὁ ἥρως Τάρας ἐστὶ καὶ Φάλανθος ὁ ἐκ Λακεδαιμόνος, καὶ οὐ πόρρω τοῦ Φαλάνθου δελφίς· πρὶν γὰρ δὴ ἐς Ἰταλίαν ἀφικέσθαι,² ναυαγία τε ἐν τῷ πελάγει τῷ Κρισαίῳ τὸν Φάλανθον χρήσασθαι καὶ ὑπὸ δελφίνος ἐκκομισθῆναί φασιν ἐς τὴν γῆν.

Amphitryon came to the oracle, the prophetess Xenocleia refused to give a response on the ground that he was guilty of the death of Iphitus. Whereupon Heracles took up the tripod and carried it out of the temple. Then the prophetess said:—

Then there was another Heracles, of Tiryns, not the Canopian.

For before this the Egyptian Heracles had visited Delphi. On the occasion to which I refer the son of Amphitryon restored the tripod to Apollo, and was told by Xenocleia all he wished to know. The poets adopted the story, and sing about a fight between Heracles and Apollo for a tripod.

The Greeks in common dedicated from the spoils taken at the battle of Plataea a gold tripod set on a bronze serpent. The bronze part of the offering is still preserved, but the Phocian leaders did not leave the gold as they did the bronze. The Tarentines sent yet another tithe to Delphi from spoils taken from the Peucetii, a non-Greek people. The offerings are the work of Onatas the Aeginetan, and Ageladas the Argive, and consist of statues of footmen and horsemen—Opis, king of the Iapygians, come to be an ally to the Peucetii. Opis is represented as killed in the fighting, and on his prostrate body stand the hero Taras and Phalanthus of Lacedaemon, near whom is a dolphin. For they say that before Phalanthus reached Italy, he suffered shipwreck in the Crisaean sea, and was brought ashore by a dolphin.

¹ καὶ καλύπτου τε ἑστικῶσι ἔργου MSS.

² Here the MSS. have καὶ, which Siebelis deleted.

- XIV. Οἱ δὲ πελέκεις Περικλύτου τοῦ Εὐθυμάχου Τενεδίου ἀνδρὸς ἐπὶ λόγῳ ἀνάθημά εἰσιν ἀρχαίῳ. Κύκρον παῖδα εἶναι Ποσειδῶνος καὶ βασιλεύειν φασὶν ἐν Κολῳναῖς· αἱ δὲ ῥοκοῦντο ἐν τῇ γῇ τῇ Τρωάδι αἱ Κολῳναὶ κατὰ νῆσον
- 2 κείμεναι Λεύκοφρυν. ἔχοντος δὲ θυγατέρα ὄνομα Ἑμιθέαν τοῦ Κύκρου καὶ υἱὸν καλούμενον Τέννην ἐκ Προκλείας—ἡ Κλυτίου μὲν ἦν θυγάτηρ, ἀδελφὴ δὲ Καλήτορος, ὃν Ὀμηρος ἐν Ἰλιάδι ἀποθανεῖν φησιν ὑπὸ Ἀΐαντος, ὅτε ὑπὸ τὴν Πρωτεσιλαίου ναῦν ἔφερεν ὁ Καλήτωρ τὸ πῦρ—ταύτης οὖν προαποθανούσης ἡ ἐπεισελθοῦσα Φιλονόμη ἢ Κραγάσου—διήμαρτε γὰρ ἐρασθεῖσα τοῦ Τέννου—ψεύδεται πρὸς τὸν ἄνδρα ὡς αὐτὴ μὲν οὐκ ἐθέλουσα, τὸν δὲ αὐτῇ Τέννην συγγενέσθαι θελήσαντα· καὶ ὁ Κύκνος πείθεται τῇ ἀπάτῃ, καὶ ἐς λάρνακα ἐνθήμενος ὁμοῦ τῇ ἀδελφῇ
- 3 Τέννην ἐς θάλασσαν σφᾶς ἀφίησι. σώζονται τε δὴ πρὸς τὴν νῆσον οἱ παῖδες τὴν Λεύκοφρυν καὶ ὄνομα ἡ νῆσος τὸ νῦν ἔσχεν ἀπὸ τοῦ Τέννου. Κύκνος δὲ—οὐ γὰρ τὸν πάντα ἔμελλε χρόνον ἀγνοήσκειν ἀπατῶμενος—ἐπλεῖ παρὰ τὸν υἱὸν ἀγνοίαν τε ὁμολογήσων τὴν αὐτοῦ καὶ παραιτησόμενος τὸ ἀμάρτημα· προσορμισαμένου δὲ τῇ νήσῳ καὶ ἐξάψαντος ἀπὸ τῆς νεῶς πρὸς τινα ἡ πέτραι ἢ δένδρον τοὺς κάλους, Τέννης πελέκει
- 4 σφᾶς ἀπέκοψεν ὑπὸ τοῦ θυμοῦ. ἐπὶ τούτῳ¹ ἐς τοὺς ἀρνούμενους στερεῶς λέγεσθαι καθέστηκεν ὡς ὁ δεῖνα ὅστις δὴ Τενεδίῳ πελέκει τόδε τι ἀποκόψειεν. Τέννην μὲν ὑπὸ Ἀχιλλέως ἀποθανεῖν ἀμύνοντα τῇ οἰκείᾳ φασὶν Ἕλληνες· Τενεδιοὶ δὲ ἀνὰ χρόνον ὑπὸ ἀσθενείας προσε-

XIV. The axes were dedicated by Periclytus, son of Euthymachus, a man of Tenedos, and allude to an old story. Cyenus, they say, was a son of Poseidon, and ruled as king in Colonae, a city in the Troad situated opposite the island Leucophrys. He had a daughter, by name Henithea, and a son, called Tennes, by Procleia, who was a daughter of Clytius and a sister of Calctor. Homer in the *Iliad*¹ says that this Calctor, as he was putting the fire under the ship of Protesilaus, was killed by Ajax. Procleia died before Cyenus, and his second wife, Philonome, daughter of Cragasus, fell in love with Tennes. Rejected by him she falsely accused him before her husband, saying that he had made love to her, and she had rejected him. Cyenus was deceived by the trick, placed Tennes with his sister in a chest and launched it out to sea. The young people came safely to the island Leucophrys, and the island was given its present name from Tennes. Cyenus, however, was not to remain for ever ignorant of the trick, and sailed to his son to confess his ignorance and to ask for pardon for his mistake. He put in at the island and fastened the cables of his ship to something—a rock or a tree—but Tennes in a passion cut them adrift with an axe. For this reason a by-word has arisen, which is used of those who make a stern refusal: "So and so has cut whatever it may be with an axe of Tenedos." The Greeks say that while Tennes was defending his country he was killed by Achilles. In course of time weakness compelled the people of Tenedos to merge

¹ Homer, *Iliad* xv. 420.

¹ Here the MSS. have *μὲν*, which Spiro deleted.

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χώρησαν τοῖς Ἀλεξάνδρειαν ἐν τῇ ἡπείρῳ τῇ
Τρωάδι ἔχουσιν.

- 5 Ἕλληνες δὲ οἱ ἐναντία βασιλέως πολεμή-
σαντες ἀνέθεσαν μὲν Δία ἐς Ὀλυμπίαν χαλκοῦν,
ἀνέθεσαν δὲ καὶ ἐς Δελφοὺς Ἀπόλλωνα ἀπὸ
ἔργων τῶν ἐν ταῖς ναυσὶν ἐπὶ τε Ἀρτεμισίῳ καὶ
ἐν Σαλαμῖνι. λέγεται δὲ καὶ ὡς Θεμιστοκλῆς
ἀφίκοιτο ἐς Δελφοὺς λαφύρων τῶν Μηδικῶν
κομίζων τῷ Ἀπόλλωνι· ἐρωτήσαντα δὲ ὑπὲρ τῶν
ἀναθημάτων εἰ ἐντὸς ἀναθήσει τοῦ ναοῦ, ἐκέλευεν
αὐτὸν ἢ Πυθία τὸ παράπαν ἀποφέρειν ἐκ τοῦ
ἱεροῦ. καὶ ἔχει οὕτω τὰ ἐς τοῦτο τοῦ χρησμοῦ·

μή μοι Περσῆος σκύλων περικαλλέα κόσμον
νηῶ ἐγκαταθῆς· οἶκονδ' ἀπόπεμπε τάχιστα.

- 6 θαῦμα οὖν ἐποιούμεθα εἰ ἀπηξίωσεν ἐκείνου
μόνον μὴ προσέσθαι τὰ ἀπὸ τῶν Μήδων. καὶ οἱ
μὲν ἀπώσασθαι ἂν τὸν θεὸν καὶ ἅπαντα ὁμοίως
ἡγούντο ὅσα ἀπὸ τοῦ Πέρσου, εἰ ὥσπερ ὁ Θεμι-
στοκλῆς καὶ οἱ ἄλλοι πρότερον ἢ ἀναθεῖναι σφᾶς
ἐπήροντο τὸν Ἀπόλλωνα· οἱ δὲ εἰδότες τὸν θεὸν
ὅτι ἰκέτης τοῦ Πέρσου γενήσοιτο ὁ Θεμιστοκλῆς,
ἐπὶ τούτῳ τὰ δῶρα ἔφασαν οὐκ ἐβελῆσαι λαβεῖν,
ἵνα μὴ ἀναθέντι τὸ ἔχθος ἄπαιστον ποιήσῃ τὸ¹ ἀπὸ
τοῦ Μήδου, στρατείαν δὲ τὴν ἐπὶ τὴν Ἑλλάδα²
τοῦ βαρβάρου ἔστιν εὐρεῖν προρρηθεῖσαν μὲν ἐν
τοῖς Βακιδος χρησμοῖς, πρότερον δ' ἔτι Εὐκλῳ τὰ
ἐς αὐτὴν πεποιημένα ἐστίν.
- 7 Δελφῶν δὲ ἀνάθημά ἐστιν αὐτῶν πλησίον τοῦ
βωμοῦ τοῦ μεγάλου λύκος χαλκοῦς. λέγουσι δὲ

¹ τὸ is not in the MSS., but was added by Dindorf.

τῶν τοῦ θεοῦ χρημάτων συλήσαντα ἄνθρωπον, τὸν μὲν ὁμοῦ τῷ χρυσίῳ κατακρύψαντα ἔχειν αὐτὸν ἔνθα τοῦ Παρνασσοῦ μάλιστα ἦν συνεχὲς ὑπὸ ἀγρίων δείδρων, λύκον δὲ ἐπιθέσθαι οἱ καθεύδοντι, καὶ ὑποθανεῖν τε ὑπὸ τοῦ λύκου τὸν ἄνθρωπον καὶ ὥς ἐς τὴν πόλιν ὁσημέραι φοιτῶν ὠρύετο ὁ λύκος· ἐπεὶ δὲ οὐκ ἄνευ θεοῦ παραγίνεσθαί σφισιν ὑπελάμβανον, οὕτως ἐπακολουθοῦσι τῷ θηρίῳ, καὶ ἀνευρίσκουσί τε τὸ ἱερὸν χρυσίον καὶ ἀνέθεσαν λύκον τῷ θεῷ χαλκοῦν.

XV. Φρύνης δὲ εἰκόνα ἐπίχρυσον Πραξιτέλης μὲν εἰργάσατο ἐραστῆς καὶ οὗτος, ἀνάθημα δὲ αὐτῆς Φρύνης ἐστὶν ἢ εἰκῶν. τὰ δὲ ἐφεξῆς ταύτῃ, τὰ μὲν ἀγάλματα τοῦ Ἀπόλλωνος Ἐπιδαύριοι τὸ ἕτερον οἱ ἐν τῇ Ἀργολίδι ἀπὸ Μήδων, τὸ δὲ αὐτῶν Μεγαρεῖς ἀνέθεσαν Ἀθηναίους μάχη πρὸς Νισαίᾳ κρατήσαντες· Πλαταιέων δὲ βοῦς ἐστίν, ἥνικα ἐν τῇ σφετέρᾳ καὶ οὗτοι Μαρδόνιον τὸν Γωβρύου μετὰ Ἑλλήνων ἡμύναντο ἄλλων. καὶ αὖθις δύο Ἀπόλλωνος, τὸ μὲν Ἡρακλεωτῶν τῶν¹ πρὸς τῷ Εὐξείνῳ, τὸ δὲ Ἀμφικτυόνων ἐστίν, ὅτε Φωκεῦσιν ἐπεργαζομένοις τοῦ θεοῦ τὴν χώραν² ἐπέβαλον χρημάτων ζημίαν· ὁ δὲ Ἀπόλλων οὗτος καλεῖται μὲν ὑπὸ Δελφῶν Σιτάλκας, μέγεθος δὲ πέντε πηχῶν καὶ τριάκοντά ἐστι. στρατηγοὶ δὲ οἱ πολλοὶ² καὶ Ἀρτέμιδος, τὸ δὲ Ἀθηνᾶς, δύο τε Ἀπόλλωνος ἀγάλματα ἐστὶν Αἰτωλῶν, ἥνικα σφίσιν ἐξειργάσθη τὰ ἐς Γαλάτας. στρατιὰν δὲ τὴν Κελτῶν, ὥς ἐκ τῆς Εὐρώπης διαβήσοιτο ἐς τὴν Ἀσίαν ἐπ' ὀλέθρῳ τῶν πόλεων,

¹ τῶν is not in the MSS., but was added by Bekker.

fellow robbed the god of some treasure, and kept himself and the gold hidden at the place on Mount Parnassus where the forest is thickest. As he slept a wolf attacked and killed him, and every day went to the city and howled. When the people began to realise that the matter was not without the direction of heaven, they followed the beast and found the sacred gold. So to the god they dedicated a bronze wolf.

XV. A gilt statue of Phryne was made by Praxiteles, one of her lovers, but it was Phryne herself who dedicated the statue. The offerings next to Phryne include two images of Apollo, one dedicated from Persian spoils by the Epidaurians of Argolis, the other dedicated by the Megarians to commemorate a victory over the Athenians at Nisaea. The Plataeans have dedicated an ox, an offering made at the time when, in their own territory, they took part, along with the other Greeks, in the defence against Mardonius, the son of Gobryas. Then there are another two images of Apollo, one dedicated by the citizens of Heracleia on the Euxine, the other by the Amphictyons when they fined the Phocians for tilling the territory of the god. The second Apollo the Delphians call Sitalcas, and he is thirty-five cubits high. The Aetolians have statues of most of their generals, and images of Artemis, Athena and two of Apollo, dedicated after their conclusion of the war against the Gauls. That the Celtic army would cross from Europe to Asia to destroy the cities

² *Αἰτωλοὶ* Schubart-Walz.

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Φαεινὺς προεδίηλωσεν ἐν τοῖς χρησμοῖς γενεᾷ
πρότερον ἢ ἐπράχθη τὸ ἔργον·

- 3 ἡ τὸτ' ἀμειψάμενος στεινὸν πόρον Ἑλλησ-
πόντου
αὐλήσει¹ Γαλατῶν ὁλοὸς στρατός, οἳ ῥ' ἀθε-
μίστως
'ΑΣΙΔΑ πορθήσουσι· θεὸς δ' ἔτι κύντερα θήσει
πάγχυ μάλ', οἳ ναίουσι παρ' ἡϊόνεσσι θα-
λάσσης—
εἰς ὀλίγον· τάχα γάρ σφιν ἀοσσητῆρα
Κρονίων
ὀρμήσει, ταύροιο διοτρεφέος φίλον υἷον,
ὃς πᾶσιν Γαλάτησιν ὀλέθριον ἦμαρ ἐφήσει.

παῖδα δὲ εἶπε ταύρου τὸν ἐν Περγᾶμφ βασιλεῦ-
σαντα Ἄτταλον· τὸν δὲ αὐτὸν τοῦτον καὶ ταυρό-
κερων προσείρηκε χρηστήριον.

- 4 Ἴππικὸν δὲ ἡγεμόνας ἀναβεβηκότας ἐπὶ ἵππους
Φεραῖοι παρὰ τῷ Ἀπόλλωνι ἔστησαν τρεψά-
μενοι τὴν Ἀττικὴν ἵππον.

- Τὸν δὲ φοίνικα ἀνέθεσαν Ἀθηναῖοι τὸν χαλ-
κοῦν, καὶ αὐτὸν καὶ Ἀθηνᾶς ἄγαλμα ἐπίχρυσον
ἐπὶ τῷ φοίνικι, ἀπὸ ἔργων ὧν ἐπ' Εὐρυμέδοντι
ἐν ἡμέρᾳ τῇ αὐτῇ τὸ μὲν πέζῃ, τὸ δὲ ναυσὶν ἐν
τῷ ποταμῷ κατώρθωσαν. τοῦτου τοῦ ἀγάλματος
ἐνιαχοῦ τὸν ἐπ' αὐτῷ χρυσὸν ἐθεώμην λελυμασ-
5 μένον. ἐγὼ μὲν δὴ τὸ ἔγκλημα εἰς κακούργους
τε ἦγον καὶ φῶρας ἀνθρώπους· Κλειτόδημος δέ,
ὁπόσοι τὰ Ἀθηναίων ἐπιχώρια ἔγραφαν ὁ
ἀρχαιότατος, οὗτος ἐν τῷ λόγῳ φησὶ τῷ Ἀττικῷ,

¹ αὐλήσει is perhaps the simplest emendation of the MSS.
reading αὐδήσει. Others read αὐχέσει or λυσήσει.

there was prophesied by Phaënnis in her oracles a generation before the invasion occurred:—

Then verily, having crossed the narrow strait of
the Hellespont,
The devastating host of the Gauls shall pipe; and
lawlessly
They shall ravage Asia; and much worse shall God
do
To those who dwell by the shores of the sea
For a short while. For right soon the son of
Cronos
Shall raise them a helper, the dear son of a bull
reared by Zeus,
Who on all the Gauls shall bring a day of destruc-
tion.

By the son of a bull she meant Attalus, king of Pergamus, who was also styled bull-horned by an oracle.

Statues of cavalry leaders, mounted on horses, were dedicated in Apollo's sanctuary by the Pheraeans after routing the Attic cavalry.

The bronze palm-tree, as well as a gilt image of Athena on it, was dedicated by the Athenians from the spoils they took in their two successes on the same day at the Eurymedon, one on land, and the other with their fleet on the river. The gold on this image was, I noticed, damaged in parts. I myself put the blame on rogues and thieves. But Cleitodemus, the oldest writer to describe the customs of the Athenians, says in his account of Attica that when

ὅτε Ἀθηναῖοι παρεσκευάζοντο ἐπὶ Σικελίᾳ τὸν στόλον, ὡς ἔθνος τι ἄπειρον κοράκων κατῆρε τότε ἐς Δελφούς, καὶ περιέκοπτόν τε τοῦ ἀγάλματος τούτου καὶ ἀπέρρησσαν τοῖς ῥάμφεσιν ἀπ' αὐτοῦ τὸν χρυσόν· λέγει δὲ καὶ ὡς τὸ δόρυ καὶ τὰς γλαῦκας καὶ ὅσος καρπὸς ἐπὶ τῷ φοίνικι ἐπεποιήτο ἐς μίμησιν τῆς ὀπώρας κατακλάσαιεν
 6 καὶ ταῦτα οἱ κόρακες. Ἀθηναίοις μὲν δὴ καὶ ἄλλα σημεῖα μὴ ἐκπλεῦσαι σφᾶς ἀπαγορεύοντα ἐς Σικελίαν διηγῆσατο ὁ Κλειτόδημος, Κυρηναῖοι δὲ ἀνέθεσαν ἐν Δελφοῖς Βάττον ἐπὶ ἄρματι, ὃς ἐς Λιβύην ἤγαγε σφᾶς ναυσὶν ἐκ Θήρας. ἡνίοχος μὲν τοῦ ἄρματος ἐστὶ Κυρήνη, ἐπὶ δὲ τῷ ἄρματι Βάττος τε καὶ Λιβύη στεφανοῦσά ἐστιν αὐτόν·
 7 ἐποίησε δὲ Ἀμφίων Ἀκέστορος Κυνώσσιος. ἐπεὶ δὲ ᾤκισε Βάττος τὴν Κυρήνην, λέγεται καὶ τῆς φωνῆς γενέσθαι οἱ τοιόνδε ἴαμα· ἐπιὼν τῶν Κυρηναίων τὴν χώραν ἐν τοῖς ἐσχάτοις αὐτῆς ἐρήμοις ἔτι οὖσι θεᾶται λέοντα, καὶ αὐτὸν τὸ δεῖμα τὸ ἐκ τῆς θέας βοησαι σαφὲς καὶ μέγα ἠνάγκασεν. οὐ πόρρω δὲ τοῦ Βάττου καὶ ἄλλον ἔστησαν οἱ Ἀμφικτύονες Ἀπόλλωνα ἀπὸ τοῦ ἀδικήματος τοῦ ἐς τὸν θεὸν τῶν Φωκέων.

XVI. Τῶν δὲ ἀναθημάτων ἃ οἱ βασιλεῖς ἀπέστειλαν οἱ Λυδῶν οὐδὲν ἔτι ἦν αὐτῶν εἰ μὴ σιδηροῦν μόνον τὸ ὑπόθημα τοῦ Ἀλυάττου κρατῆρος. τοῦτο Γλαύκου μὲν ἐστὶν ἔργον τοῦ Χίου, σιδήρου κόλλησιν ἀνδρὸς εὐρόντος· ἔλασμα δὲ ἕκαστον τοῦ ὑποθήματος ἐλάσματι ἄλλῳ προσεχὲς οὐ περόναις ἐστὶν ἢ κέντροις, μόνη δὲ ἢ κόλλα συνέχει τε καὶ ἔστιν αὕτη τῷ σιδήρῳ
 2 δεσμός. σχῆμα δὲ τοῦ ὑποθήματος κατὰ πύργον

the Athenians were preparing the Sicilian expedition a vast flock of crows swooped on Delphi, pecked this image all over, and with their beaks tore away its gold. He says that the crows also broke off the spear, the owls, and the imitation fruit on the palm-tree. Cleitodemus describes other omens that told the Athenians to beware of sailing against Sicily. The Cyrenaeans have dedicated at Delphi a figure of Battus in a chariot; he it was who brought them in ships from Thera to Libya. The reins are held by Cyrene, and in the chariot is Battus, who is being crowned by Libya. The artist was a Cnossian, Amphion the son of Acestor. It is said that, after Battus had founded Cyrene, he was cured of his stammering¹ in the following way. As he was passing through the territory of the Cyrenaeans, in the extreme parts of it, as yet desert, he saw a lion, and the terror of the sight compelled him to cry out in a clear and loud voice. Not far from the Battus the Amphictyons have set up yet another Apollo from the fine they inflicted on the Phocians for their sin against the god.

XVI. Of the offerings sent by the Lydian kings I found nothing remaining except the iron stand of the bowl of Alyattes. This is the work of Glaucus the Chian, the man who discovered how to weld iron. Each plate of the stand is fastened to another, not by bolts or rivets, but by the welding, which is the only thing that fastens and holds together the iron. The shape of the stand is very like that of a tower,

¹ *Báttos* means the Stammerer.

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μάλιστα ἐς μύουρον ἀνιόντα ἀπὸ εὐρυτέρου τοῦ κάτω· ἐκάστη δὲ πλευρὰ τοῦ ὑποθήματος οὐ διὰ πάσης πέφρακται, ἀλλὰ εἰσιν αἱ πλάγαι τοῦ σιδήρου ζῶναι ὥσπερ ἐν κλίμακι οἱ ἀναβασμοί· τὰ δὲ ἐλάσματα τοῦ σιδήρου τὰ ὀρθὰ ἀνέστραπται κατὰ τὰ ἄκρα ἐς τὸ ἐκτός, καὶ ἔδρα τοῦτο ἦν τῷ κρατῆρι.

- 3 Τὸν δὲ ὑπὸ Δελφῶν καλούμενον Ὀμφαλὸν λίθον πεποιημένον λευκοῦ, τοῦτο εἶναι τὸ ἐν μέσῳ γῆς πύσης αὐτοί τε λέγουσιν οἱ Δελφοὶ καὶ ἐν ᾧδῇ τινι Πίνδαρος ὁμολογοῦντά σφισιν ἐποίη-
- 4 σεν. Λακεδαιμονίων δὲ ἀνάθημά ἐστιν ἐνταῦθα, Καλάμιδος δὲ ἔργον, Ἑρμιόνη ἡ Μενελάου θυγάτηρ, ἡ συνοικήσασα Ὀρέστη τῷ Ἀγαμέμνονος καὶ ἔτι πρότερον Νεοπτολέμῳ τῷ Ἀχιλλέως. Εὐρύδαμον δὲ στρατηγὸν τε Αἰτωλῶν καὶ στρατοῦ τοῦ Γαλατῶν ἐναντία ἡγησάμενον ἀνέθεσαν οἱ Αἰτωλοί.
- 5 Ἔστι δὲ ἐν τοῖς Κρητικοῖς ὄρεσι καὶ κατ' ἐμὲ ἔτι Ἑλυρος πόλις· οὗτοι οὖν αἶγα χαλκῆν ἀπέστειλαν ἐς Δελφούς, δίδωσι δὲ νηπίοις ἡ αἰξ Φυλακίδῃ καὶ Φιλάνδρῳ γάλα· παῖδας δὲ αὐτοῦς οἱ Ἑλύριοί φασιν Ἀπόλλωνός τε εἶναι καὶ Ἀκακαλλίδος νύμφης, συγγενέσθαι δὲ τῇ Ἀκακαλλίδι Ἀπόλλωνα ἐν πόλει Τάρρα καὶ οἶκῳ Καρμάνορος.
- 6 Καρύστιοι δὲ οἱ Εὐβοεῖς βοῦν καὶ οὗτοι χαλκοῦν παρὰ τῷ Ἀπόλλωνι ἔστησαν ἀπὸ ἔργου τοῦ Μηδικοῦ· βοῦς δὲ οἱ Καρύστιοι καὶ οἱ Πλαταιεῖς τὰ ἀναθήματα ἐποίησαντο, ὅτι ἐμοὶ δοκεῖν ἀπωσάμενοι τὸν βάρβαρον τὴν τε ἄλλην βεβαίως ἐκτήσαντο εὐδαιμονίαν καὶ ἀροῦν ἐλευθέραν τὴν

wider at the bottom and rising to a narrow top. Each side of the stand is not solid throughout, but the iron cross-strips are placed like the rungs of a ladder. The upright iron plates are turned outwards at the top, so forming a seat for the bowl.

What is called the Omphalus (*Navel*) by the Delphians is made of white marble, and is said by the Delphians to be the centre of all the earth. Pindar¹ in one of his odes supports their view. There is here an offering of the Lacedaemonians, made by Calamis, depicting Hermione, daughter of Menelaüs, who married Orestes, son of Agamemnon, having previously been wedded to Neoptolemus, the son of Achilles. The Aetolians have dedicated a statue of Eurydamus, general of the Aetolians, who was their leader in the war against the army of the Gauls.

On the mountains of Crete there is still in my time a city called Elyrus. Now the citizens sent to Delphi a bronze goat, which is suckling the babies, Phylacides and Philander. The Elyrians say that these were children of Apollo by the nymph Acacallis, and that Apollo mated with Acacallis in the house of Carmanor in the city of Tarrha.

The Euboeans of Carystus too set up in the sanctuary of Apollo a bronze ox, from spoils taken in the Persian war. The Carystians and the Plataeans dedicated oxen, I believe, because, having repulsed the barbarian, they had won a secure prosperity, and

¹ Pindar, *Pythians* iv. 74.

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γῆν. στρατηγῶν δὲ εἰκόνας καὶ Ἀπόλλωνά τε καὶ Ἄρτεμιν τὸ ἔθνος τὸ Αἰτωλικὸν ἀπέστειλαν καταστρεψάμενοι τοὺς ὁμόρους σφίσιν Ἀκαρ-
νᾶνας.

- 7 Παραλογώτατον δὲ ἐπυνθανόμην ὑπάρξαν Λιπαραίοις ἐς Τυρσηνοὺς. τοὺς γὰρ δὴ Λιπα-
ραίους ἐναντία ναυμαχῆσαι τῶν Τυρσηνῶν ναυσὶν
ὥς ἐλαχίσταις ἐκέλευσεν ἡ Πυθία. πέντε οὖν
ἀνάγονται τριήρεσιν ἐπὶ τοὺς Τυρσηνοὺς· οἱ δὲ—
ἀπηξίου γὰρ μὴ ἀποδεῖν Λιπαραίων τὰ ναυτικά
—ἀντανάγονταί σφισιν ἴσαις ναυσί. ταύτας τε
οὖν αἰροῦσιν οἱ Λιπαραῖοι καὶ ἄλλας πέντε
ὑστέρας σφίσιν ἀνταναχθείσας, καὶ τρίτην νεῶν
πεντάδα καὶ ὡσαύτως τετάρτην ἐχειρώσαντο.
ἀνέθεσαν οὖν ἐς Δελφοὺς ταῖς ἁλούσαις ναυσὶν
ἀριθμὸν ἴσα Ἀπόλλωνος ἀγάλματα.

- 8 Ἐχεκρατίδης δὲ ἀνὴρ Λαρισαῖος τὸν Ἀπόλ-
λωνα ἀνέθηκε τὸν μικρόν· καὶ ὑπάντων πρῶτον
τεθῆναι τῶν ἀναθημάτων τοῦτό φασιν οἱ Δελφοί.

XVII. Βαρβάρων δὲ τῶν πρὸς τῇ ἐσπέρᾳ οἱ
ἔχοντες Σαρδῶ, εἰκόνα οὗτοι χαλκῇ τοῦ ἐπωνύμου
σφίσιν ἀπέστειλαν. ἡ δὲ Σαρδὼ μέγεθος μὲν
καὶ εὐδαιμονίαν ἐστὶν ὁμοία ταῖς μάλιστα ἐπαι-
νουμέναις· ὄνομα δὲ αὐτῇ τὸ ἀρχαῖον ὃ τι μὲν
ὑπὸ τῶν ἐπιχωρίων ἐγένετο οὐκ οἶδα, Ἑλλήνων
δὲ οἱ κατ' ἐμπορίαν ἐσπλέοντες Ἴχνουῦσαν ἐκά-
λεσαν, ὅτι τὸ σχῆμα τῇ νήσῳ κατ' ἴχνος μά-
λιστά ἐστιν ἀνθρώπου. μῆκος δὲ¹ αὐτῆς εἴκοσι
στάδιοι καὶ ἑκατὸν εἰσι καὶ χίλιοι, εὖρος δὲ
2 ἐς εἴκοσί τε καὶ τετρακοσίους προήκει. πρῶτοι
δὲ διαβῆναι λέγονται ναυσὶν ἐς τὴν νήσον Λίβυες·

¹ Here the MSS. have ἀπ' which was deleted by Sylburg.

especially a land free to plough. The Aetolian nation, having subdued their neighbours the Acarnanians, sent statues of generals and images of Apollo and Artemis.

I learnt a very strange thing that happened to the Liparaeans in a war with the Etruscans. For the Liparaeans were bidden by the Pythian priestess to engage the Etruscans with the fewest possible ships. So they put out against the Etruscans with five triremes. Their enemies, refusing to admit that their seamanship was unequal to that of the Liparaeans, went out to meet them with an equal number of ships. These the Liparaeans captured, as they did a second five that came out against them, overcoming too a third squadron of five, and likewise a fourth. So they dedicated at Delphi images of Apollo equal in number to the ships that they had captured.

Echecratides of Larisa dedicated the small Apollo, said by the Delphians to have been the very first offering to be set up.

XVII. Of the non-Greeks in the west, the people of Sardinia have sent a bronze statue of him after whom they are called. In size and prosperity Sardinia is the equal of the most celebrated islands. What the ancient name was that the natives gave it I do not know, but those of the Greeks who sailed there to trade called it Ichnussa, because the shape of the island is very like a man's footprint (*ichnos*). Its length is one thousand one hundred and twenty stades, and its breadth extends to four hundred and twenty. The first sailors to cross to the island are said to have been Libyans. Their leader was

- ἡγεμῶν δὲ τοῖς Λίβυσιν ἦν Σάρδος ὁ Μακήριδος, Ἡρακλέους δὲ ἐπονομασθέντος ὑπὸ Αἰγυπτίων τε καὶ Λιβύων. Μακήριδι μὲν δὴ αὐτῷ τὰ ἐπιφανέστατα ὁδὸς ἐγένετο ἢ ἐς Δελφούς· Σάρδῳ δὲ ἡγεμονία τε ὑπῆρξε τῶν Λιβύων ἢ ἐς τὴν Ἰχνοῦσαν καὶ τὸ ὄνομα ἀπὸ τοῦ Σάρδου τούτου μετέβαλεν ἢ νῆσος. οὐ μέντοι τοὺς γε αὐτόχθονας ἐξέβαλεν ὁ τῶν Λιβύων στόλος, σύνοικοι δὲ ὑπ' αὐτῶν οἱ ἐπελθόντες ἀνάγκη μᾶλλον ἢ ὑπὸ εὐνοίας ἐδέχθησαν. καὶ πόλεις μὲν οὔτε οἱ Λίβυες οὔτε τὸ γένος τὸ ἐγχώριον ἠπίσταντο ποιήσασθαι· σποράδες δὲ ἐν καλύβαις τε καὶ σπηλαίοις, ὡς ἕκαστοι τύχοιεν, ὤκησαν.
- 3 ἔτεσι δὲ ὕστερον μετὰ τοὺς Λίβυας ἀφίκοντο ἐκ τῆς Ἑλλάδος ἐς τὴν νῆσον οἱ μετ' Ἀρισταίου. παῖδα δὲ λέγουσιν Ἀρισταίου Ἀπόλλωνός τε εἶναι καὶ Κυρήνης· ἐπὶ δὲ τοῦ Ἀκταίωνος περισῶς ἀλγῆσαντα τῇ συμφορᾷ καὶ Βοιωτία τε καὶ πάσῃ τῇ Ἑλλάδι κατὰ ταῦτά ἀχθόμενον, οὕτως ἐς τὴν Σαρδῶ μετοικῆσαί φασιν αὐτόν.
- 4 οἱ δὲ καὶ Δαίδαλον ἀποδρᾶναι τῆνικαῦτα ἐκ Καμίκου¹ διὰ τὴν ἐπιστρατείαν τὴν Κρητῶν καὶ ἀποικίας ἐς τὴν Σαρδῶ μετασχεῖν τῷ Ἀρισταίῳ νομίζουσιν· ἔχοι δ' ἂν λόγον οὐδένα Αὐτονόῃ τῇ Κάδμου συνοικήσαντι τῷ Ἀρισταίῳ Δαίδαλον ἢ ἀποικίας ἢ ἄλλου τινὸς μετεσχηκέναι, ὃς ἡλικίαν κατὰ Οἰδίποδα ἦν βασιλεύοντα ἐν Θήβαις. πόλιν δ' οὖν οἰκίζουσιν οὐδεμίαν οὐδ' οὔτοι, ὅτι ἀριθμῷ τε καὶ ἰσχύϊ ἐλάσσονες ἐμοὶ δοκεῖν ἢ κατὰ πόλεως ἦσαν
- 5 οἰκισμὸν. μετὰ δὲ Ἀρισταίου Ἰβηρες ἐς τὴν Σαρδῶ διαβαίνουσιν ὑπὸ ἡγεμόνι τοῦ στόλου

Sardus, son of Maceris, the Maceris surnamed Heracles by the Egyptians and Libyans. Maceris himself was celebrated chiefly for his journey to Delphi, but Sardus it was who led the Libyans to Ichnussa, and after him the island was re-named. However, the Libyan army did not expel the aboriginals, who received the invaders as settlers through compulsion rather than in goodwill. Neither the Libyans nor the native population knew how to build cities. They dwelt in scattered groups, where chance found them a home in cabins or caves. Years after the Libyans, there came to the island from Greece Aristæus and his followers. Aristæus is said to have been a son of Apollo and Cyrene, and they say that, deeply grieved by the fate of Actæon, and vexed alike with Boeotia and the whole of Greece, he migrated to Sardinia. Others think that Daedalus too ran away from Camicus on this occasion, because of the invasion of the Cretans, and took a part in the colony that Aristæus led to Sardinia. But it is nonsense to think that Daedalus, a contemporary of Oedipus, king of Thebes, had a part in a colony or anything else along with Aristæus, who married Autonoe, the daughter of Cadmus. At any rate, these colonists too founded no city, the reason being, I think, that neither in numbers nor in strength were they capable of the task. After Aristæus the Iberians crossed to Sardinia, under

¹ καὶ οἴκου MSS. Other emendations are ἐκ Σικελίας and Ἰνύκου.

Νώρακι, καὶ ὠκίσθη Νώρα πόλις ὑπὸ αὐτῶν· ταυτην πρώτην γενέσθαι πόλιν μνημονεύουσιν ἐν τῇ νήσῳ, παῖδα δὲ Ἐρυθείας τε τῆς Γηρυόνου καὶ Ἑρμοῦ λέγουσιν εἶναι τὸν Νώρακα. τετάρτη δὲ μοῖρα Ἰολάου Θεσπιέων τε καὶ ἐκ τῆς Ἀττικῆς στρατιὰ κατήρην ἐς Σαρδῶ, καὶ Ὀλβίαν μὲν πόλιν οἰκίζουσιν, ἰδίᾳ δὲ Ὀγρύλην οἱ Ἀθηναῖοι διασώζοντες τῶν δήμων τῶν οἴκοι τινὸς τὸ ὄνομα· ἥ καὶ αὐτὸς τοῦ στόλου μετεῖχεν Ὀγρύλος, ἔστι δ' οὖν καὶ κατ' ἐμὲ ἔτι χωρία τε Ἰολαία ἐν τῇ Σαρδοῖ καὶ Ἰόλαος παρὰ τῶν οἰκητόρων

6 ἔχει τιμὰς. Ἰλίου δὲ ἀλISCOμένης ἄλλοι τε ἐκφεύγουσι τῶν Τρώων καὶ οἱ ἀποσωθέντες μετὰ Αἰνείον· τούτων μοῖρα ἀπενεχθεῖσα ὑπὸ ἀνέμων ἐς Σαρδῶ ἀνεμίχθησαν τοῖς προενοικοῦσιν Ἑλλησι. καταστῆναι δὲ ἐς μάχην τῷ Ἑλληνικῷ καὶ τοῖς Τρωσὶν ἐκώλυσε τοὺς βαρβάρους· παρασκευῇ τε γὰρ ἴσοι τῇ ἀπάσῃ τὰ ἐς πόλεμον ἦσαν καὶ ὁ Θόρσος ποταμὸς διὰ μέσου σφίσι ῥέων τῆς χώρας ἐπ' ἴσης καὶ ἀμφοτέροις διαβαίνειν

7 παρεῖχε δέος. ὕστερον μέντοι πολλοῖς ἔτεσιν οἱ Λίβυες ἐπεραιώθησάν τε αὐθις ἐς τὴν νῆσον στόλῳ μείζονι καὶ ἤρξαν ἐς τὸ Ἑλληνικὸν πόλεμον. τὸ μὲν δὴ Ἑλληνικὸν ἐς ἅπαν ἐπέλαβε φθαρῆναι, ἥ ὀλίγον ἐγένετο ἐξ αὐτοῦ τὸ ὑπολειφθέν· οἱ δὲ Τρῶες ἐς τῆς νήσου τὰ ὑψηλὰ ἀναφεύγουσι, καταλαβόντες δὲ ὄρη δύσβατα ὑπὸ σκολόπων τε καὶ κρημνῶν, Ἰλιεῖς μὲν ὄνομα καὶ ἐς ἐμὲ ἔτι ἔχουσι, Λίβυσι μέντοι τὰς μορφὰς καὶ τῶν ὅπλων τὴν σκευὴν καὶ ἐς τὴν πᾶσαν δίαιταν εἰοκάσιν.

8 "Ἔστι δὲ νῆσος οὐ πολὺ ἀπέχουσα τῆς
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Norax as leader of the expedition, and they founded the city of Nora. The tradition is that this was the first city in the island, and they say that Norax was a son of Erytheia, the daughter of Geryones, with Hermes for his father. A fourth component part of the population was the army of Iolaüs, consisting of Thespians and men from Attica, which put in at Sardinia and founded Olbia; by themselves the Athenians founded Ogryle, either in commemoration of one of their parishes in the home-land, or else because one Ogrylus himself took part in the expedition. Be this as it may, there are still to-day places in Sardinia called Iolaia, and Iolaüs is worshipped by the inhabitants. When Troy was taken, among those Trojans who fled were those who escaped with Aeneas. A part of them, carried from their course by winds, reached Sardinia and intermarried with the Greeks already settled there. But the non-Greek element were prevented from coming to blows with the Greeks and Trojans, for the two enemies were evenly matched in all warlike equipment, while the river Thorsus, flowing between their territories, made both equally afraid to cross it. However, many years afterwards the Libyans crossed again to the island with a stronger army, and began a war against the Greeks. The Greeks were utterly destroyed, or only a few of them survived. The Trojans made their escape to the high parts of the island, and occupied mountains difficult to climb, being precipitous and protected by stakes. Even at the present day they are called Ilians, but in figure, in the fashion of their arms, and in their mode of living generally, they are like the Libyans.

Not far distant from Sardinia is an island, called

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- Σαρδοῦς, Κύρνος ὑπὸ Ἑλλήνων, ὑπὸ δὲ Λιβύων τῶν ἐνοικούντων καλουμένη Κορσική. ἐκ ταύτης μοῖρα οὐκ ἐλαχίστη στάσει πιεσθεῖσα ἀφίκετο ἐς τὴν Σαρδῶ, καὶ ὤκησαν τῆς χώρας ἀποτεμόμενοι τῆς ἐν τοῖς ὄρεσιν· ὑπὸ μέντοι τῶν ἐν τῇ Σαρδοῖ τῷ ὀνόματι ὀνομάζονται τῷ οἴκοθεν
- 9 Κορσοί. Καρχηδόνιοι δὲ ὅτε ναυτικῷ μάλιστα ἴσχυσαν, κατεστρέψαντο μὲν καὶ ἅπαντας τοὺς ἐν τῇ Σαρδοῖ πλὴν Ἰλιέων τε καὶ Κορσῶν—τούτοις δὲ μὴ ἐς δουλείαν ὑπαχθῆναι τὸ ἐχυρὸν ἤρκεσε τῶν ὀρῶν—ᾠκισαν δὲ ἐν τῇ νήσῳ καὶ αὐτοὶ πόλεις¹ οἱ Καρχηδόνιοι Κάραλιν τε καὶ Σύλκους. τοῦ δὲ ἐπικουρικοῦ τῶν Καρχηδονίων Δίβυες ἢ Ἰβηρες ἐς ἀμφισβήτησιν λαφύρων ἀφικόμενοι καὶ ὡς εἶχον ὀργῆς ἀποστάντες ἐσφκίσαντο ἐς τὰ ὑψηλὰ καὶ οὗτοι τῆς νήσου. Βαλαροὶ τὸ ὄνομά ἐστιν αὐτοῖς κατὰ γλῶσσαν τὴν Κυρνίων· Βαλαροὺς γὰρ τοὺς φυγάδας καλοῦσιν οἱ Κύρνιοι.
- 10 Γένη μὲν τοσαῦτα τὴν Σαρδῶ καὶ ἐσφκισμένα οὕτω νέμεται, τῆς δὲ νήσου τὰ πρὸς τῆς ἄρκτου καὶ ἡπείρου τῆς κατὰ Ἰταλίαν ἐστὶν ὄρη δύσβατα τὰ πέρατα συνάπτοντα ἀλλήλοις· καὶ ἦν παραπλήρης, ναυσὶν οὔτε² ὄρμους παρέχεται κατὰ τοῦτο ἢ νήσος πνεύματά τε ἄτακτα καὶ ἰσχυρὰ αἱ ἄκραι τῶν ὀρῶν καταπέμπουσιν ἐς τὴν θά-
- 11 λασσαν. ἔστι δὲ καὶ ἄλλα διὰ μέσης αὐτῆς ὄρη χθαμαλώτερα. ὁ δὲ ἀήρ ὁ ἐνταῦθα θολερός τε ὡς ἐπίπαν ἐστὶ καὶ νοσώδης· αἷτιοι δὲ οἱ τε ἅλεις οἱ πηγνύμενοι καὶ ὁ νότος βαρὺς καὶ βίαιος ἐγκείμενος, οἱ ἄνεμοί τε οἱ ἀπὸ τῆς ἄρκτου διὰ

¹ The MSS. have πόλιν.

Cyrnus by the Greeks, but Corsica by the Libyans who inhabit it. A large part of the population, oppressed by civil strife, left it and came to Sardinia; there they took up their abode, confining themselves to the highlands. The Sardinians, however, call them by the name of Corsicans, which they brought with them from home. When the Carthaginians were at the height of their sea power, they overcame all in Sardinia except the Ilians and Corsicans, who were kept from slavery by the strength of the mountains. These Carthaginians, like those who preceded them, founded cities in the island, namely, Caralis and Sulci. Some of the Carthaginian mercenaries, either Libyans or Iberians, quarrelled about the booty, mutinied in a passion, and added to the number of the highland settlers. Their name in the Cynrian language is Balari, which is the Cynrian word for fugitives.

These are the races that dwell in Sardinia, and such was the method of their settlement. The northern part of the island and that towards the mainland of Italy consist of an unbroken chain of impassable mountains. And if you sail along the coast you will find no anchorage on this side of the island, while violent but irregular gusts of wind sweep down to the sea from the tops of the mountains. Across the middle of the island runs another chain of mountains, but lower in height. The atmosphere here is on the whole heavy and unwholesome. The reason is partly the salt that crystallises here, partly the oppressive, violent, south wind, and partly the fact that, because of the height of the

⁴ The MSS. have τε; οὔτε is an emendation of Valckenauer.

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- τὸ ὑψηλὸν τῶν ὀρῶν τῶν πρὸς τῆς Ἰταλίας
 κωλύονται πνέοντες θέρους ὥρα τὸν τε αἶρα τὸν
 ταύτη καὶ τὴν γῆν ἀναψύχειν. οἱ δὲ τὴν Κύρνου
 σταδίους φασὶν οὐ πλέονας ἀπὸ τῆς Σαρδοῦς
 ἢ ὀκτὼ τῇ θαλάσῃ διείργεσθαι, ὀρεινὴν τε
 οὔσαν καὶ ἐς ὕψος διὰ πάσης ἀνῆκουσαν· τὸν
 Ζέφυρον οὖν καὶ Βορέαν ὑπὸ τῆς Κύρνου κω-
 λύεσθαι νομίζουσι μὴ καὶ ἄχρι τῆς Σαρδοῦς
 12 ἐξικνεῖσθαι. ὅφεις δὲ οὔτε ἐπὶ συμφορᾷ τῇ
 ἀνθρώπων οὔτε ὅσον ἀνώλεθρον αὐτῶν, οὔδὲ οἱ
 λύκοι τρέφεσθαι πεφύκασιν. οἱ δὲ τράγοι¹
 μέγεθος μὲν τοὺς ἐτέρωθι οὐχ ὑπερβάλλουσιν,
 εἶδος δέ ἐστιν αὐτοῖς ὁποῖον ἐν πλαστικῇ τις ἀν
 τῇ Αἰγυναίᾳ ποιήσειεν ἀγρίου κριοῦ· τὰ μέντοι
 ἀμφὶ τὸ στήθος δασύτερά ἐστιν αὐτοῖς ἢ ὥς
 πρὸς Αἰγυναίαν τέχνην εἰκάσαι· κέρατα δὲ οὐ
 διεστηκότα ἀπὸ τῆς κεφαλῆς, ἀλλὰ ἐς εὐθὺ
 παρὰ τὰ ὦτα ἔχουσιν ἐληλιγμένα· ὠκύτητι δὲ
 13 ἅπαντα τὰ θηρία ὑπερήρκασι. πλὴν δὲ ἡ
 βοτάνης μιᾶς καθαρεύει καὶ ἀπὸ φαρμάκων ἡ
 νῆσος ὅσα ἐργάζεται θάνατον· ἡ ποᾶ δὲ ἡ ὀλέ-
 θριος σελίνῳ μὲν ἐστὶν ἐμφορῆς, τοῖς φαγοῦσι
 δὲ γελῶσιν ἐπιγίνεσθαι τὴν τελευτὴν λέγουσιν.
 ἐπὶ τούτῳ δὲ "Ομηρὸς τε καὶ οἱ ἔπειτα ἄνθρωποι
 τὸν ἐπὶ οὐδενὶ ὑγιεῖ Σαρδάνιον γέλωτα ὀνομά-
 ζουσι. φύεται δὲ μάλιστα ἡ ποᾶ περὶ τὰς
 πηγάς, οὐ μέντοι μεταδίδωσί γε καὶ τῷ ὕδατι
 τοῦ ἰοῦ.

Τὸν μὲν δὴ περὶ τῆς Σαρδαῦς λόγον ἐπεισ-
 ηγαγόμεθα ἐς τὴν Φωκίδα συγγραφὴν, ὅτι οὐχ
 ἥκιστα καὶ ἐς ταύτην οἱ "Ελληνες τὴν νῆσον
 ἀνηκόως εἶχον· XVIII. Τὸν δὲ ἵππον, ὃς ἐφεξῆς
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mountains on the side towards Italy, the north winds are prevented, when they blow in summer, from cooling the atmosphere and the ground here. Others say that the cause is Cynus, which is separated from Sardinia by no more than eight stades of sea, and is hilly and high all over. So they think that Cynus prevents the west wind and the north wind from reaching as far as Sardinia. Neither poisonous nor harmless snakes can live in Sardinia, nor yet wolves. The he-goats are no bigger than those found elsewhere, but their shape is that of the wild ram which an artist would carve in Aeginetan style, except that their breasts are too shaggy to liken them to Aeginetan art. Their horns do not stand out away from the head, but curl straight beside the ears. In speed they are the swiftest of all beasts. Except for one plant the island is free from poisons. This deadly herb is like celery, and they say that those who eat it die laughing. Wherefore Homer,¹ and men after him, call unwholesome laughter sardonic. The herb grows mostly around springs, but does not impart any of its poison to the water.

I have introduced into my history of Phocis this account of Sardinia, because it is an island about which the Greeks are very ignorant.

XVIII. The horse next to the statue of Sardus

¹ Homer, *Odyssey* xx. 300 foll.

¹ Here the MSS. have ἀγριοί.

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τῇ εἰκόνι ἐστὶ τοῦ Σάρδου, Ἀθηναῖος Καλλίας
Λυσιμαχίδου πατρός¹ ἀναθεῖναί φησιν ἰδίᾳ
περιποιησάμενος ἀπὸ τοῦ πρὸς Πέρσας πολέμου
χρήματα. Ἀχαιοὶ δὲ ἀνέθεσαν Ἀθηνᾶς ἄγαλμα
πόλιν τῶν ἐν Αἰτωλίᾳ παραστησάμενοι πο-
λιορκία· τῇ πόλει δὲ ἦν εἶλον Φάνα τοῦνομα ἦν.
γενέσθαι δὲ χρόνου φασὶν οὐκ ὀλίγον τῇ πο-
λιορκίᾳ· καὶ ὥς ἀδυνάτως εἶχον ἐλεῖν τὴν πόλιν,
θεωροῦς ἀποστέλλουσιν ἐς Δελφούς, καὶ αὐτοῖς
ἀφίκετο μάντευμα·

- 2 γῆς Πέλοπος ναέται καὶ Ἀχαιῖδος, οὐ ποτὶ²
Πυθῶ

ἤλθετε πειυσόμενοι ὥς κε πτολίεθρον ἔλητε,
ἀλλ' ἄγε δὴ φράζεσθε λάχος πόσου ἡμαρ
ἕκαστον

λαῶν πινόντων ῥύεται πόλιν, ἣ δὲ πέπωκεν·
οὕτω γάρ κεν ἔλοιτε Φάναν πυργήρεα κώμην.

- 3 οὐ συνιέντες οὖν ὁποῖόν τι ἤθελεν ὁ χρησμὸς
λέγειν, οἱ μὲν οἴκαδε ἀποπλεῖν ἐβουλεύοντο
διαλύσαντες τὴν πολιορκίαν, οἱ δὲ ἐντὸς τοῦ
τείχους οἳ τε ἄλλοι οὐδενὶ λόγῳ σφᾶς ἐνεποιιοῦντο
καὶ γυνὴ πρόεισιν ἐκ τοῦ τείχους ὕδωρ ἐκ τῆς
ὑπὸ τῷ τείχει λαβεῖν πίδακος. ἐπιδραμόντες δὲ
ἐκ τοῦ στρατεύματος αἰχμάλωτόν τε τὴν γυναῖκα
αἰροῦσι καὶ διδάσκονται παρ' αὐτῆς οἱ Ἀχαιοὶ
ὅτι τὸ ὀλίγον τὸ ἐκ τῆς πίδακος ὕδωρ, ὁπότε ἐφ'
ἐκάστης λάβοιεν τῆς νυκτός, διεμετροῦντο αὐτό,
καὶ ἄλλο ἦν τοῖς ἔνδον ἀλέξημα οὐδὲν ἐς δίψαν.
οὕτω δὴ συγγέαντες οἱ Ἀχαιοὶ τὴν πηγὴν τὸ
πόλισμα αἰροῦσιν.

- 4 Ῥόδιοι δὲ οἱ ἐν Λίνδῳ παρὰ ταύτην τὴν
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was dedicated, says the Athenian Callias, son of Lysimachides, in the inscription, by Callias himself from spoils he had taken in the Persian war. The Achaeans dedicated an image of Athena after reducing by siege one of the cities of Aetolia, the name of which was Phana. They say that the siege was not a short one, and being unable to take the city, they sent envoys to Delphi, to whom was given the following response :—

Dwellers in the land of Pelops and in Achaia,
 who to Pytho
 Have come to inquire how ye shall take a city,
 Come, consider what daily ration,
 Drunk by the folk, saves the city which has so
 drunk.

For so ye may take the towered village of Phana.

So not understanding what was the meaning of the oracle, they were minded to raise the siege and sail away, while the defenders paid no attention to them, one of their women coming from behind the walls to fetch water from the spring just under them. Some of the besiegers ran up and took the woman prisoner, who informed the Achaeans that the scanty water from the spring, that was fetched each night, was rationed among the besieged, who had nothing else to quench their thirst. So the Achaeans, by filling up the spring, captured the town.

By the side of this Athena the Rhodians of Lindus

¹ Herwerden would delete *παρῶς*, probably rightly.

² The MSS. have *ἀπὸ τε*, emended by Bekker.

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Ἀθηνᾶν τὸ ἄγαλμα ἔστησαν τοῦ Ἀπόλλωνος. ἀνέθεσαν δὲ καὶ Ἀμβρακιῶται χαλκοῦν ὄνον, νυκτομαχίᾳ Μολοσσοὺς νικήσαντες. λόχον μὲν σφισιν ἐν νυκτὶ οἱ Μολοσσοὶ παρεσκεύασαν ὄνου δέ, ὃς ἐλαυνόμενος ἐκ τοῦ ἀγροῦ τότε ἔτυχε, ὄνον θήλειαν διώκοντος σὺν ὕβρει τε τῇ ἄλλῃ καὶ τραχύτητι τοῦ φθέγματος, ὡσαύτως δὲ καὶ τοῦ ἀνδρὸς ὃς τὸν ὄνον ἤλαυνε βοῶντος ἀσαφῇ τε καὶ ἄκοσμα, οὕτως οἳ τε ἐκ τῆς ἐνέδρας τῶν Μολοσσῶν ἐξανίστανται ταραχθέντες καὶ οἱ Ἀμβρακιῶται φωράσαντες τὰ ἐπὶ σφίσι βεβουλευμένα ἐπιχειροῦσιν ἐν τῇ νυκτί, καὶ ἐκράτησαν μάχῃ τῶν Μολοσσῶν.

ὅ Ὅρνεᾶται δὲ οἱ ἐν τῇ Ἀργολίδι πολέμῳ σφᾶς Σικυωνίων πιεζόντων τῷ Ἀπόλλωνι εὗξαντο, εἰ ἀπώσαιντο¹ ἐκ τῆς πατρίδος τῶν Σικυωνίων τὸν στρατόν, πομπὴν τε ἐν Δελφοῖς αὐτῷ στελεῖν ὁσημέραι καὶ ἱερεῖα θύσειν οἷα δὴ καὶ ὅσα ἀριθμόν. νικῶσί τε δὴ μάχῃ τοὺς Σικυωνίους, καὶ ὥς σφισιν ἐφ' ἡμέρας πάσης ἀποδιδούσι τὰ κατὰ τὴν εὐχὴν δαπάνη τε ἣν μεγάλη καὶ μείζων ἔτι τοῦ ἀναλώματος ἢ τάλαιπωρία, οὕτω δὴ σόφισμα εὐρίσκουσιν ἀναθεῖναι τῷ θεῷ θυσίαν τε καὶ πομπὴν χαλκᾷ ποιήματα.

β Ἔστιν ἐνταῦθα καὶ ἄθλων τῶν Ἡρακλέους τὸ ἐς τὴν ὕδραν, ἀνάθημά τε ὁμοῦ Τισαγόρου καὶ τέχνη, σιδήρου καὶ ἡ ὕδρα καὶ ὁ Ἡρακλῆς. σιδήρου δὲ ἐργασίαν τὴν ἐπὶ ἀγάλμασι χαλεπωτάτην καὶ πόνου συμβέβηκεν εἶναι πλείστου· θαύματος μὲν δὴ καὶ τοῦ Τισαγόρου τὸ ἔργον, ὅστις δὴ ὁ Τισαγόρας, θαύματος δὲ οὐκ ἐλαχίστου καὶ ἐν Περγᾶμῳ λέοντός τε καὶ ὑὸς ἀγρίου
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set up their image of Apollo. The Ambraciots dedicated also a bronze ass, having conquered the Molossians in a night battle. The Molossians had prepared an ambush for them by night. It chanced that an ass, being driven back from the fields, was chasing a she-ass with harsh braying and wanton gait, while the driver of the ass increased the din by his horrible, inarticulate yells. So the men in the Molossian ambush rushed out affrighted, and the Ambraciots, detecting the trap prepared for them, attacked in the night and overcame the Molossians in battle.

The men of Orneae in Argolis, when hard pressed in war by the Sicyonians, vowed to Apollo that, if they should drive the host of the Sicyonians out of their native land, they would organise a daily procession in his honour at Delphi, and sacrifice victims of a certain kind and of a certain number. Well, they conquered the Sicyonians in battle. But finding the daily fulfilment of their vow a great expense and a still greater trouble, they devised the trick of dedicating to the god bronze figures representing a sacrifice and a procession.

There is here one of the labours of Heracles, namely, his fight with the hydra. Tisagoras not only dedicated the offering, but also made it. Both the hydra and Heracles are of iron. To make images of iron is a very difficult task, involving great labour. So the work of Tisagoras, whoever he was, is marvellous. Very marvellous too are the

¹ The MSS. have ἀπώσαστο, emended by Bekker.

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κεφαλαί, σιδήρου καὶ αὐται· Διονύσῳ δὲ ἀναθήματα σφᾶς ἐποίησαντο.

- 7 Φωκέων δὲ οἱ ἔχοντες Ἑλάτειαν—ἀντέσχον γὰρ τῇ Κασσάνδρου πολιορκίᾳ Ὀλυμπιοδώρου σφίσιν ἐξ Ἀθηνῶν ἀμύνοντος—λέοντα τῷ Ἀπόλλωνι χαλκοῦν ἀποπέμπουσιν ἐς Δελφούς. ὁ δὲ Ἀπόλλων ὁ ἐγγυτάτω τοῦ λέοντος Μασσαλιωτῶν ἐστὶν ἀπὸ τῆς πρὸς Καρχηδονίους ἀπαρχῇ ναυμαχίας.

Πεποιήται δὲ ὑπὸ Αἰτωλῶν τρόπαιόν τε καὶ γυναικὸς ἄγαλμα ὠπλισμένης, ἡ Αἰτωλία δὴθεν ταῦτα ἀνέθεσαν ἐπιθέντες οἱ Αἰτωλοὶ Γαλάταις δίκην ὠμότητος τῆς¹ ἐς Καλλιέας. ἐπίχρυσος δὲ εἰκὼν, ἀνάθημα Γοργίου τοῦ ἐκ Λεοντίνων, αὐτὸς Γοργίας ἐστίν.²

- XIX. Παρὰ δὲ τὸν Γοργίαν ἀνάθημά ἐστιν Ἀμφικτυόνων Σκιωναῖος Σκύλλης, ὃς καταδύναι καὶ ἐς τὰ βαθύτατα θαλάσσης πάσης ἔχει φήμην· ἐδιδάξατο δὲ καὶ Ὅδωνα τὴν θυγατέρα
2 δύεσθαι. οὗτοι περὶ τὸ ὄρος τὸ Πήλιον ἐπιπεσόντος ναυτικῷ τῷ Ξέρξου βιαίου χειμῶνος προσεξεργάσαντό σφισιν ἀπώλειαν, τὰς τε ἀγκύρας καὶ εἰ δὴ τι ἄλλο ἔρυμα ταῖς τριήρεσιν ἦν ὑφέλκοντες. ἀντὶ τούτου μὲν οἱ Ἀμφικτύονες καὶ αὐτὸν Σκύλλην καὶ τὴν παῖδα ἀνέθεσαν· ἐν δὲ τοῖς ἀνδριᾶσιν ὁπόσους Νέρων ἔλαβεν ἐκ Δελφῶν, ἐν τούτοις τὸν ἀριθμὸν καὶ τῆς Ὅδωνης ἀπεπλήρωσεν ἢ εἰκὼν. καταδύονται δὲ ἐς θάλασσαν γένους τοῦ θήλεος αἱ καθαρῶς ἔτι παρθένοι.³
3 Τὸ ἀπὸ τούτου δὲ ἔρχομαι διηγησόμενος λόγον

¹ τῆς was added by Hitzig.

² Here the MSS. have εἰκὼν, deleted by Sylburg.

PHOCIS, OZOLIAN LOCRI, XVIII. 6-XIX. 3

heads of a lion and wild boar at Pergamus, also of iron, which were made as offerings to Dionysus.

The Phocians who live at Elateia, who held their city, with the help of Olympiodorus from Athens, when besieged by Cassander, sent to Apollo at Delphi a bronze lion. The Apollo, very near to the lion, was dedicated by the Massiliots as firstfruits of their naval victory over the Carthaginians.

The Aetolians have made a trophy and the image of an armed woman, supposed to represent Aetolia. These were dedicated by the Aetolians when they had punished the Gauls for their cruelty to the Callians. A gilt statue, offered by Gorgias of Leon-tini, is a portrait of Gorgias himself.

XIX. Beside the Gorgias is a votive offering of the Amphictyons, representing Scyllis of Scione, who, tradition says, dived into the very deepest parts of every sea. He also taught his daughter Hydna to dive. When the fleet of Xerxes was attacked by a violent storm off Mount Pelion, father and daughter completed its destruction by dragging away under the sea the anchors and any other security the triremes had. In return for this deed the Amphictyons dedicated statues of Scyllis and his daughter. The statue of Hydna completed the number of the statues that Nero carried off from Delphi. Only those of the female sex who are pure virgins may dive into the sea.¹

I am going on to tell a Lesbian story. Certain

¹ This sentence is probably a marginal note which has crept into the text.

² καταδύονται . . . παρθένοι: some would delete this sentence,

Λέσβιον. ἄλιεῦσιν ἐν Μηθύμνῃ τὰ δίκτυα ἀνείλκυσεν ἐκ θαλάσσης πρόσωπον ἐλαίας ξύλου πεποιημένον· τοῦτο ἰδέαν παρείχετο φέρουσιν μὲν ἐς τὸ θεῖον, ξένην δὲ καὶ ἐπὶ θεοῖς Ἑλληνικοῖς οὐ καθεστῶσαν. εἶροντο οὖν οἱ Μηθυμναῖοι τὴν Πυθίαν ὅτου θεῶν ἢ καὶ ἡρώων ἐστὶν ἢ εἰκῶν· ἢ δὲ αὐτοὺς σέβεσθαι Διόνυσον Φαλλῆνα ἐκέλευσεν. ἐπὶ τούτῳ οἱ Μηθυμναῖοι ξόανον μὲν τὸ ἐκ τῆς θαλάσσης παρὰ σφίσιν ἔχοντες καὶ θυσίαις καὶ εὐχαῖς τιμῶσι, χαλκοῦν δὲ ἀποπέμπουσιν ἐς Δελφούς.

- 4 Τὰ δὲ ἐν τοῖς ἀετοῖς, ἔστιν Ἄρτεμις καὶ Λητώ καὶ Ἀπόλλων καὶ Μοῦσαι δύοσις τε Ἡλίου καὶ Διόνυσός τε καὶ αἱ γυναῖκες αἱ Θυιάδες. τὰ μὲν δὴ πρῶτα αὐτῶν Ἀθηναῖος Πραξίας μαθητῆς Καλάμιδός ἐστιν ὁ¹ ἐργασάμενος· χρόνου δὲ ὡς ὁ ναὸς ἐποιεῖτο ἐγγινομένου Πραξίαν μὲν ἐμελλεν ἀπάξειν τὸ χρεῶν, τὰ δὲ ὑπολειπόμενα τοῦ ἐν τοῖς ἀετοῖς κόσμου ἐποίησεν Ἀνδροσθένης, γένος μὲν καὶ οὗτος Ἀθηναῖος, μαθητῆς δὲ Εὐκάδμου. ὅπλα δὲ ἐπὶ τῶν ἐπιστυλίων χρυσᾶ, Ἀθηναῖοι μὲν τὰς ἀσπίδας ἀπὸ τοῦ ἔργου τοῦ Μαραθῶνι ἀνέθεσαν, Αἰτωλοὶ δὲ τὰ τε ὅπισθεν καὶ τὰ ἐν ἀριστερᾷ Γαλατῶν δὴ ὅπλα· σχῆμα δὲ αὐτῶν ἐστὶν ἐγγυτάτω τῶν Περσικῶν γέρρων.

- 5 Γαλατῶν δὲ τῆς ἐς τὴν Ἑλλάδα ἐπιστρατείας ἔχει μὲν τινα μνήμην καὶ ἢ ἐς τὸ βουλευτήριον ἡμῖν τὸ Ἀττικὸν συγγραφή· προάγειν δὲ ἐς τὸ σαφέστερον τὰ ἐς αὐτοὺς ἠθέλησα ἐν τῷ λόγῳ τῷ ἐς Δελφούς, ὅτι ἔργων τῶν ἐπὶ τοὺς βαρβάρους τὰ μέγιστα Ἑλλησιν ἐνταῦθα ἦν. ὑπερ-

¹ δ is not in the MSS., but was added by Siebelis.

fishermen of Methymna found that their nets dragged up to the surface of the sea a face made of olive-wood. Its appearance suggested a touch of divinity, but it was outlandish, and unlike the normal features of Greek gods. So the people of Methymna asked the Pythian priestess of what god or hero the figure was a likeness, and she bade them worship Dionysus Phallen. Whereupon the people of Methymna kept for themselves the wooden image out of the sea, worshipping it with sacrifices and prayers, but sent a bronze copy to Delphi.

The carvings in the pediments are: Artemis, Leto, Apollo, Muses, a setting Sun, and Dionysus together with the Thyiad women. The first of them are the work of Praxias, an Athenian and a pupil of Calamis, but the temple took some time to build, during which Praxias died. So the rest of the ornament in the pediments was carved by Andiosthenes, like Praxias an Athenian by birth, but a pupil of Eucadmus. There are arms of gold on the architraves; the Athenians dedicated the shields from spoils taken at the battle of Marathon, and the Actolians the arms, supposed to be Gallic, behind and on the left. Their shape is very like that of Persian wicker shields.

I have made some mention of the Gallic invasion of Greece in my description of the Athenian Council Chamber.¹ But I have resolved to give a more detailed account of the Gauls in my description of Delphi, because the greatest of the Greek exploits against the barbarians took place there. The Celts

¹ Book I, iii, iv.

ὄριον μὲν οἱ Κελτοὶ στρατείαν πρώτην ὑπὸ
 ἡγεμόνι ἐποιήσαντο Καμβαύλῃ· προελθόντες
 δὲ ἄχρι τῆς Θράκης τὸ πρόσω τῆς πορείας οὐκ
 ἀπεθάρσθησαν, καταγνόντες αὐτῶν ὅτι ὀλίγοι τε
 ἦσαν καὶ οὐκ ἀξιόμαχοι κατ' ἀριθμὸν Ἕλλησιν.
 6 ἐπεὶ δὲ καὶ δεύτερον ἐπιφέρειν ἐδόκει ὄπλα ἐπὶ
 τὴν ἄλλων—ἐνῆγον δὲ μάλιστα οἱ ὁμοῦ Καμ-
 βαύλῃ ἐκστρατεύσαντες ἅτε ληστειῶν τε ἤδη
 γεγευμένοι καὶ ἀρπαγῆς καὶ κερδῶν ἐς ἔρωτα
 ἦκοντες—πολὺς μὲν δὴ πεζός, οὐκ ἐλάχιστοι δὲ
 ἡθροίσθησαν καὶ ἐς τὸ ἵππικόν· ἐς μοίρας οὖν
 τρεῖς ἔνεμον οἱ ἡγεμόνες τὸν στρατόν, καὶ ἄλλος
 7 ἐξ αὐτῶν ἐπὶ ἄλλην ἐτέτακτο ἰέναι χώραν. ἐπὶ
 μὲν οὖν Θρᾷκας καὶ τὸ ἔθνος τὸ Τριβαλλῶν
 ἔμελλε Κερέθριος ἡγήσασθαι· τοῖς δὲ ἐς Παιονίαν
 ἰοῦσι Βρέννος ἦσαν καὶ Ἀκιχώριος ἄρχοντες·
 Βόλγιος δὲ ἐπὶ Μακεδόνας τε καὶ Ἰλλυριοὺς
 ἤλασε, καὶ ἐς ἀγῶνα πρὸς Πτολεμαῖον κατέστη
 τότε ἔχοντα τὴν Μακεδόνων βασιλείαν. Πτολε-
 μαῖος δὲ ἦν οὗτος ὃς Σέλευκόν τε ἐδολοφόνησε
 τὸν Ἀντιόχου, καταπεφευγὼς ὅμως ἰκέτης ὡς
 αὐτόν, καὶ εἶχεν ἐπὶ κλησιν Κεραυνὸς διὰ τὸ ἄγαν
 πολμηρόν. καὶ ὁ μὲν αὐτός τε ὁ Πτολεμαῖος
 ἀπέθανεν ἐν τῇ μάχῃ καὶ τῶν Μακεδόνων ἐγένετο
 οὐκ ἐλαχίστη φθορά· προελθεῖν δὲ ὡς ἐπὶ τὴν
 Ἑλλάδα οὐδὲ τότε¹ ἐθάρσθησαν οἱ Κελτοί, καὶ
 ὁ δεύτερος οὕτω στόλος ἐπανῆλθεν ἐς τὴν οἰκίαν.
 8 ἔνθα δὴ ὁ Βρέννος πολὺς μὲν ἐν συλλόγοις τοῖς
 κοινοῖς, πολὺς δὲ καθ' ἕκαστον ἦν τῶν ἐν τέλει
 Γαλατῶν ἐπὶ τὴν Ἑλλάδα ἐπαίρων στρατεύε-
 σθαι, ἀσθένειάν τε Ἑλλήνων τὴν ἐν τῷ παρόντι
 διηγούμενος καὶ ὡς χρήματα πολλὰ μὲν ἐν τῷ

conducted their first foreign expedition under the leadership of Cambaules. Advancing as far as Thrace they lost heart and broke off their march, realising that they were too few in number to be a match for the Greeks. But when they decided to invade foreign territory a second time, so great was the influence of Cambaules' veterans, who had tasted the joy of plunder and acquired a passion for robbery and plunder, that a large force of infantry and no small number of mounted men attended the muster. So the army was split up into three divisions by the chieftains, to each of whom was assigned a separate land to invade. Cerethrius was to be leader against the Thracians and the nation of the Triballi. The invaders of Paenonia were under the command of Brennus and Acichorius. Bolgius attacked the Macedonians and Illyrians, and engaged in a struggle with Ptolemy, king of the Macedonians at that time. It was this Ptolemy who, though he had taken refuge as a suppliant with Seleucus, the son of Antiochus, treacherously murdered him, and was surnamed Thunderbolt because of his recklessness. Ptolemy himself perished in the fighting, and the Macedonian losses were heavy. But once more the Celts lacked courage to advance against Greece, and so the second expedition returned home. It was then that Brennus, both in public meetings and also in personal talks with individual Gallic officers, strongly urged a campaign against Greece, enlarging on the weakness of Greece at the time, on the wealth of the Greek states, and on the even greater

¹ The MSS. have *οὐδέποτε*, emended by Sylburg.

PAUSANIAS: DESCRIPTION OF GREECE

- κοινῷ, πλείονα δὲ ἐν ἱεροῖς τὰ τε ἀναθήματα καὶ ἄργυρος καὶ χρυσός ἐστιν ἐπίσημος· ἀνέπεισέ τε δὴ τοὺς Γαλάτας ἐλαύνειν ἐπὶ τὴν Ἑλλάδα, καὶ αὐτῷ συνάρχοντας ἄλλους τε προσεείλετο τῶν ἐν
- 9 τέλει καὶ τὸν Ἀκιχώριον. ὁ δὲ ἀθροισθεὶς στρατὸς πεζοὶ μὲν μυριάδες ἐγένοντο πεντεκαίδεκα προσόντων σφίσι δισχιλίων, οἱ δὲ ἵππεύοντες τετρακόσιοι καὶ δισμύριοι. τοσοῦτοι μὲν ἦσαν τῶν ἱππέων τὸ αἰὲν ἐνεργόν, ἀριθμὸς δὲ αὐτῶν ὁ ἀληθὴς διακόσιοί τε καὶ χίλιοι καὶ ἑξ μυριάδες· δύο γὰρ οἰκέται περὶ ἕκαστον τῶν ἱππευόντων ἦσαν, ἀγαθοὶ καὶ αὐτοὶ τὰ ἵππικὰ
- 10 καὶ ἵππους ὁμοίως ἔχοντες. Γαλατῶν δὲ τοῖς ἱππεύουσιν ἀγῶνος συνεστηκότος ὑπομένοντες τῆς τάξεως ὅπισθεν οἱ οἰκέται τοσάδε σφίσιν ἐγίνοντο χρήσιμοι· τῷ γὰρ ἵππεί συμβὰν ἢ τῷ ἵππῳ πεσεῖν, τὸν μὲν ἵππον παρῆχεν ἀναβῆναι τῷ ἀνδρί, τελευτήσαντος δὲ τοῦ ἀνδρὸς ὁ δούλος ἀντὶ τοῦ δεσπότης τὸν ἵππον ἀνέβαινεν· εἰ δὲ ἀμφοτέρους ἐπιλάβοι τὸ χρεών, ἐνταῦθα ἔτοιμος ἦν ἱππεύς. λαμβανόντων δὲ τραύματα αὐτῶν, ὁ μὲν ὑπεξῆγε τῶν δούλων ἐς τὸ στρατόπεδον τὸν τραυματίαν, ὁ δὲ καθίστατο ἐς τὴν τάξιν ἀντὶ
- 11 τοῦ ἀπελθόντος. ταῦτα ἐμοὶ δοκεῖν ἐνομίσθη τοῖς Γαλάταις ἐς¹ μίμησιν τοῦ ἐν Πέρσαις ἀριθμοῦ τῶν μυρίων, οἱ ἐκαλοῦντο Ἀθάνατοι. διάφορα δὲ ἦν, ὅτι κατελέγοντο ἀντὶ τῶν ὑποθησκόντων ὑπὸ μὲν Περσῶν τῆς μάχης ὕστερον, Γαλάταις δὲ ὑπ' αὐτὴν τοῦ ἔργου τὴν ἀκμὴν ὁ ἀριθμὸς ἀπεπληροῦτο τῶν ἱππέων. τοῦτο ὠνόμαζον τὸ σύνταγμα τριμαρκισίαν τῇ ἐπιχωρίῳ

¹ ἐς is not in the MSS.

wealth in sanctuaries, including votive offerings and coined silver and gold. So he induced the Gauls to march against Greece. Among the officers he chose to be his colleagues was Acichorius. The muster of foot amounted to one hundred and fifty-two thousand, with twenty thousand four hundred horse. This was the number of horsemen in action at any one time, but the real number was sixty-one thousand two hundred. For to each horseman were attached two servants, who were themselves skilled riders and, like their masters, had a horse. When the Gallic horsemen were engaged, the servants remained behind the ranks and proved useful in the following way. Should a horseman or his horse fall, the slave brought him a horse to mount; if the rider was killed, the slave mounted the horse in his master's place; if both rider and horse were killed, there was a mounted man ready. When a rider was wounded, one slave brought back to camp the wounded man, while the other took his vacant place in the ranks. I believe that the Gauls in adopting these methods copied the Persian regiment of the Ten Thousand, who were called the Immortals. There was, however, this difference. The Persians used to wait until the battle was over before replacing casualties, while the Gauls kept reinforcing the horsemen to their full number during the height of the action. This organisation is called in their native speech *trimarcisia*, for I would have

φωνῇ· καὶ ἵππῳ τὸ ὄνομα ἴστω τις μάρκαν ὄν τὰ ὑπὸ τῶν Κελτῶν.

- 12 Παρασκευῇ μὲν τοσαύτῃ καὶ μετὰ διανοίας τοιαύτης ἐπὶ τὴν Ἑλλάδα ὁ Βρέννος ἤλανε· τοῖς δέ γε Ἑλλησι κατεπεπτώκει μὲν ἐς ἅπαν τὰ φρονήματα, τὸ δὲ ἰσχυρὸν τοῦ δείματος προήγευ ἐς ἀνάγκην τῇ Ἑλλάδι ἀμύνειν. ἑώρων δὲ τὸν ἐν τῷ παρόντι ἀγῶνα οὐχ ὑπὲρ ἐλευθερίας γενησόμενον, καθὰ ἐπὶ τοῦ Μῆδου ποτέ, οὐδὲ δοῦσιν ὕδωρ καὶ γῆν τὰ ἀπὸ τούτου σφίσιν ἄδειαν φέροντα· ἀλλὰ τί τε ἐς Μακεδόνας καὶ Θράκας καὶ Παίονας τὰ ἐπὶ τῆς προτέρας καταδρομῆς τῶν Γαλατῶν ἔτι σφίσιν ἔκειτο ἐν μνήμῃ, καὶ τὰ ἐν τῷ παρόντι τὰ ἐς Θεσσαλοὺς παρανομήματα ἀπηγγέλλετο. ὥς οὖν ἀπολωλέναι δέον¹ ἢ ἐπικρατεστέρους εἶναι, κατ' ἄνδρα τε ἰδίᾳ καὶ αἰ πόλεις διέκειντο ἐν κοινῷ.

XX. Πάρεστι δέ, ὅστις ἐθέλοι καὶ ἀνταριθμῆσαι τοὺς τε ἐπὶ βασιλέα Ξέρξην ἐς Πύλας καὶ τοὺς τότε ἐναντία Γαλατῶν ἀθροισθέντας. ἐπὶ μὲν γε τὸν Μῆδον ἀφίκοντο τοσοῖδε Ἑλλήνων· Λακεδαιμόνιοι οἱ μετὰ Λεωνίδου τριακοσίων οὐ πλείονες, Τεγεᾶται πεντακόσιοι καὶ ἐκ Μαντινείας ἴσοι, παρὰ δὲ Ὀρχομενίων Ἀρκάδων εἴκοσί τε καὶ ἑκατόν, ἀπὸ δὲ τῶν ἄλλων χίλιοι τῶν ἐν Ἀρκαδίᾳ πόλεων, ὀγδοήκοντα δὲ ἐκ Μυκηνηῶν καὶ ἐκ Φλιοῦντος διακόσιοι, διπλάσιοι δὲ τούτων Κορίνθιοι· παρεγένοντο δὲ καὶ Βοιωτῶν ἑπτακόσιοι ἐκ Θεσπείας καὶ ἐκ² Θηβῶν τετρακόσιοι. χίλιοι δὲ Φωκέων ἐφύλασσαν μὲν τὴν

¹ δέον is not in the MSS., which have γ' οὖν after ἦ. The reading in the text is Porson's.

you know that *marca* is the Celtic name for a horse.

This was the size of the army, and such was the intention of Brennus, when he attacked Greece. The spirit of the Greeks was utterly broken, but the extremity of their terror forced them to defend Greece. They realised that the struggle that faced them would not be one for liberty, as it was when they fought the Persian, and that giving water and earth would not bring them safety. They still remembered the fate of Macedonia, Thrace and Paeonia during the former incursion of the Gauls, and reports were coming in of enormities committed at that very time on the Thessalians. So every man, as well as every state, was convinced that they must either conquer or perish.

XX. Any one who so wishes can compare the number of those who mustered to meet King Xerxes at Thermopylae with those who now mustered to oppose the Gauls. To meet the Persians there came Greek contingents of the following strength. Lacedaemonians with Leonidas not more than three hundred; Tegeans five hundred, and five hundred from Mantinea; from Orchomenus in Arcadia a hundred and twenty; from the other cities in Arcadia one thousand; from Mycenae eighty; from Phlius two hundred, and from Corinth twice this number; of the Boeotians there mustered seven hundred from Thespieae and four hundred from Thebes. A thousand Phocians guarded the path on

² εκ is not in the MSS.

- ἀτραπὸν ἐν τῇ Οἴτῃ, προσέστω δὲ τῷ παντὶ
 2 Ἑλληνικῷ καὶ ὁ ἀριθμὸς ὁ τούτων. Λοκροὺς
 δὲ τοὺς ὑπὸ τῷ ὄρει τῇ Κυνήμιδι Ἡρόδοτος μὲν
 οὐχ ὑπήγαγεν ἐς ἀριθμόν, ἀλλ' ἀφικέσθαι σφᾶς
 ἀπὸ πασῶν ἔφη τῶν πόλεων· τεκμήρασθαι δὲ
 ἀριθμόν καὶ τούτων ἔστιν ἐγγύτατα τοῦ ἀληθοῦς·
 ἐς Μαραθῶνα γὰρ Ἀθηναῖοι σὺν ἡλικία τε τῇ
 ἀχρεΐᾳ καὶ δούλοις ἐνακισχιλίων ἀφίκοντο οὐ
 πλείους, τὸ οὖν μάχιμον Λοκρῶν τὸ ἐς Θερμο-
 πύλας ἐλθὼν οὐκ ἂν ὑπὲρ γε ἑξακισχιλίους ἀριθ-
 μοίη τις. οὕτω γένοιτο ἂν ὁ σύμπας στρατὸς
 διακόσιοι καὶ χίλιοι καὶ μύριοι. φαίνονται δὲ
 οὐδὲ οὗτοι τὸν χρόνον πάντα ἐπὶ τῇ φρουρᾷ τῶν
 Πυλῶν καταμείναντες· πλὴν γὰρ Λακεδαιμονίων
 τε αὐτῶν καὶ Θεσπιδέων καὶ Μυκηναίων προ-
 3 ἀπέλιπον τὸ πέρασ τῆς μάχης οἱ λοιποί. ἐπὶ
 δὲ τοὺς ἀπὸ τοῦ Ὀκεανοῦ βαρβάρους τοσοῖδε
 ἐς Θερμοπύλας ἀφίκοντο Ἕλληνες· ὀπλῖται
 μύριοι καὶ ἵππος πεντακοσία παρὰ Βοιωτῶν·
 ἐβοιωτάρχουν δὲ Κηφισόδοτος καὶ Θεαρίδας καὶ
 Διογένης καὶ Λύσανδρος. ἐκ δὲ Φωκέων ἱππεῖς
 πεντακόσιοι καὶ ἐς τρισχιλίους ὁ ἀριθμὸς τῶν
 πεζῶν· στρατηγὸι δὲ Φωκέων Κριτόβουλος τε
 4 ἦν καὶ Ἀντίοχος. Λοκροὺς δὲ τοὺς ἐπὶ Ἀτα-
 λάντῃ τῇ νήσῳ Μειδίας ἤγε· ἀριθμὸς δὲ αὐτῶν
 ἑπτακόσιοι, καὶ ἱππικὸν σφισιν οὐ προσῆν.
 παρὰ δὲ Μεγαρέων ἀφίκοντο ὀπλῖται τετρα-
 κόσιοι. τούτων ἠγεῖτο Ἰππόνικος¹ Μεγαρεὺς.
 Αἰτωλῶν δὲ πλείστη τε ἐγένετο στρατιὰ καὶ
 ἐς πᾶσαν μάχης ιδέαν, ἥ μὲν ἵππος οὐ λέγουσιν
 ὀπόση, ψιλοὶ δὲ ἐνευήκοντα καὶ ἑπτακόσιοι,

¹ The MSS. have ἦγε τὸ ἱππικόν.

Mount Oeta, and the number of these should be added to the Greek total. Herodotus¹ does not give the number of the Locrians under Mount Cnemis, but he does say that each of their cities sent a contingent. It is possible, however, to make an estimate of these also that comes very near to the truth. For not more than nine thousand Athenians marched to Marathon, even if we include those who were too old for active service and slaves; so the number of Locrian fighting men who marched to Thermopylae cannot have exceeded six thousand. So the whole army would amount to eleven thousand two hundred. But it is well known that not even these remained all the time guarding the pass; for if we except the Lacedaemonians, Thespians and Mycenaean, the rest left the field before the conclusion of the fighting. To meet the barbarians who came from the Ocean the following Greek forces came to Thermopylae. Of the Boeotians ten thousand hoplites and five hundred cavalry, the Boeotarchs being Cephisodotus, Thearidas, Diogenes and Lysander. From Phocis came five hundred cavalry with footmen three thousand in number. The generals of the Phocians were Critobulus and Antichus. The Locrians over against the island of Atalanta were under the command of Meidias; they numbered seven hundred, and no cavalry was with them. Of the Megarians came four hundred hoplites commanded by Hipponicus of Megara. The Actolians sent a large contingent, including every class of fighting men; the number of cavalry is not given, but the light-armed were seven hundred and ninety,

¹ See Herodotus vii. 203.

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- πλέονες δὲ¹ ἑπτακισχιλίων ἀριθμὸν ἦσαν οἱ
 ὀπλιτεύοντες· Αἰτωλοὺς δὲ ἦγον Πολύαρχος καὶ
 5 Πολύφρων τε καὶ Λακράτης. Ἀθηναίων δὲ
 στρατηγὸς μὲν Κάλλιππος ἦν ὁ Μοιροκλέους,
 καθὰ ἐδήλωσα καὶ ἐν τοῖς προτέροις τοῦ λόγου,
 δύναμις δὲ τριῆρεις τε αἱ πλώιμοι πᾶσαι, πεντα-
 κόσιοι δὲ ἐς τὸ ἵππικόν, χίλιοι δὲ ἐτάσσοντο ἐν
 τοῖς πεζοῖς· καὶ ἡγεμονίαν οὗτοι κατ' ἀξίωμα
 εἶχον τὸ ἀρχαῖον. βασιλέων δὲ ξενικὰ πεντα-
 κοσιοί τε ἐκ Μακεδονίας καὶ ἐκ τῆς Ἀσίας ἴσοι
 σφίσιν ἀφίκοντο ἀριθμόν· ἄρχοντες δὲ τῶν μὲν
 παρ' Ἀντιγόνου πεμφθέντων Ἀριστόδημος ἦν
 Μακεδῶν, τῶν δὲ παρὰ Ἀντιόχου τε καὶ ἐκ τῆς
 Ἀσίας Τελέσαρχος τῶν ἐπὶ Ὀρόντῃ Σύρων.
- 6 Τοῖς δὲ ἐς Θερμοπύλας ἀθροισθεῖσιν Ἑλλήνων,
 ὡς ἐπύθοντο περὶ τε Μαγνησίαν καὶ γῆν τὴν
 Φθιώτιν ὄντα ἤδη τῶν Γαλατῶν τὸν στρατόν,
 ἔδοξεν ἤδη ψιλούς τε ἐς χιλίους καὶ τὴν ἵππον
 ἀπολέξαντας ἀποστεῖλαι σφᾶς ἐπὶ τὸν Σπερ-
 χειόν, ἵνα μὴδὲ τὸν ποταμὸν διαβῆναι τοῖς
 βαρβάροις ἄνευ ἀγῶνός τε καὶ κινδύνων ἐγγένη-
 ται. οἱ δὲ ἐλθόντες τὰς γεφύρας τε καταλύουσι
 καὶ αὐτοὶ παρὰ τὴν ὄχθην ἐστρατοπεδεύσαντο.
 ἦν δὲ οὐδὲ ὁ Βρέννος οὔτε πάντα ἀσύνετος οὔτε
 ἀπείρως εἶχεν ὥς ἂν τις βάρβαρος σοφίσματα
- 7 ἐς πολέμους ἐξευρεῖν. εὐθύς οὖν τῇ ἐπιούσῃ
 νυκτί, οὐ καθότι ἦν τὰ ἀρχαῖα τῷ ποταμῷ ζεύγ-
 ματα ἀλλὰ ἐς τὸ κάτω, ὥς μὴ τις τοῖς Ἑλλησι
 διαβαινόντων γένοιτο αἴσθησις, καὶ ἡ μάλιστα ὁ
 Σπερχειὸς διεχεῖτο ἐς πλεον τοῦ πεδίου καὶ ἔλος
 τε ἐποίει καὶ λίμνην ἀντὶ βιαίου καὶ στενοῦ

¹ ἑπτακόσιοι, πλέονες δὲ : added to the MSS. by Schubart.

and their hoplites numbered more than seven thousand. Their leaders were Polyarchus, Polyphron and Lacrates. The Athenian general was Callippus, the son of Moerocles, as I have said in an earlier part of my work,¹ and their forces consisted of all their seaworthy triremes, five hundred horse and one thousand foot. Because of their ancient reputation the Athenians held the chief command. The king of Macedonia sent five hundred mercenaries, and the king of Asia a like number; the leader of those sent by Antigonus was Aristodemus, a Macedonian, and Telesarchus, one of the Syrians on the Orontes, commanded the forces that Antiochus sent from Asia.

When the Greeks assembled at Thermopylae ^{279 B.C.} learned that the army of the Gauls was already in the neighbourhood of Magnesia and Phthiotis, they resolved to detach the cavalry and a thousand light-armed troops and to send them to the Spercheius, so that even the crossing of the river could not be effected by the barbarians without a struggle and risks. On their arrival these forces broke down the bridges and by themselves encamped along the bank. But Brennus himself was not utterly stupid, nor inexperienced, for a barbarian, in devising tricks of strategy. So on that very night he despatched some troops to the Spercheius, not to the places where the old bridges had stood, but lower down, where the Greeks would not notice the crossing, and just where the river spread over the plain and made a marsh and lake instead of a narrow, violent stream.

¹ See Book I. iii. 4 and iv. 2.

ρέυματος, κατὰ τοῦτο ὁ Βρέννος ὅσον μυρίους
 τῶν Γαλατῶν ἀπέστειλεν, ὅποσοι τε νεῖν ἠπί-
 σταντο ἐξ αὐτῶν καὶ ὅστις τῷ μήκει τοῦ σώματος
 ἐτύγχανεν ὦν ὑπὲρ τοὺς πολλούς· εἰσὶ δὲ καὶ
 ἄλλως οἱ Κελτοὶ μακρῷ πάντας ὑπερηρκότες
 8 μήκει τοὺς ἀνθρώπους. οὗτοι οὖν διαβαίνουσιν
 ἐν τῇ νυκτὶ διανηχόμενοι ὧδε τὸ λιμνώδες τοῦ
 ποταμοῦ· τὰ ὅπλα, τοὺς ἐπιχωρίους θυρεοὺς,
 ἐποιεῖτο ἕκαστος ἀντὶ σχεδίας, οἱ δὲ αὐτῶν
 μήκιστοι διελθεῖν ἐμβαδὸν τὸ ὕδωρ ἐδυνήθησαν.
 οἱ δὲ Ἕλληνες οἱ ἐπὶ τῷ Σπερχεῖϊ—πυνθάνονται
 γὰρ ὅτι κατὰ τὸ ἔλος διέβη μοῖρα τῶν βαρβάρων
 —αὐτίκα ἐς τὸ στράτευμα ἀναχωροῦσι. Βρέννος
 δὲ τοῖς περὶ τὸν Μαλιακὸν κόλπον οἰκοῦσι
 ζευγύνει τὸν Σπερχεῖδον ἐπέτασεν· οἱ δὲ ἦννον
 τὸ ἔργον σπουδῇ, τῷ τε ἐκείνου δέει καὶ ἀπελθεῖν
 ἐκ τῆς χώρας σφίσιν ἐπιθυμοῦντες τοὺς βαρ-
 9 βάρους μηδὲ ἐπὶ πλεόν κακουργεῖν μένοντας. ὁ
 δὲ ὡς κατὰ τὰς γεφύρας διεβίβασε τὴν στρατιάν,
 ἐχώρει πρὸς τὴν Ἡράκλειαν· καὶ διήρπασαν μὲν
 τὰ ἐκ τῆς χώρας οἱ Γαλάται καὶ ἀνθρώπους τοὺς
 ἐπὶ τῶν ἀγρῶν ἐγκαταληφθέντας ἐφόνευσαν, τὴν
 πόλιν δὲ οὐχ εἶλον. ἔτει γὰρ πρότερον τούτων
 οἱ Αἰτωλοὶ συντελεῖν τοὺς Ἡρακλεώτας ἠνάγκ-
 ασαν ἐς τὸ Αἰτωλικόν· τότε οὖν ἡμύνοντο ὡς
 περὶ πόλεως οὐδέν τι Ἡρακλεώταις μᾶλλον ἢ
 καὶ αὐτοῖς προσηκούσης.

Ἦν δὲ καὶ τῷ Βρέννῳ τὰ μὲν Ἡρακλεωτῶν
 ἐλάσσονος φροντίδος, ἀγώνισμα δὲ ἐποιεῖτο
 ἐξελάσαι τε ἐκ τῶν στενῶν τοὺς ἀντικαθημένους
 καὶ παρελθεῖν ἐς τὴν ἐντὸς Θερμοπυλῶν Ἑλλάδα.
 XXI. Προελθὼν οὖν ἀπὸ τῆς Ἡρακλείας—ἐπυν-

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- θάνετο γὰρ παρὰ αὐτομόλων τοὺς συνειλεγμένους
 ἐς Πύλας ἀπὸ ἐκάστης πόλεως—ὑπερεφρόνει τε
 τοῦ Ἑλληνικοῦ καὶ ἦρχεν ἐς τὴν ἐπιούσαν μάχης
 ἅμα ἀνίσχοντι τῷ ἡλίῳ, οὔτε Ἑλληνα ἔχων
 μάντιν οὔτε ἱεροῖς ἐπιχωρίοις χρώμενος, εἰ δὲ
 ἔστι γε μαντεία Κελτική. ἐνταῦθα οἱ Ἕλληνες
 ἐν σιγῇ τε ἐπήεσαν καὶ ἐν κόσμῳ· καὶ ὡς ἀφί-
 κοντο ἐς χεῖρας, οὔτε σφίσιν οἱ πεζοὶ τοσοῦτο
 ἀπὸ τῆς τάξεως ἐξέθεον ὥστε τὴν φάλαγγα ἐπι-
 ταρύσσειν τὴν οἰκείαν καὶ οἱ ψιλοὶ μένοντες κατὰ
 2 τὸ ξῶν ἢ σφενδονῶν. τὰ δὲ ἵππικὰ ἀμφοτέροις
 ἀχρεῖα ἐγένετο ἅτε οὐ στενοῦ μόνον χωρίου τοῦ
 μετὰ τὰς Πύλας ὄντος ἀλλὰ καὶ ὑπὸ αὐτοφυοῦς
 πέτρας λείου καὶ διὰ τῶν ρευμάτων τὸ συνεχές
 τὰ πλείονα καὶ ὀλισθηροῦ. τοῖς δὲ Γαλάταις τὰ
 μὲν τῆς σκευῆς ἀσθενέστερα ἦν—θυρεοὺς γὰρ
 τοὺς ἐπιχωρίους εἶχον, καὶ ἄλλο σφίσιν οὐκ ἦν
 ὄπλον σκέπη σώματος—πλέον δὲ ἔτι ἐμπειρία
 3 τῇ ἐς τὰ πολεμικὰ ἀπέδεον. οἱ δὲ ἐν ὀργῇ τε
 ἐπὶ τοὺς ἐναντίους καὶ θυμῷ μετὰ οὐδενὸς λογισ-
 μοῦ καθάπερ τὰ θηρία ἐχώρουν· καὶ οὔτε
 πελέκεσι διαιρουμένους ἢ ὑπὸ μαχαιρῶν ἢ
 ἀπόνοια τοὺς ἔτι ἐμπνέοντας ἀπέλειπεν, οὔτε
 ὅσοι βέλεσι καὶ ἀκοντίοις διεπαίροντο, ὑφῆρουν
 τοῦ θυμοῦ, μέχρι οὗ παρέμενεν ἡ ψυχὴ· οἱ δὲ καὶ
 ἐκ τῶν τραυμάτων τὰ δόρατα οἷς ἐβέβληντο
 ἀνασπῶντες ἠφίσαν τε ἐς τοὺς Ἕλληνας καὶ
 4 ἐχρῶντο ἐκ χειρός. ἐν τούτῳ δὲ οἱ ἐπὶ τῶν
 τριήρων Ἀθηναῖοι μόγις μὲν καὶ οὐκ ἄνευ
 κινδύνου, παραπλεύσαντες δὲ ὁμῶς διὰ τῆς ἰλύος,
 ἢ ἐπὶ πλείστον ἐπέχει τῆς θαλάσσης, καὶ τὰς

city mustered at Thermopylae. So despising the Greek army he advanced from Heracleia, and began the battle at sun-rise on the next day. He had no Greek soothsayer, and made no use of his own country's sacrifices, if indeed the Celts have any art of divination. Whereupon the Greeks attacked silently and in good order. When they came to close quarters, the infantry did not rush out of their line far enough to disturb their proper formation, while the light-armed troops remained in position, throwing javelins, shooting arrows or slinging bullets. The cavalry on both sides proved useless, as the ground at the Pass is not only narrow, but also smooth because of the natural rock, while most of it is slippery owing to its being covered with streams. The Gauls were worse armed than the Greeks, having no other defensive armour than their national shields, while they were still more inferior in war experience. On they marched against their enemies with the unreasoning fury and passion of brutes. Slashed with axe or sword they kept their desperation while they still breathed; pierced by arrow or javelin, they did not abate of their passion so long as life remained. Some drew out from their wounds the spears, by which they had been hit, and threw them at the Greeks or used them in close fighting. Meanwhile the Athenians on the triremes, with difficulty and with danger, nevertheless coasted along through the mud that

ναῦς ὅτι ἐγγύτατα τῶν βαρβάρων σχόντες, βέλεσί τε παντοίοις ἐς τὰ πλάγια καὶ τοξεύμασιν ἐς αὐτοὺς ἐχρῶντο. καμνόντων δὲ λόγου μειζόνως τῶν Κελτῶν καὶ ἄτε ἐν στενοχωρίᾳ μικρὰ μὲν δρώντων, διπλῆσια δὲ καὶ τετραπλῆσια πασχόντων, ἀναχωρεῖν ἐς τὸ στρατόπεδον ἐσήμενον σφισιν οἱ ἡγεμόνες. οἱ δὲ ἀτάκτως καὶ σὺν οὐδενὶ ἀναστρέφοντες κόσμῳ πολλοὶ μὲν συνεπατήθησαν ὑπὸ ἀλλήλων, πολλοὶ δὲ ἐς τὸ τέλος ἐμπεσόντες ἠφανίσθησαν κατὰ τοῦ πηλοῦ, καὶ ἀπώλεια οὐκ ἐλάσσων ἀναχωροῦσιν αὐτοῖς ἢ ἐν τοῦ ἀγῶνος συνέβη τῇ ἁκμῇ.

- 5 Τοὺς μὲν δὴ "Ελληνας τὸ Ἀττικὸν ὑπερεβάλετο ἀρετῇ τὴν ἡμέραν ταύτην· αὐτῶν δὲ Ἀθηναίων Κυδίας μάλιστα ἐγένετο ἀγαθός, νέος τε ἡλικίαν καὶ τότε ἐς ἀγῶνα ἐλθὼν πολέμου πρῶτον. ἀποθανόντος δὲ ὑπὸ τῶν Γαλατῶν τὴν ἀσπίδα οἱ προσήκοντες ἀνέθεσαν τῷ Ἐλευθερίῳ Δίῳ, καὶ ἦν τὸ ἐπίγραμμα·

ἄγκειμαι¹ ποθέουσα νέαν ἔτι Κυδίου ἥβην
ἀσπὶς ἀριζήλου φωτός, ἄγαλμα Δίῳ,
ἃς διὰ δὴ πρῶτας λαιὸν τότε πῆχυν ἔτεινεν,
εὖτ' ἐπὶ τὸν Γαλάταν ἤκμασε θούρος Ἀρης.

- 6 Τοῦτο μὲν δὴ ἐπεγέγραπτο πρὶν ἢ τοὺς ὁμοῦ Σύλλα καὶ ἄλλα τῶν Ἀθήνησι καὶ τὰς ἐν τῇ στοᾷ τοῦ Ἐλευθερίου Διὸς καθελεῖν ἀσπίδας· τότε δὲ ἐν ταῖς Θερμοπύλαις οἱ μὲν "Ελληνες μετὰ τὴν μάχην τοὺς τε αὐτῶν ἔθαπτον καὶ ἐσκύλευον τοὺς βαρβάρους, οἱ Γαλάται δὲ οὔτε ὑπὲρ ἀναιρέσεως τῶν νεκρῶν ἐπεκηρυκεύοντο ἐποιοῦντό

¹ The MSS. have ημαρλα.

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extends far out to sea, brought their ships as close to the barbarians as possible, and raked them with arrows and every other kind of missile. The Celts were in unspeakable distress, and as in the confined space they inflicted few losses but suffered twice or four times as many, their captains gave the signal to retire to their camp. Retreating in confusion and without any order, many were crushed beneath the feet of their friends, and many others fell into the swamp and disappeared under the mud. Their loss in the retreat was no less than the loss that occurred while the battle raged.

On this day the Attic contingent surpassed the other Greeks in courage. Of the Athenians themselves the bravest was Cydias, a young man who had never before been in battle. He was killed by the Gauls, but his relatives dedicated his shield to Zeus God of Freedom, and the inscription ran:—

Here hang I, yearning for the still youthful bloom
of Cydias,
The shield of a glorious man, an offering to
Zeus.
I was the very first through which at this battle
he thrust his left arm,
When the battle raged furiously against the
Gaul.

This inscription remained until Sulla and his army took away, among other Athenian treasures, the shields in the porch of Zeus, God of Freedom. After this battle at Thermopylae the Greeks buried their own dead and spoiled the barbarians, but the Gauls sent no herald to ask leave to take up the bodies,

τε ἐπ' ἴσης γῆς σφᾶς τυχεῖν ἢ θηρία τε αὐτῶν
 ἐμφορηθῆναι καὶ ὅσον τεθνεῶσι πολέμιόν ἐστιν
 7 ἀρνίθων. ὀλιγώρως δὲ αὐτοὺς ἐς τῶν ἀπογινο-
 μένων ἔχειν τὰς ταφὰς δύο ἐμοὶ δοκεῖν τὰ
 ἀναπεύθοντα ἦν, πολεμίους τε ἄνδρας ἐκπλήξαι
 καὶ ὅτι ἔστι τεθνεώτων οὐ δι' ἔθους οἶκτος
 αὐτοῖς. ἀπέθανον δὲ παρὰ τὴν μάχην τεσσαρά-
 κοντα μὲν τοῦ Ἑλληνικοῦ, τοὺς δὲ τῶν βαρβά-
 ρων οὐχ οἷον τε ἦν ἀκριβῶς ἐξευρεῖν· πολὺ γὰρ
 καὶ τὸ ἀφανισθὲν κατὰ τῆς ἰλύος ἐγένετο ἐξ αὐτῶν.

XXII. Ἐβδόμη δὲ ὕστερον μετὰ τὴν μάχην
 λόχος τῶν Γαλατῶν ἀνελθεῖν ἐς τὴν Οἶτην
 ἐπεχείρησε κατὰ Ἡράκλειαν· ἀτραπὸς δὲ στενὴ
 καὶ ταύτῃ μετὰ τὰ ἐρείπια ἀνῆκει τὰ Τραχίνοις·
 ἦν δὲ καὶ ἱερὸν Ἀθηνᾶς τότε ὑπὲρ τῆς Τραχινίδος
 καὶ ἀναθήματα ἐν αὐτῷ. ἐς τε οὖν τὴν Οἶτην
 ἀναβήσασθαι κατὰ τὴν ἀτραπὸν ἠλπιζον καὶ
 ἅμα προσέσεσθαι σφισιν ἐν παρέργῳ τὰ ἐκ τοῦ
 ἱεροῦ . . . τὴν φρουρὰν οἰομένου Τελεσάρχου.¹
 καὶ νικῶσι μὲν τοὺς βαρβάρους τῇ μάχῃ, αὐτὸς
 δὲ ἔπεσεν ὁ Τελέσαρχος, ἀνὴρ εἶπερ τις καὶ ἄλλος
 πρόθυμος ἐς τὰ Ἑλλήνων.

2 Οἱ μὲν δὴ ἡγεμόνες τῶν βαρβάρων οἱ ἄλλοι
 κατεπεπλήγησαν τὸ Ἑλληνικόν, καὶ ἠπόρουν
 ἅμα ὑπὲρ τῶν μελλόντων, ἐς οὐδὲν σφισι πλέον
 προχωροῦντα ὀρώντες τὰ ἐν χερσὶ· τῷ δὲ Βρέννῳ
 λογισμὸς παρίστατο ὥς εἰ ἀναγκάσει τοὺς Αἰτω-
 λούς οἵκαδε ἐς τὴν Αἰτωλίαν ἀναχωρῆσαι, ῥάων
 ἤδη γενήσοιτο ὁ πόλεμος αὐτῷ πρὸς τὸ Ἑλλη-
 νικόν. ἀπολέξας οὖν τῆς στρατιᾶς μυριάδας τοὺς

¹ Kayser suggests τῆς δὲ ἀτράπου οἱ Φωκεῖς εἶχον τὴν φρουρὰν
 ἡγουμένου Τελεσάρχου.

and were indifferent whether the earth received them or whether they were devoured by wild beasts or carrion birds. There were in my opinion two reasons that made them careless about the burial of their dead: they wished to strike terror into their enemies, and through habit they have no tender feeling for those who have gone. In the battle there fell forty of the Greeks; the losses of the barbarians it was impossible to discover exactly. For the number of them that disappeared beneath the mud was great.

XXII. On the seventh day after the battle a regiment of Gauls attempted to go up to Oeta by way of Hēracleia. Here too a narrow path rises just past the ruins of Trachis. There was also at that time a sanctuary of Athena above the Trachinian territory, and in it were votive offerings. So they hoped to ascend Oeta by this path and at the same time to get possession of the offerings in the temple in passing. <This path was defended by the Phocians under Telesarchus.> They overcame the barbarians in the engagement, but Telesarchus himself fell, a man devoted, if ever a man was, to the Greek cause.

All the leaders of the barbarians except Brennus were terrified of the Greeks, and at the same time were despondent of the future, seeing that their present condition showed no signs of improvement. But Brennus reasoned that if he could compel the Aetolians to return home to Aetolia, he would find the war against Greece prove easier hereafter. So he detached from his army forty thousand foot and

- πεζοὺς τέσσαρας καὶ ὅσον ὀκτακοσίους ἱππέας,
 Ὀρεστώριον τε αὐτοῖς καὶ Κόμβουτιν ἐφίστησιν
 3 ἄρχοντας, οἳ ὀπίσω κατὰ τοῦ Σπερχειοῦ τὰς
 γεφύρας καὶ αὖθις διὰ Θεσσαλίας ὁδεύσαντες
 ἐμβάλλουσιν ἐς τὴν Αἰτωλίαν· καὶ τὰ ἐς
 Καλλιέας Κόμβουτις οἱ ἐργασάμενοι καὶ Ὀρε-
 στόριος ἦσαν, ἀνοσιώτατά τε ὦν ἀκοῇ ἐπιστά-
 μεθα καὶ οὐδὲν τοῖς ἀνθρώπων τολμήμασιν ὅμοια.
 γένος μὲν γε πᾶν ἐξέκοψαν τὸ ἄρσεν, καὶ ὁμοίως
 γέροντές τε καὶ τὰ νήπια ἐπὶ τῶν μητέρων τοῖς
 μαστοῖς ἐφονεύετο· τούτων δὲ καὶ τὰ ὑπὸ τοῦ
 γάλακτος πιότερα ἀποκτείνοντες ἔπινόν τε οἱ
 Γαλάται τοῦ αἵματος καὶ ἤπτοντο τῶν σαρκῶν.
 4 γυναῖκες δὲ καὶ ὅσαι ἐν ὥρᾳ τῶν παρθένων, ὅσαι
 μὲν φρονήματός τι αὐτῶν εἶχον, ἑαυτὰς ἔφθησαν
 ὥς ἡλίσκετο ἡ πόλις διειργασμέναι· τὰς δὲ ἔτι
 περιούσας ἐς ἰδέαν ὑβρεως πᾶσαν μετὰ ἀνάγκης
 ἤγον ἰσχυρᾶς, ἅτε ἴσον μὲν ἐλέου, ἴσον δὲ τὰς
 φύσεις καὶ ἔρωτος ἀπέχοντες. καὶ ὅσαι μὲν τῶν
 γυναικῶν ταῖς μαχαίραις τῶν Γαλατῶν ἐπε-
 τύγγανον, αὐτοχειρία τὰς ψυχὰς ἠφίεσαν· ταῖς
 δὲ οὐ μετὰ πολὺ ὑπάρξειν¹ τὸ χρεὼν ἔμελλεν
 ἢ τε ἀσιτία καὶ ἡ ἀνπνία, ἀστέγων βαρβάρων ἐκ
 διαδοχῆς ἀλλήλοις ὑβρίζοντων· οἳ δὲ καὶ ἀφιεί-
 σαις τὰς ψυχὰς, οἳ δὲ καὶ ἤδη νεκραῖς συνεγίνοντο
 ὅμως.
 5 Αἰτωλοὶ δὲ πεπυσμένοι τε παρὰ ἀγγέλων ἦσαν
 ὅποιοι σφᾶς κατειλήφесαν συμφορὰ καὶ αὐτίκα
 ὥς τάχους εἶχον ἀναστήσαντες ἀπὸ τῶν Θερμο-
 πυλῶν τὴν δύναμιν ἠπειλόντο ἐς τὴν Αἰτωλίαν,
 τά τε παθήματα τῶν Καλλιέων ἐν ὀργῇ ποιού-
 μενοι καὶ πλέον ἔτι τὰς οὐχ ἐαλωκυίας πω
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about eight hundred horse. Over these he set in command Orestorius and Combutis, who, making their way back by way of the bridges over the Spercheius and across Thessaly again, invaded Aetolia. The fate of the Callians at the hands of Combutis and Orestorius is the most wicked ever heard of, and is without a parallel in the crimes of men. Every male they put to the sword, and there were butchered old men equally with children at their mothers' breasts. The more plump of these sucking babes the Gauls killed, drinking their blood and eating their flesh. Women and adult maidens, if they had any spirit at all in them, anticipated their end when the city was captured. Those who survived suffered under imperious violence every form of outrage at the hands of men equally void of pity or of love. Every woman who chanced to find a Gallic sword committed suicide. The others were soon to die of hunger and want of sleep, the incontinent¹ barbarians outraging them by turns, and sating their lust even on the dying and the dead.

The Aetolians had been informed by messengers what disasters had befallen them, and at once with all speed removed their forces from Thermopylae and hastened to Aetolia, being exasperated at the sufferings of the Callians, and still more fired with

¹ No parallel is quoted for this use of ἄσχετος. Spiro suggests ἀτε τῶν.

¹ Perhaps *παρέξειν*.

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- διασώσασθαι πόλεις προθυμούμενοι. ἔξεστρατεύοντο δὲ καὶ οἴκοθεν ἀπὸ τῶν πόλεων πασῶν οἱ ἐν ἡλικίᾳ, ἀναμεμιγμένοι δ' ἦσαν ὑπὸ ἰνάγκης τε καὶ φρονήματος καὶ οἱ γεγηρακότες· συνεστρατεύοντο δὲ σφισι καὶ αἱ γυναῖκες ἐκουσίως, πλέον ἐς τοὺς Γαλάτας καὶ τῶν ἀνδρῶν τῷ θυμῷ
- 6 χρώμεναι. ὥς δὲ οἱ βάρβαροι συλήσαντες τοὺς τε οἴκους καὶ τὰ ἱερὰ καὶ ἐνέντες πῦρ ἐς τὸ Κάλλιον ἐκομίζοντο τὴν αὐτήν, ἐνταῦθα Πατρεῖς μὲν ἐπικουροῦντες Αἰτωλοῖς Ἀχαιῶν μόνοι προσέκειντο ἐξ ἐναντίας τοῖς βαρβάροις ἅτε ὀπλιτεύειν δεδιδαγμένοι, καὶ ὑπὸ πλήθους τε τῶν Γαλατῶν καὶ τῆς ἐς τὰ ἔργα ἀπονοίας μάλιστα ἐταλαιπώρησαν· οἱ δὲ Αἰτωλοὶ καὶ αἱ γυναῖκες αἱ Αἰτωλαὶ παρὰ πᾶσαν τεταγμένοι τὴν ὁδὸν ἐσηκόντιζόν τε ἐς τοὺς βαρβάρους, καὶ οὐδὲν ἄλλο ὅτι μὴ τοὺς ἐπιχωρίους ἐχόντων θυρεοὺς ὀλίγα αὐτῶν ἡμάρτανον, διώκοντάς τε ἀπέφευγον οὐ χαλεπῶς καὶ ἀναστρέφουσιν ἀπὸ τῆς διώξεως
- 7 ἐπέκειντο αὖθις σπουδῇ. Καλλιεύσι δὲ καίπερ δεινὰ οὕτω παθοῦσιν ὥς μηδὲ τὰ ὑπὸ Ὀμήρου πεποιημένα ἔς τε Λαιστρυγόνας καὶ ἐς Κύκλωπα ἐκτὸς εἶναι δοκεῖν ἀληθείας, ὅμως κατὰ τὴν ἀξίαν ἐγένετο ἡ ὑπὲρ αὐτῶν δίκη· ἀπὸ γὰρ τεσσάρων μυριάδων προσόντων σφίσιν ὀκτακοσίων ἐλάσσονες ἡμίσεων ἐς τὸ στρατόπεδον οἱ βάρβαροι τὸ πρὸς Θερμοπύλαις ἀπεσώθησαν.
- 8 Περὶ δὲ τοὺς Ἑλληνας ἐν τῷ αὐτῷ χρόνῳ τοὺς ἐν Θερμοπύλαις συνέβαινεν ἄλλα τοιαῦτα. ἀτραπὸς ἐστὶ διὰ τοῦ ὄρους τῆς Οὔτης, μία μὲν ἡ ὑπὲρ Τραχίνος ἀπότομός τε τὰ πλείω καὶ ὄρθιος δεινῶς, ἑτέρα δὲ ἡ διὰ τῆς Αἰνιάνων ὁδεῦσαι

determination to save the cities not yet captured. From all the cities at home were mobilised the men of military age; and even those too old for service, their fighting spirit roused by the crisis, were in the ranks, and their very women gladly served with them, being even more enraged against the Gauls than were the men. When the barbarians, having pillaged houses and sanctuaries, and having fired Callium, were returning by the same way, they were met by the Patraeans, who alone of the Achaeans were helping the Aetolians. Being trained as hoplites they made a frontal attack on the barbarians, but suffered severely owing to the number and desperation of the Gauls. But the Aetolians, men and women, drawn up all along the road, kept shooting at the barbarians, and few shots failed to find a mark among enemies protected by nothing but their national shields. Pursued by the Gauls they easily escaped, renewing their attack with vigour when their enemies returned from the pursuit. Although the Callians suffered so terribly that even Homer's account of the Laestrygonians and the Cyclops¹ does not seem outside the truth, yet they were duly and fully avenged. For out of their number of forty thousand eight hundred, there escaped of the barbarians to the camp at Thermopylae less than one half.

Meantime the Greeks at Thermopylae were faring as follows. There are two paths across Mount Oeta: the one above Trachis is very steep, and for the most part precipitous; the other, through the territory of the Acnians, is easier for an army to

¹ See Homer, *Odyssey* ix. 106-542.

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- στρατῶ ῥάων, δι' ἧς καὶ Ἑδάρνης ποτὲ Μῆδος
κατὰ νώτου τοῖς περὶ Λεωνίδην ἐπέθετο "Ελλησι.
- 9 κατὰ ταύτην τὴν ὁδὸν ἐπηγγέλλοντο ἄξιον Βρέν-
νον οἱ Ἑρακλεῶται καὶ οἱ Αἰνιᾶνες, οὐ κακονοία
τῇ ἐς τὸ Ἑλληνικόν, τοὺς δὲ Κελτοὺς ἐκ τῆς
χώρας σφίσιν ἀπελθεῖν μηδὲ ἐγκαθημένους φθεί-
ρειν περὶ πολλοῦ ποιοῦμενοι. καὶ μοι φαίνεται
Πίνδαρος ἀληθῆ καὶ ἐν τῷδε εἰπεῖν, δς πάντα
τινὰ ὑπὸ κακῶν οἰκείων ἔφη πιέζεσθαι, ἐπὶ δὲ
- 10 ἄλλοτρίοις κήδεσιν ἀπήμαντον εἶναι. τότε δὲ ἡ
τῶν Αἰνιάνων καὶ τῶν Ἑρακλεωτῶν ὑπόσχεσις ἐπή-
γειρε τὸν Βρέννον· καὶ Ἀκιχώριον μὲν κατέλιπεν
ἐπὶ τῇ στρατιᾷ, προειπὼν, ἐπειδὰν περιλάβωσιν
αὐτοὶ τὸ Ἑλληνικόν, τηνικαῦτα καὶ ἐκείνοις
ἐφόδον καιρὸν εἶναι· ἀπολέξας δὲ αὐτὸς μυριάδας
τοῦ στρατοῦ τέσσαρας ἐποιεῖτο τὴν ὁδὸν διὰ τῆς
- 11 ἀτραποῦ. καὶ πῶς ἐπ' ἐκείνης συνέβαινε τῆς
ἡμέρας τὴν τε ὁμίχλην κατὰ τοῦ ὄρους κατα-
χεῖσθαι πολλὴν καὶ ἀμαυρὸν ὑπ' αὐτῆς εἶναι
τὸν ἥλιον, ὥστε τῶν Φωκέων τοῖς ἔχουσιν ἐπὶ
τῇ ἀτραπῷ τὴν φρουρὰν οὐ πρότερον ἐπιόντες οἱ
βάρβαροι παρέσχοντο αἴσθησιν πρὶν ἢ πλησίον
ἐγεγόνεσαν. ἐνταῦθα δὲ οἱ μὲν μάχης ἤρχον, οἱ
δὲ ἡμύνοντο ἐρρωμένως, τέλος δὲ ἐβιάσθησαν καὶ
ἀναχωροῦσιν ἀπὸ τῆς ἀτραποῦ· καταδραμόντες
μέντοι παρὰ τοὺς συμμάχους καὶ ἀπαγγεείλαντες
τὰ παρόντα ἔφθησαν πρὶν ἢ ἀκριβῆ καὶ παντα-
χόθεν τελέαν γενέσθαι τοῦ Ἑλληνικοῦ τὴν
- 12 κύκλωσιν. ἔνθα δὲ οἱ ἐπὶ τῶν τριήρων Ἀθηναῖοι
φθάνουσιν ὑπεξαγαγόντες ἐκ τῶν Θερμοπυλῶν
τὸ Ἑλληνικόν· καὶ οἱ μὲν κατὰ τὰς πατρίδας
ἕκαστοι τὰς αὐτῶν ἐσκεδάσθησαν, ὁ δὲ Βρέννος

cross. It was through this that on a former occasion Hydarnes the Persian passed to attack in the rear the Greeks under Leonidas.¹ By this road the Heracleots and the Aenianians promised to lead Brennus, not that they were ill-disposed to the Greek cause, but because they were anxious for the Celts to go away from their country, and not to establish themselves in it to its ruin. I think that Pindar² spoke the truth again when he said that every one is crushed by his own misfortunes but is untouched by the woes of others. Brennus was encouraged by the promise made by the Aenianians and Heracleots. Leaving Acichorius behind in charge of the main army, with instructions that it was to attack only when the enveloping movement was complete, Brennus himself, with a detachment of forty thousand, began his march along the pass. It so happened on that day that the mist rolled thick down the mountain, darkening the sun, so that the Phocians who were guarding the path found the barbarians upon them before they were aware of their approach. Thereupon the Gauls attacked. The Phocians resisted manfully, but at last were forced to retreat from the path. However, they succeeded in running down to their friends with a report of what was happening before the envelopment of the Greek army was quite complete on all sides. Whereupon the Athenians with the fleet succeeded in withdrawing in time the Greek forces from Thermopylac, which disbanded and returned to their several homes. Brennus.

¹ See Herodotus vii. 213-218.

² Pindar, *Nemean* i. 53.

οὐδένα ἔτι ἐπισχῶν χρόνον, πρὶν ἢ τοὺς ἀπὸ τοῦ
στρατοπέδου τοῦ σὺν τῷ Ἀκιχωρίῳ παραγεν-
έσθαι, τὴν ὁδὸν ἐποιεῖτο ἐπὶ τοὺς Δελφούς. οἱ
δὲ καταφεύγουσιν ὑπὸ δείματος ἐπὶ τὸ χρηστή-
ριον· καὶ ὁ θεὸς σφᾶς οὐκ εἶα φοβεῖσθαι, φυλά-
13 ξειν δὲ αὐτὸς ἐπηγγέλλετο τὰ ἑαυτοῦ. οἱ δὲ
ἀφικόμενοι τιμωρεῖν τῷ θεῷ τοσοῖδε ἐγένοντο
Ἑλλήνων· Φωκεῖς μὲν ἀπὸ τῶν πόλεων πασῶν,
ἐκ δὲ Ἀμφίσσης ὀπλῖται τετρακόσιοι, παρὰ δὲ
Αἰτωλῶν ὀλίγοι μὲν τινες αὐτίκα, ὅτε ἐπύθοντο
εἰς τὸ πρόσω χωροῦντας τοὺς βαρβάρους, διακο-
σίους δὲ καὶ χιλίους Φιλόμηλος ἤγαγεν ὕστερον.
τὸ δὲ μάλιστα ἐν ἀκμῇ τῶν Αἰτωλῶν ἐτράπετο
ἐπὶ τὴν μετὰ τοῦ Ἀκιχωρίου στρατιάν, καὶ
μάχης μὲν οὐκ ἦρχον, ὀδεύοντων δὲ ἐπέκειντο αἰὲ
τοῖς ἐσχάτοις ἀρπάζοντές τε τὰ τῶν σκευαγω-
γούντων καὶ αὐτοὺς τοὺς ἄνδρας φονεύοντες· καὶ
ἡ πορεία κατὰ ταύτην μάλιστα ἐγένετό σφισι
βραδεῖα τὴν αἰτίαν. κατέλιπε δὲ καὶ περὶ τὴν
Ἡράκλειαν ὁ Ἀκιχώριος μοῖραν, οἱ ἔμελλον
φρουρῆσειν τὰ ἐπὶ τοῦ στρατοπέδου χρήματα.

XXIII. Βρέννῳ δὲ καὶ τῇ στρατιᾷ τῶν τε
Ἑλλήνων οἱ εἰς Δελφούς ἀθροισθέντες ἀντετά-
ξαντο, καὶ τοῖς βαρβάροις ἀντεστήμαινε τὰ ἐκ τοῦ
θεοῦ ταχύ τε καὶ ὧν ἴσμεν φανερώτατα. ἢ τε
γὰρ γῆ πᾶσα, ὅσην ἐπέειχεν ἡ τῶν Γαλατῶν
στρατιὰ, βιαίως καὶ ἐπὶ πλείστον ἐσεῖετο τῆς
ἡμέρας, βρονταί τε καὶ κεραυνοὶ συνεχεῖς ἐγί-
2 νοντο· καὶ αἱ μὲν ἐξέπληττον τε τοὺς Κελτοὺς
καὶ δέχεσθαι τοῖς ὥσπ' τὰ παραγγελλόμενα
ἐκώλουν, τὰ δὲ ἐκ τοῦ οὐρανοῦ οὐκ εἰς ὄντινα
κατασκήψαι μόνον ἀλλὰ καὶ τοὺς πλησίον καὶ
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without delaying any longer, began his march against Delphi without waiting for the army with Acichorius to join up. In terror the Delphians took refuge in the oracle. The god bade them not to be afraid, and promised that he would himself defend his own. The Greeks who came in defence of the god were as follow: the Phocians, who came from all their cities; from Amphissa four hundred hoplites; from the Aetolians a few came at once on hearing of the advance of the barbarians, and later on Philomelus brought one thousand two hundred. The flower of the Aetolians turned against the army of Acichorius, and without offering battle attacked continuously the rear of their line of march, plundering the baggage and putting the carriers to the sword. It was chiefly for this reason that their march proved slow. Furthermore, at Heracleia Acichorius had left a part of his army, who were to guard the baggage of the camp.

XXIII. Brennus and his army were now faced by the Greeks who had mustered at Delphi, and soon portents boding no good to the barbarians were sent by the god, the clearest recorded in history. For the whole ground occupied by the Gallic army was shaken violently most of the day, with continuous thunder and lightning. The thunder both terrified the Gauls and prevented them hearing their orders, while the bolts from heaven set on fire not only those whom they struck but also their neighbours,

- αὐτοὺς ὁμοίως καὶ τὰ ὄπλα ἐξήπτε. τὰ τε τῶν
 ἡρώων τηνικαυτὰ σφισιν ἐφάνη φάσματα, ὁ
 Ὑπέρροχος καὶ ὁ Λαόδοκος τε καὶ Πύρρος· οἱ δὲ
 καὶ τέταρτον Φύλακον ἐπιχώριον Δελφοῖς ἐπα-
 3 ριθμοῦσιν ἦρωα. ἀπέθανον δὲ καὶ αὐτῶν παρὰ
 τὸ ἔργον τῶν Φωκέων ἄλλοι τε ἀριθμὸν πολλοὶ
 καὶ Ἀλεξίμαχος, ὃς ἐν τῇ μάχῃ ταύτῃ μάλιστα
 Ἑλλήνων ἡλικίας τε τῷ ἀκμάζοντι καὶ ἰσχύι
 σώματος καὶ τῷ ἐρρωμένῳ τοῦ θυμοῦ κατεχρή-
 σατο ἐς τῶν βαρβάρων τὸν φόνον· Φωκεῖς δὲ
 εἰκόνα τοῦ Ἀλεξιμάχου ποιησάμενοι ἀπέστειλαν
 τῷ Ἀπόλλωνι ἐς Δελφούς.
- 4 Τοιοῦτοις μὲν οἱ βάρβαροι παρὰ πᾶσαν τὴν
 ἡμέραν παθήμασί τε καὶ ἐκπλήξει συνείχοντο·
 τὰ δὲ ἐν¹ τῇ νυκτὶ πολλῷ σφᾶς ἔμελλεν ἀλγει-
 νότερα ἐπιλήψεσθαι. ῥίγος τε γὰρ ἰσχυρὸν καὶ
 νιφετὸς ἦν ὁμοῦ τῷ ῥίγῃ, πέτραι τε ἀπολισθά-
 νουσαι τοῦ Παρνασσοῦ μεγάλαι καὶ κρημνοὶ
 καταρρηγνύμενοι σκοπὸν τοὺς βαρβάρους εἶχον,
 καὶ αὐτοῖς οὐ κατὰ ἓνα ἢ δύο ἀλλὰ κατὰ τριά-
 κοντα καὶ ἔτι πλείοσιν, ὥς ἕκαστοι ἐν τῷ αὐτῷ
 φρουροῦντες ἢ καὶ ἀναπαυόμενοι τύχοιεν, ἀθρόοις
 ἢ ἀπώλεια ἐγένετο ὑπὸ τῆς ἐμβολῆς τῶν κρημνῶν.
- 5 ἅμα δὲ τῷ ἡλίῳ ἀνίσχοντι οἱ Ἕλληνες ἐπήεσάν
 σφισιν ἐκ τῶν Δελφῶν, οἱ μὲν ἄλλοι τὴν ἐπὶ
 τὸ στράτευμα εὐθείαν, οἱ Φωκεῖς δὲ ἅτε καὶ
 μᾶλλον ἔχοντες τῶν χωρίων ἐμπείρως κατέβησάν
 τε διὰ τῆς χιόνος κατὰ τὰ ἀπότομα τοῦ Παρνασ-
 σοῦ καὶ ἔλαθον κατὰ νώτου γενόμενοι τοῖς Κελτοῖς,
 ἡκόντιζόν τε ἐς αὐτοὺς καὶ ἐτόξευον σὺν οὐδενὶ
- 6 ἀπὸ τῶν βαρβάρων δείματι. οἱ δὲ ἀρχομένης
 μὲν τῆς μάχης, καὶ μάλιστα οἱ περὶ τὸν Βρέννον

themselves and their armour alike. Then there were seen by them ghosts of the heroes Hyperochus, Laodocus and Pyrrhus; according to some a fourth appeared, Phylacus, a local hero of Delphi. Among the many Phocians who were killed in the action was Aleximachus, who in this battle excelled all the other Greeks in devoting youth, physical strength, and a stout heart, to slaying the barbarians. The Phocians made a statue of Aleximachus and sent it to Delphi as an offering to Apollo.

All the day the barbarians were beset by calamities and terrors of this kind. But the night was to bring upon them experiences far more painful. For there came on a severe frost, and snow with it; and great rocks slipping from Parnassus, and crags breaking away, made the barbarians their target, the crash of which brought destruction, not on one or two at a time, but on thirty or even more, as they chanced to be gathered in groups, keeping guard or taking rest. At sunrise the Greeks came on from Delphi, making a frontal attack with the exception of the Phocians, who, being more familiar with the district, descended through the snow down the precipitous parts of Parnassus, and surprised the Celts in their rear, shooting them down with arrows and javelins without anything to fear from the barbarians. At the beginning of the fight the Gauls offered a spirited resistance, especially the company

¹ *ἐν* was added by Sylburg.

- οὗτοι δὲ μήκιστοί τε ἦσαν καὶ ἀλκιμώτατοι τῶν Γαλατῶν—τότε μὲν ὑπὸ προθυμίας ἔτι ἀντεῖχον βαλλόμενοι τε πανταχόθεν καὶ οὐχ ἦσσαν ὑπὸ τοῦ ῥίγους, μάλιστα οἱ τραυματαίαι, ταλαιπωροῦντες· ὥς δὲ καὶ ὁ Βρέννος ἔλαβε τραύματα, ἐκείνου μὲν λιποψυχήσαντα ἐκκομίζουσιν ἐκ τῆς μάχης, οἱ δὲ βάρβαροι πανταχόθεν σφίσιν ἐγκειμένων τῶν Ἑλλήνων ὑπέφευγόν τε ἄκοντες καὶ ἑαυτῶν τοὺς ἀδυνάτους διὰ τραύματα
- 7 ἔπεσθαι καὶ ἀρρωστίαν φονεύουσιν. καὶ οἱ μὲν ἐστρατοπεδεύσαντο ἔνθα νύξ κατελάμβανεν ἀναχωροῦντας, ἐν δὲ τῇ νυκτὶ φόβος σφίσιν ἐμπίπτει Ἰανικός· τὰ γὰρ ἀπὸ αἰτίας οὐδεμιᾶς δείματα ἐκ τούτου φασὶ γίνεσθαι. ἐνέπεσε μὲν ἐς τὸ στράτευμα ἡ ταραχὴ περὶ βαθεῖαν τὴν ἐσπέραν, καὶ ὀλίγοι τὸ κατ' ἀρχὰς ἐγένοντο οἱ παραχθέντες ἐκ τοῦ νοῦ, ἐδόξαζόν τε οὗτοι κτύπου τε ἐπελαυνομένων ἵππων καὶ ἐφόδου πολεμίων αἰσθάνεσθαι,¹ μετὰ δὲ οὐ πολὺ καὶ ἐς ἅπαντας διέδρα ἡ ἀγνοια.²
- 8 ἀναλαβόντες οὖν τὰ ὄπλα καὶ διαστάντες ἔκτεινόν τε ἀλλήλους καὶ ἀνὰ μέρος ἐκτείνοντο, οὔτε γλώσσης τῆς ἐπιχωρίου συνιέντες οὔτε τὰς ἀλλήλων μορφὰς οὔτε τῶν θυρεῶν καθορῶντες τὰ σχήματα· ἀλλὰ ἀμφοτέραις ταῖς τάξεσιν ὁμοίως ὑπὸ τῆς ἐν τῷ παρόντι ἀγνοίας οἳ τε ἄνδρες οἱ ἀνθεστηκότες εἶναί σφισιν Ἕλληνες καὶ αὐτοὶ καὶ τὰ ὄπλα ἐφαίνοντο καὶ Ἑλλάδα ἀφιέναι τὴν φωνήν, ἥ τε ἐκ τοῦ θεοῦ μανία πλεῖστον ἐξεργάσατο ὑπ' ἀλλήλων τοῖς Γαλάταις τὸν φόνον. τῶν δὲ Φωκέων ὅσοι κατελίποντο κατὰ τοὺς ἀγροὺς φυλακῆς βοσκημάτων ἔνεκα, πρῶτοί τε ἦσθοντο καὶ ἀπαγγέλλουσι τοῖς

attached to Brennus, which was composed of the tallest and bravest of the Gauls, and that though they were shot at from all sides, and no less distressed by the frost, especially the wounded men. But when Brennus himself was wounded, he was carried fainting from the battle, and the barbarians, harassed on all sides by the Greeks, fell back reluctantly, putting to the sword those who, disabled by wounds or sickness, could not go with them. They encamped where night overtook them in their retreat, and during the night there fell on them a "panic." For causeless terrors are said to come from the god Pan. It was when evening was turning to night that the confusion fell on the army, and at first only a few became mad, and these imagined that they heard the trampling of horses at a gallop, and the attack of advancing enemies; but after a little time the delusion spread to all. So rushing to arms they divided into two parties, killing and being killed, neither understanding their mother tongue nor recognising one another's forms or the shape of their shields. Both parties alike under the present delusion thought that their opponents were Greek, men and armour, and that the language they spoke was Greek, so that a great mutual slaughter was wrought among the Gauls by the madness sent by the god. Those Phocians who had been left behind in the fields to guard the flocks were the first to perceive

¹ αἰσθάνεσθαι was added by Musurus.

² Perhaps we should read ἀνοία with Sylburg.

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- "Ελλησι τὰ ἐν τῇ νυκτὶ κατασχόντα τοὺς βαρβάρους. ἀναθαρσῆσαντες δὲ οἱ Φωκεῖς προθυμότερον ἔτι ἐνέκειντο τοῖς Κελτοῖς· διὰ φυλακῆς τε πλείονος τὰς ἐπαύλεις ἐποιοῦντο καὶ τὰ ἐς βίου χρεῖαν οὐ περιεώρων σφᾶς ἐκ τῆς χώρας ἀμαχεῖ λαμβάνοντας, ἐγεγόνει τε αὐτίκα τοῖς Γαλάταις διὰ παντὸς τοῦ στρατοῦ καὶ σίτου καὶ
- 10 ὅσα ἐς τροφήν ἄλλα ἔνδεια ἰσχυρά. πλήθος δὲ τὸ ἐν τῇ Φωκίδι αὐτῶν ἀναλωθέν, ὀλίγῳ μὲν ἑξακισχιλίων ἐλάσσονες οἱ ἐν ταῖς μάχαις, οἱ δ' ἐν τῇ χειμερίῳ διαφθαρέντες νυκτὶ καὶ ὕστερον οἱ ἐν τῷ Πανικῷ δείματι ἐγένοντο ὑπὲρ τοὺς μυρίους, τοσοῦτοι δὲ ἄλλοι καὶ ὑπὸ τοῦ λιμοῦ.
- 11 Ἀθηναίων δὲ ἄνδρες ἐπισκεψόμενοι μὲν ἀφίκοντο ἐν Δελφοῖς· τότε δὲ ἐπανήκοντες τὰ τε ἄλλα ἡγγελλον ὅποια συμβεβήκει τοῖς βαρβάροις καὶ τὰ ἐκ τοῦ θεοῦ κατειληφότα. οἱ δὲ αὐτοὶ τε ἐξεστρατεύοντο καὶ ὥς τὴν Βοιωτίαν διώδευον οἱ Βοιωτοὶ σφισιν ἀνεμίχθησαν· οὕτω δὴ ἀμφοτέρω τοῖς βαρβάροις ἐπακολουθοῦντες
- 12 ἐλόχων τε καὶ ἔκτεινον τοὺς αἰεὶ ἐσχάτους. τοῖς δὲ φεύγουσιν ὁμοῦ τῷ Βρένῳ καὶ οἱ περὶ τὸν Ἀκιχώριον ἐν τῇ προτέρᾳ νυκτὶ ἀνεμίχθησαν· βραδείαν γὰρ τὴν πορείαν ἐποίησάν σφισιν οἱ Αἰτωλοὶ τοῖς τε ἀκοντίοις ἐς αὐτοὺς ἀφειδέστερον καὶ ὅτῳ τύχοιεν καὶ ἄλλῳ χρώμενοι, ὥστε ἐς τὸ στρατόπεδον τὸ πρὸς τῇ Ἡρακλείᾳ μοῖρα οὐ πολλὴ διέφυγεν ἐξ αὐτῶν. τῷ δὲ Βρένῳ κατὰ μὲν τὰ τραύματα ἐλείπετο ἔτι σωτηρίας ἐλπίς· τῶν δὲ πολιτῶν φόβῳ φασὶν αὐτὸν καὶ τῇ αἰδοῖ πλέον, ἅτε τῶν ἐν τῇ Ἑλλάδι

and report to the Greeks the panic that had seized the barbarians in the night. The Phocians were thus encouraged to attack the Celts with yet greater spirit, keeping a more careful watch on their encampments, and not letting them take from the country the necessities of life without a struggle, so that the whole Gallic army suffered at once from a pressing shortage of corn and other food. Their losses in Phocis were these: in the battles were killed close on six thousand; those who perished in the wintry storm at night and afterwards in the panic terror amounted to over ten thousand, as likewise did those who were starved to death.

Athenian scouts arrived at Delphi to gather information, after which they returned and reported what had happened to the barbarians, and all that the god had inflicted upon them. Whereupon the Athenians took the field, and as they marched through Boeotia they were joined by the Boeotians. Thus the combined armies followed the barbarians, lying in wait and killing those who happened to be the last. Those who fled with Brennus had been joined by the army under Acichorius only on the previous night. For the Aetolians had delayed their march, hurling at them a merciless shower of javelins and anything else they could lay hands on, so that only a small part of them escaped to the camp at Heracleia. There was still a hope of saving the life of Brennus, so far as his wounds were concerned; but, they say, partly because he feared his fellow-countrymen, and still more because he was

- κακῶν αἴτιον, ἐκουσίως ἀφείναι τὴν ψυχὴν
 13 ἀκράτου πίνοντα τοῦ οἴνου. καὶ τὸ ἀπὸ τούτου
 δὲ οἱ βάρβαροι μέχρι μὲν τοῦ Σπερχειοῦ χαλεπῶς
 ἐκομίσθησαν, τῶν Αἰτωλῶν βιαίως σφίσιν ἐγκει-
 μένων· ὥς δὲ ἀφίκοντο ἐπὶ τὸν Σπερχεῖον οἱ
 ἐντεῦθεν ὑποκαθήμενοι Θεσσαλοὶ καὶ οἱ Μαλιεῖς
 14 ἀποσωθῆναι. ἐγένετο δὲ τῶν Κελτῶν στρατεία
 τε ἐπὶ τὴν Ἑλλάδα καὶ ἡ ἀπώλεια Ἀναξι-
 κράτους Ἀθήνησιν ἄρχοντος, δευτέρῳ δὲ ἔτει
 τῆς πέμπτης Ὀλυμπιάδος ἐπὶ εἴκοσι καὶ ἑκατὸν,
 ἣν Λάδας Αἰγυιεύς ἐνίκα στάδιον· τῷ δὲ ἔτει
 τῷ ἐφεξῆς Δημοκλέους Ἀθήνησιν ἄρχοντος,
 οἱ δὲ αὖθις εἰς τὴν Ἀσίαν διαβαίνουσιν οἱ
 Κελτοί.

XXIV. Ταῦτα μὲν δὴ οὕτω γενόμενα ἴστω τις·
 ἐν δὲ τῷ προνάῳ τῷ ἐν Δελφοῖς γεγραμμένα ἐστὶν
 ὠφελήματα ἀνθρώποις εἰς βίον, ἐγράφη δὲ ὑπὸ
 ἀνδρῶν οὓς γενέσθαι σοφοὺς λέγουσιν Ἕλληνες·
 οὗτοι δὲ ἦσαν ἐκ μὲν Ἰωνίας Θαλῆς τε Μιλήσιος
 καὶ Πριηνεὺς Βίας, Αἰολέων δὲ τῶν ἐν Λέσβῳ
 Πιπτακὸς Μιτυληναῖος, ἐκ δὲ Δωριέων τῶν ἐν τῇ
 Ἀσίᾳ Κλεόβουλος Λίνδιος, καὶ Ἀθηναῖός τε
 Σόλων καὶ Σπαρτιάτης Χίλων· τὸν δὲ ἔβδομον
 Πλάτων ὁ Ἀρίστωνος ἀντὶ Περιάνδρου τοῦ
 Κυψέλου Μύσωνα κατέλοχε τὸν Χηνέα· κώμη
 δὲ ἐν τῇ Οἴτῃ τῷ ὄρει ὠκοῦντο αἱ Χῆναι. οὗτοι
 οὖν οἱ ἄνδρες ἀφικόμενοι εἰς Δελφούς ἀνέθεσαν
 τῷ Ἀπόλλωνι τὰ ἀδόμενα Γυνῶθι σαυτὸν καὶ
 Μῆδέν ἄγαν.

- 2 Οὗτοι μὲν δὴ ἐνταῦθα ἔγραψαν τὰ εἰρημένα,
 θεάσαιο δ' ἂν καὶ εἰκόνα Ὀμήρου χαλκῇ ἐπὶ
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conscience-stricken at the calamities he had brought on Greece, he took his own life by drinking neat wine. After this the barbarians proceeded with difficulty as far as the Spercheius, pressed hotly by the Aetolians. But after their arrival at the Spercheius, during the rest of the retreat the Thessalians and Malians kept lying in wait for them, and so took their fill of slaughter that not a Gaul returned home in safety. The expedition of the Celts against Greece, and their destruction, took place when Anaxicrates was archon at Athens, in the second year of the hundred and twenty-fifth Olympiad, ^{279 B. C.} when Ladas of Aegium was victor in the foot-race. In the following year, when Democles was archon at Athens, the Celts crossed back again to Asia.

XXIV. Such was the course of the war. In the fore-temple at Delphi are written *maxims* useful for the life of men, inscribed by those whom the Greeks say were sages. These were: from Ionia, Thales of Miletus and Bias of Priene; of the Aeolians in Lesbos, Pittacus of Mitylene; of the Dorians in Asia, Cleobulus of Lindus; Solon of Athens and Chilon of Sparta; the seventh sage, according to the list of Plato,¹ the son of Ariston, is not Periander, the son of Cypselus, but Myson of Chenae, a village on Mount Oeta. These sages, then, came to Delphi and dedicated to Apollo the celebrated maxims, "Know thyself," and "Nothing in excess."

So these men wrote what I have said, and you can see a bronze statue of Homer on a

¹ See Plato, *Protagoras* 343, A.

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στήλη καὶ ἐπιλέξει τὸ μάντευμα ὃ γενέσθαι τῷ
 Ὀμήρῳ λέγουσιν·

ὄλβιε καὶ δύσδαιμον—ἔφυς γὰρ ἐπ' ἀμφο-
 τέροισι—

πατρίδα δίζηαι. μητρὶς δέ τοι, οὐ πατρίς
 ἐστίν.

ἔστιν Ἴος νήσος μητρὸς πατρίς, ἣ σε θανόντα
 δέξεται. ἀλλὰ νέων παίδων αἰνιγμα φύλαξαι.

δεικνύουσι δὲ οἱ Ἰήται καὶ Ὀμήρου μνήμα ἐν
 τῇ νήσῳ καὶ ἐτέρωθι Κλυμένης, τὴν Κλυμένην
 3 μητέρα εἶναι τοῦ Ὀμήρου λέγοντες. Κύπριοι
 δέ—οἰκειοῦνται γὰρ δὴ καὶ οὗτοι Ὀμηρον—
 Θεμιστώ τε αὐτῷ μητέρα εἶναι τῶν τινα ἐπι-
 χωρίων γυναικῶν λέγουσι καὶ ὑπὸ Εὐκλου προ-
 θεσπισθῆναι τὰ ἐς τὴν γένεσιν τὴν Ὀμήρου φασὶν
 ἐν τοῖσδε·

καὶ τότε ἐν εἰναλλίῃ Κύπρῳ μέγας ἔσσετ'
 αἰοιδός,

ὃν τε Θεμιστῶ τέξει ἐπ' ἀγροῦ διὰ γυναικῶν
 νόσφι πολυκτεάνοιο πολύκλειτον Σαλαμῖνος.

Κύπρον δὲ προλιπὼν διερός θ' ὑπὸ κύμασιν
 ἄρθείς,

Ἑλλάδος εὐρυχόρου μῦθος κακὰ πρῶτος
 αἰέσας

ἔσσεται ἀθάνατος καὶ ἀγήραος ἥματα πάντα.

ταῦτα ἡμεῖς ἀκούσαντές τε καὶ ἐπιλεξάμενοι τοὺς
 χρησμούς ἰδίᾳ οὐδένα αὐτῶν λόγον οὔτε ἐς
 πατρίδα οὔτε περὶ ἡλικίας Ὀμήρου γράφομεν.

4 Ἐν δὲ τῷ ναῷ πεποιήται μὲν Ποσειδῶνος
 βωμός, ὅτι τὸ μαντεῖον τὸ ἀρχαιότατον κτῆμα
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slab, and read the oracle that they say Homer received:—

Blessed and unhappy, for to be both wast thou
born.

Thou seekest thy father-land; but no father-land
hast thou, only a mother-land.

The island of Ios is the father-land of thy mother,
which will receive thee

When thou hast died; but be on thy guard against
the riddle of the young children.

The inhabitants of Ios point to Homer's tomb in the island, and in another part to that of Clymene, who was, they say, the mother of Homer. But the Cyprians, who also claim Homer as their own, say that Themisto, one of their native women, was the mother of Homer, and that Euclus foretold the birth of Homer in the following verses:—

And then in sea-girt Cyprus there will be a mighty
singer,

Whom Themisto, lady fair, shall bear in the fields,
A man of renown, far from rich Salamis.

Leaving Cyprus, tossed and wetted by the waves,
The first and only poet to sing of the woes of
spacious Greece,

For ever shall he be deathless and ageless.

These things I have heard, and I have read the oracles, but express no private opinion about either the age or date of Homer.

In the temple has been built an altar of Poseidon, because Poseidon too possessed in part the most

- ἦν καὶ Ποσειδῶνος, ἔστηκε δὲ καὶ ἀγάλματα
Μοιρῶν δύο· ἀντὶ δὲ αὐτῶν τῆς τρίτης Ζεὺς
τε Μοιραγέτης καὶ Ἀπόλλων σφίσι παρέστηκε
Μοιραγέτης. θεάσαιο δ' ἂν ἐνταῦθα καὶ ἐστίαν,
ἐφ' ἣ Νεοπτόλεμον τὸν Ἀχιλλέως ὁ ἱερεὺς
ἀπέκτεινε τοῦ Ἀπόλλωνος· τὰ δὲ ἐς τοῦ Νεο-
πτολέμου τὴν τελευτήν ἐστιν ἡμῖν ἐτέρωθι
5 εἰρημένα. ἀνάκειται δὲ οὐ πόρρω τῆς ἐστίας
θρόνος Πινδάρου· σιδήρου μὲν ἐστιν ὁ θρόνος,
ἐπὶ δὲ αὐτῷ φασιν, ὅποτε ἀφίκοιτο ἐς Δελφούς,
καθέζεσθαι τε τὸν Πίνδαρον καὶ ἄδειν ὅποσα
τῶν ᾠσμάτων ἐς Ἀπόλλωνά ἐστιν. ἐς δὲ τοῦ
ναοῦ τὸ ἐσωτάτω, παρίασί τε ἐς αὐτὸ ὀλίγοι καὶ
χρυσοὺν Ἀπόλλωνος ἕτερον ἄγαλμα ἀνάκειται.
6 Ἐξελθόντι δὲ τοῦ ναοῦ καὶ τραπέντι ἐς ἄρι-
στερὰ περίβολός ἐστι καὶ Νεοπτολέμου τοῦ
Ἀχιλλέως ἐν αὐτῷ τάφος· καὶ οἱ κατὰ ἔτος
ἐναγίζουσιν οἱ Δελφοί. ἐπαναβάντι δὲ ἀπὸ τοῦ
μνήματος λίθος ἐστὶν οὐ μέγας· τούτου καὶ
ἔλαιον ὁσημέραι καταχέουσι καὶ κατὰ ἑορτὴν
ἐκάστην ἔρια ἐπιτιθέασι τὰ ἀργά· ἔστι δὲ καὶ
δόξα ἐς αὐτὸν δοθῆναι Κρόνῳ τὸν λίθον ἀντὶ τοῦ
παιδός, καὶ ὥς αὐθις ἤμεσεν αὐτὸν ὁ Κρόνος.
7 Ἰοῦσι δὲ ὥς ἐπὶ τὸν ναὸν αὐθις μετὰ τοῦ λίθου
τὴν θεὰν ἐστὶν ἡ Κασσοτις καλουμένη πηγῇ·
τείχος δὲ οὐ μέγα ἐπ' αὐτῇ καὶ ἡ ἀνοδος διὰ τοῦ
τείχους ἐστὶν ἐπὶ τὴν πηγὴν. ταύτης τῆς Κασ-
σοτίδος δύεσθαι τε κατὰ τῆς γῆς λέγουσι τὸ
ὔδωρ καὶ ἐν τῷ ἀδύτῳ τοῦ θεοῦ τὰς γυναῖκας
μαντικὰς ποιεῖν· τὴν δὲ τῇ κρήνῃ δεδωκυῖαν τὸ
ὄνομα τῶν περὶ τὸν Παρνασσὸν νυμφῶν φασιν
εἶναι.

PHOCIS, OZOLIAN LOCRI, xxiv. 4-7

ancient oracle. There are also images of two Fates; but in place of the third Fate there stand by their side Zeus, Guide of Fate, and Apollo, Guide of Fate. Here you may behold the hearth on which the priest of Apollo killed Neoptolemus, the son of Achilles. The story of the end of Neoptolemus I have told elsewhere.¹ Not far from the hearth has been dedicated a chair of Pindar. The chair is of iron, and on it they say Pindar sat whenever he came to Delphi, and there composed his songs to Apollo. Into the innermost part of the temple there pass but few, but there is dedicated in it another image of Apollo, made of gold.

Leaving the temple and turning to the left you will come to an enclosure in which is the grave of Neoptolemus, the son of Achilles. Every year the Delphians sacrifice to him as to a hero. Ascending from the tomb you come to a stone of no large size. Over it every day they pour olive oil, and at each feast they place on it unworked wool. There is also an opinion about this stone, that it was given to Cronus instead of his child, and that Cronus vomited it up again.

Coming back to the temple after seeing the stone, you come to the spring called Cassotis. By it is a wall of no great size, and the ascent to the spring is through the wall. It is said that the water of this Cassotis sinks under the ground, and inspires the women in the shrine of the god. She who gave her name to the spring is said to have been a nymph of Parnassus.

¹ See Book IV. xvii. 4.

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XXV. Ὅτι ἐπεὶ δὲ τὴν Κασσοτίδα ἐστὶν οἴκημα
γραφὰς ἔχον τῶν Πολυγνώτου, ἀνάθημα μὲν
Κνιδίων, καλεῖται δὲ ὑπὸ Δελφῶν Λέσχη, ὅτι
ἐνταῦθα συνιόντες τὸ ἀρχαῖον τά τε σπουδαιότερα
διελέγοντο καὶ ὅποσα μυθώδη· τοιαύτ' εἶναι
πολλὰ ἀνὰ πᾶσαν τὴν Ἑλλάδα Ὅμηρος ἐν
Μελανθοῦς λαιδορία πρὸς Ὀδυσσεά ἐδήλωσεν·

οὐδ' ἐθέλεις εὔδειν χαλκήϊον ἐς δόμον ἔλθων
ἧε που ἐς Λέσχην, ἀλλ' ἐνθάδε πόλλ' ἀγορεύεις.

- 2 ἐς τοῦτο οὖν ἐσελθόντι τὸ οἶκημα τὸ μὲν σύμπαν
τὸ ἐν δεξιᾷ τῆς γραφῆς Ἰλῖος τέ ἐστιν ἑλωκυῖα
καὶ ἀπόπλους ὁ Ἑλλήνων. Μενελάω δὲ τὰ ἐς
τὴν ἀναγωγὴν εὐτρεπίζουσι, καὶ ναῦς ἐστὶ
γεγραμμένη καὶ ἄνδρες ἐν τοῖς ναύταις καὶ
ἀναμῖξ παῖδες, ἐν μέσῃ δὲ ἐστὶ τῇ νηὶ ὁ κυβερ-
νήτης Φρόντις κοντοῦς δύο ἔχων. Ὅμηρος δὲ
Νέστορα ἐποίησεν ἄλλα τε διαλεγόμενον πρὸς
Τηλέμαχον καὶ περὶ τοῦ Φρόντιδος· πατὴρ μὲν
Ὀνήτορος, Μενελάου δὲ ἦν κυβερνήτης, δοκιμώ-
τατος δὲ ἐς τὴν τέχνην, καὶ ὥς Σούνιου ἤδη τὸ ἐν
τῇ Ἀττικῇ παραπλέοντα ἐπέλαβεν αὐτὸν τὸ
χρεῶν· καὶ τέως ὁμοῦ Νέστορι ὁ Μενέλαος
πλέων τότε κατὰ αἰτίαν ἀπελείφθη ταύτην,
ἵνα μνήματος καὶ ὅσα ἐπὶ νεκροῖς ἄλλα ἀξιώσῃ
- 3 τὸν Φρόντιν. οὗτός τε οὖν ἐν τοῦ Πολυγνώτου
τῇ γραφῇ καὶ ὑπ' αὐτὸν Ἰθαίμενης τέ τις κομί-
ζων ἐσθῆτα καὶ Ἐχόιαξ διὰ τῆς ἀποβάθρας
κατιῶν ἐστίν, ὕδριαν ἔχων χαλκήν. καταλύουσι
δὲ καὶ τοῦ Μενελάου τὴν σκηνὴν οὐ πόρρω
τῆς νεῶς οὖσαν Πολίτης καὶ Στρόφιος τε καὶ

XXV. Beyond the Cassotis stands a building with paintings of Polygnotus. It was dedicated by the Cnidians, and is called by the Delphians *Lesche* (*Place of Talk, Club Room*), because here in days of old they used to meet and chat about the more serious matters and legendary history. That there used to be many such places all over Greece is shown by Homer's words in the passage where Melantho abuses Odysseus¹:—

And you will not go to the smith's house to sleep,
Nor yet to the place of talk, but you make long
speeches here.

Inside this building the whole of the painting on the right depicts Troy taken and the Greeks sailing away. On the ship of Menelaüs they are preparing to put to sea. The ship is painted with children among the grown-up sailors; amidships is Phrontis the steersman holding two boat-hooks. Homer² represents Nestor as speaking about Phrontis in his conversation with Telemachus, saying that he was the son of Onetor and the steersman of Menelaüs, of very high repute in his craft, and how he came to his end when he was already rounding Sunium in Attica. Up to this point Menelaüs had been sailing along with Nestor, but now he was left behind to build Phrontis a tomb, and to pay him the due rites of burial. Phrontis then is in the painting of Polygnotus, and beneath him is one Ithaemenes carrying clothes, and Echocax is going down the gangway, carrying a bronze urn. Polites, Strophius and Alphiüs are pulling down the hut of Menelaüs,

¹ Homer, *Odyssey* xviii. 328.

² Homer, *Odyssey* iii. 278 foll.

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"Αλφειος. καὶ ἄλλην διαλύων σκηνήν ἐστιν Ἀμφιάλος, ὑπὸ δὲ τοῦ Ἀμφιάλου τοῖς ποσὶ κάθηται παῖς· ἐπίγραμμα δὲ οὐκ ἔστι τῷ παιδί, γένεια δὲ μόνῳ τῷ Φρόντιδι. καὶ μόνου τούτου τὸ ὄνομα ἐκ τῆς ἐς Ὀδυσσεά ποιήσεως ἔμαθε, τῶν δὲ ἄλλων ἔμοι δοκεῖν τὰ ὀνόματα συνέθηκεν αὐτὸς ὁ Πολύγνωτος,

- 4 Βρισηὶς δὲ ἐστῶσα καὶ Διομήδῃ τε ὑπὲρ αὐτῆς καὶ Ἴφιδι πρὸ ἀμφοτέρων εἰόκασιν ἀνασκοπούμενοι τὸ Ἑλένης εἶδος. κάθηται δὲ αὐτῇ τε ἡ Ἑλένη καὶ Εὐρυβάτης πλησίον· τὸν δὲ Ὀδυσσεὺς εἶναι κήρυκα εἰκάζομεν, οὐ μὲν εἶχεν ἤδη γένεια. θεράπαινα δὲ Ἠλέκτρα καὶ Πανθαλῖς, ἡ μὲν τῇ Ἑλένῃ παρέστηκεν, ἡ δὲ ὑποδεῖ τὴν δέσποιναν ἡ Ἠλέκτρα· διάφορα δὲ καὶ ταῦτα τὰ ὀνόματα ἡ¹ Ὅμηρος ἔθετο ἐν Ἰλιάδι, ἔνθα καὶ Ἑλένην καὶ ἰούσας ὁμοῦ τῇ Ἑλένῃ τὰς
- 5 δούλας ἐπὶ τὸ τεῖχος πεποίηκεν. κάθηται δὲ ὑπὲρ τὴν Ἑλένην πορφυροῦν ἀνὴρ ἀμπεχόμενος ἱμάτιον καὶ ἐς τὰ μάλιστα κατηφής· Ἑλενον εἶναι τεκμήριο ἀν τὸν Πριάμου καὶ πρὶν ἢ τὸ ἐπίγραμμα ἐπιλέξασθαι. πλησίον δὲ τοῦ Ἑλένου Μέγης ἐστί· τέτρωται δὲ τὸν βραχίονα ὁ Μέγης, καθὰ δὴ καὶ Λέσχεως ὁ Αἰσχυλίνου Πυρραῖος ἐν Ἰλίου πέριδι ἐποίησε· τρωθῆναι δὲ ὑπὸ τὴν μάχην τούτου, ἣν ἐν τῇ νυκτὶ ἐμαχέσαντο οἱ Τρῶες, ὑπὸ Ἀδμήτου φησὶ
- 6 τοῦ Αὐγείου. γέγραπται δὲ καὶ Λυκομήδης παρὰ τὸν Μέγῃτα ὁ Κρέοντος, ἔχων τραῦμα ἐπὶ τῷ καρπῷ· Λέσχεως δ' οὕτω φησὶν αὐτὸν ὑπὸ Ἀγήνορος τρωθῆναι. δηλαδὴ οὖν ὥς ἄλλως γε οὐκ ἂν ὁ Πολύγνωτος ἔγραφεν οὕτω τὰ ἔλκη

which is not far from the ship. Another hut is being pulled down by Amphialus, at whose feet is seated a boy. There is no inscription on the boy, and Phrontis is the only one with a beard. His too is the only name that Polygnotus took from the *Odyssey*; the names of the others he invented, I think, himself.

Briseïs is standing with Diomeda above her and Iphis in front of both; they appear to be examining the form of Helen. Helen herself is sitting, and so is Eurybates near her. We inferred that he was the herald of Odysseus, although he had yet no beard. One handmaid, Panthalis, is standing beside Helen; another, Electra, is fastening her mistress' sandals. These names too are different from those given by Homer in the *Iliad*,¹ where he tells of Helen going to the wall with her slave women. Beyond Helen, a man wrapped in a purple cloak is sitting in an attitude of the deepest dejection; one might conjecture that he was Helenus, the son of Priam, even before reading the inscription. Near Helenus is Meges, who is wounded in the arm, as Lescheos of Pyrrha, son of Aeschylinus, describes in the *Sack of Troy*. For he says that he was wounded by Admetus, son of Augeias, in the battle that the Trojans fought in the night. Beside Meges is also painted Lycomedes the son of Creon, who has a wound in the wrist; Lescheos says he was so wounded by Agenor. So it is plain that Polygnotus would not have represented

¹ Homer, *Iliad* iii. 144.

¹ η was added by Porson.

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- σφίσιν, εἰ μὴ ἐπελέξατο τὴν ποίησιν τοῦ Λέσχεω· προσεπέθηκε μέντοι καὶ σφυροῦ τῷ Λυκομήδει καὶ τρίτον τραῦμα ἐν τῇ κεφαλῇ. τέτρωται δὲ καὶ Εὐρύαλος ὁ Μηκιστέως κεφαλὴν τε καὶ ἐπὶ
- 7 τῇ χειρὶ τὸν καρπὸν. οὗτοι μὲν δὴ ἀνωτέρω τῆς Ἑλένης εἰσὶν ἐν τῇ γραφῇ· ἐφεξῆς δὲ τῇ Ἑλένῃ μήτηρ τε ἡ Θησέως ἐν χρῶ κεκαρμένη καὶ παίδων τῶν Θησέως Δημοφῶν ἐστι φροντίζων, ὅσα γε ἀπὸ τοῦ σχήματος, εἰ ἀνασώσασθαί οἱ τὴν Αἴθραν ἐνέσται. Ἀργεῖοι δὲ καὶ ἐκ τῆς Σίνιδος θυγατρὸς γενέσθαι Θησεὶ Μελάνιππον λέγουσι, καὶ ὡς ἀνέλοιτο ὁ Μελάνιππος δρόμου νίκην, ὅτε οἱ Ἐπίγονοι καλούμενοι Νέμεια δεῦτεροι οὗτοι
- 8 ἔθεσαν μετὰ Ἀδραστον. Λέσχεως δὲ ἐς τὴν Αἴθραν ἐποίησεν, ἥνικα ἠλίσκετο Ἴλιον, ὑπεξεληθούσαν ἐς τὸ στρατόπεδον αὐτὴν ἀφικέσθαι τὸ Ἑλλήνων καὶ ὑπὸ τῶν παίδων γνωρισθῆναι τῶν Θησέως, καὶ ὡς παρ' Ἀγαμέμνονος αἰτήσαι Δημοφῶν αὐτήν· ὁ δὲ ἐκείνῳ μὲν ἐθέλειν χαρίζεσθαι, ποιήσῃν δὲ οὐ πρότερον ἔφη πρὶν Ἑλένην πείσαι· ἀποστείλαντι δὲ αὐτῷ κήρυκα ἔδωκεν Ἑλένη τὴν χάριν. ἔοικεν οὖν ὁ Εὐρυβάτης ὁ ἐν τῇ γραφῇ ἀφίχθαι τε ὡς τὴν Ἑλένην τῆς Αἴθρας ἔνεκα καὶ τὰ ἐντεταλμένα ὑπὸ τοῦ Ἀγαμέμνονος ἀπαγγέλλειν.
- 9 Γυναῖκες δὲ αἱ Τρῳάδες αἰχμαλώτοις τε ἤδη καὶ ὀδυρομέναις εἰόκασιν. γέγραπται μὲν Ἀνδρομάχῃ, καὶ ὁ παῖς οἱ προσέστηκεν ἐλόμενος¹ τοῦ μαστοῦ—τούτῳ Λέσχεως ριφθέντι ἀπὸ τοῦ πύργου συμβῆναι λέγει τὴν τελευταίην· οὐ μὴν ὑπὸ δόγματός γε Ἑλλήνων, ἀλλ' ἰδίᾳ Νεοπτόλεμον αὐτόχειρα ἐβελῆσαι γενέσθαι—γέγραπται

them so wounded, if he had not read the poem of Lescheos. However, he has painted Lycomedes as wounded also in the ankle, and yet again in the head. Euryalus the son of Mecisteus has also received a wound in the head and another in the wrist. These are painted higher up than Helen in the picture. Next to Helen comes the mother of Theseus with her head shaved, and Demophon, one of the sons of Theseus, is considering, to judge from his attitude, whether it will be possible for him to rescue Aethra. The Argives say that Theseus had also a son Melanippus by the daughter of Sinis, and that Melanippus won a running-race when the Epigoni, as they are called, held the second celebration of the Nemean games, that of Adrastus being the first. Lescheos says of Aethra that, when Troy was taken, she came stealthily to the Greek camp. She was recognised by the sons of Theseus, and Demophon asked for her from Agamemnon. He was ready to grant Demophon the favour, but said that Helen must first give her consent. He sent a herald, and Helen granted him the favour. So in the painting Eurybates appears to have come to Helen to ask about Aethra, and to be saying what he had been told to say by Agamemnon.

The Trojan women are represented as already captives and lamenting. Andromache is in the painting, and near stands her boy grasping her breast; this child Lescheos says was put to death by being flung from the tower, not that the Greeks had so decreed, but Neoptolemus, of his own accord, was minded to murder him. In the painting is

¹ Perhaps *ἐχόμενος* ("clinging to").

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- δὲ Μηδесικάστη, θυγατέρων μὲν Πριάμου καὶ αὕτη τῶν νόθων, ἐξωκίσθαι δὲ ἐς Πήδαιον πόλιν φησὶν αὐτὴν Ὅμηρος Ἰμβρίῳ Μέντορος¹ συνοικούσαν. ἡ μὲν δὴ Ἀνδρομάχη καὶ ἡ Μηδесικάστη καλύμματα εἰσιν ἐπικείμεναι, Πολυξένη δὲ κατὰ τὰ εἰθισμένα παρθένοις ἀναπέπλεκται τὰς ἐν τῇ κεφαλῇ τρίχας· ἀποθανεῖν δὲ αὐτὴν ἐπὶ τῷ Ἀχιλλέως μνήματι ποιηταί τε ἄδουσι καὶ γραφὰς ἐν τε Ἀθήναις καὶ Περγάμῳ τῇ ὑπὲρ Καίκου θεασάμενος οἶδα ἐχούσας ἐς τῆς Πολυξένης τὰ παθήματα. γέγραφε δὲ καὶ Νέστορα¹¹ τῇ κεφαλῇ τε ἐπικείμενον πῖλον καὶ ἐν τῇ χειρὶ δόρυ ἔχοντα· καὶ ἵππος κονίεσθαι μέλλοντος παρέχεται σχῆμα· ἄχρι μὲν δὴ τοῦ ἵππου αἰγιαλός τε καὶ ἐν αὐτῷ ψηφίδες ὑποφαίνονται, τὸ δὲ ἐντεῦθεν οὐκέτι ἔοικεν εἶναι θάλασσα.

XXVI. Τῶν δὲ γυναικῶν τῶν μεταξὺ τῆς τε Αἴθρας καὶ Νέστορος, εἰσὶν ἄνωθεν τούτων αἰχμάλωτοι καὶ αὗται Κλυμένη τε καὶ Κρέουσα καὶ Ἀριστομάχη καὶ Ξενοδίκη. Κλυμένην μὲν οὖν Στησίχορος ἐν Ἰλίου πέρσιδι κατηγορήθηκεν ἐν ταῖς αἰχμαλώτοις· ὡσαύτως δὲ καὶ Ἀριστομάχην ἐποίησεν ἐν Νόστοις θυγατέρα μὲν Πριάμου, Κριτολάου δὲ γυναῖκα εἶναι τοῦ Ἰκετάονος· Ξενοδίκης δὲ μνημονεύσαντα οὐκ οἶδα οὔτε ποιητὴν οὔτε ὅσοι λόγων συνθέται. ἐπὶ δὲ τῇ Κρεοῦσῃ λέγουσιν ὡς ἡ θεῶν μήτηρ καὶ Ἀφροδίτῃ δουλείας ἀπὸ Ἑλλήνων αὐτὴν ἐρρύσαντο, εἶναι γὰρ δὴ καὶ Αἰνείου τὴν Κρέουσαν γυναῖκα· Λέσχεως δὲ καὶ ὁ ποιήσας ἔπη τὰ Κύπρια² διδόασιν Εὐρυδίκην γυναῖκα Αἰνεία. γεγραμμέναι δὲ ἐπὶ κλίνης ὑπὲρ ταύτας Δηινόμη τε καὶ

also Medesicaste, another of Priam's illegitimate daughters, who according to Homer¹ left her home and went to the city of Pedacum to be the wife of Imbrius, the son of Mentor. Andromache and Medesicaste are wearing hoods, but the hair of Polyxena is braided after the custom of maidens. Poets sing of her death at the tomb of Achilles, and both at Athens and at Pergamus on the Calvus I have seen the tragedy of Polyxena depicted in paintings. The artist has painted Nestor with a cap on his head and a spear in his hand. There is also a horse, in the attitude of one about to roll in the dust. Right up to the horse there is a beach with what appear to be pebbles, but beyond the horse the sea-scene breaks off.

XXVI. Above the women between Aethra and Nestor are other captive women, Clymene, Creüsa, Aristomache and Xenodice. Now Stesichorus, in the *Sack of Troy*, includes Clymene in the number of the captives; and similarly, in the *Returns*, he speaks of Aristomache as the daughter of Priam and the wife of Critolatts, son of Hicetaon. But I know of no poet, and of no prose-writer, who makes mention of Xenodice. About Creüsa the story is told that the mother of the gods and Aphrodite rescued her from slavery among the Greeks, as she was, of course, the wife of Aeneas. But Lescheos and the writer of the epic poem *Cypria* make Eurydice the wife of Aeneas. Beyond these are painted on a

¹ Homer, *Iliad* xiii. 171.

¹ Here the MSS. have *παῖδ' ἀνδρὶ ἐς πῆδαιον*. I take *ἐς πῆδαιον* to be a repetition of the same words above, and *παῖδ' ἀνδρὶ* to be a corruption of them.

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Μητιόχη καὶ Πεισίς ἐστὶ καὶ Κλεοδίχη· τούτων ἐν Ἰλιάδι καλουμένη μικρᾷ μόνῃς ἐστὶ τὸ ὄνομα τῆς Δηινόμης, τῶν δ' ἄλλων ἔμοι δοκεῖν συνέθηκε τὰ ὀνόματα ὁ Πολύγνωτος. γέγραπται δὲ καὶ Ἐπειὸς γυμνὸς καταβάλλων ἐς ἔδαφος τῶν Τρώων τὸ τεῖχος· ἀνέχει δὲ ὑπὲρ αὐτὸ κεφαλὴ τοῦ ἵππου μόνῃ τοῦ δουρείου. Πολυποίτης δὲ ὁ Πειρίθου δεδεμένος τὴν κεφαλὴν ταινίᾳ καὶ παρ' αὐτὸν Ἀκάμας ἐστὶν ὁ Θησέως ἐπικείμενος τῇ κεφαλῇ κράνος· λόφος δὲ ἐπὶ τῷ κράνει
 3 πεποίηται. καὶ Ὀδυσσεύς τέ ἐστι . . . καὶ ἐνδεδυκε θώρακα Ὀδυσσεύς. Αἴας δὲ ὁ Οἰλέως ἔχων ἀσπίδα βωμῷ προσέστηκεν, ὁμνύμενος ὑπὲρ τοῦ ἐς Κασσάνδραν τολμήματος· ἡ δὲ κάθηται τε ἡ Κασσάνδρα χαμαὶ καὶ τὸ ἄγαλμα ἔχει τῆς Ἀθηνᾶς, εἶγε δὴ ἀνέτρεψεν ἐκ βύθρων τὸ ξόανον, ὅτε ἀπὸ τῆς ἱεσσίας αὐτὴν ὁ Αἴας ἀφείλκε. γεγραμμένοι δὲ καὶ οἱ παῖδές εἰσιν οἱ Ἀτρέως, ἐπικείμενοι καὶ οὗτοι κράνη, Μενελάω δὲ ἀσπίδα ἔχοντι δράκων ἐπὶ τῇ ἀσπίδι ἐστὶν εἰργασμένος τοῦ ἐν Αὐλίδι φανέντος ἐπὶ τοῖς ἱερείοις τέρατος
 4 ἔνεκα. ὑπὸ τούτοις τοῖς¹ τὸν Αἴαντα ἐξορκοῦσιν, κατ' εὐθὺ δὲ τοῦ ἵππου τοῦ² παρὰ τῷ Νέστορι Νεοπτόλεμος ἀπεκτονῶς ἐστὶν Ἐλασον, ὅστις δὴ ὁ Ἐλασος. οὗτος μὲν δὴ ὀλίγον ἐμπνέοντι ἔτι εἴκασται· Ἀστυνοὸν δέ, οὗ δὴ ἐποιήσατο καὶ Λέσχεως μνήμην, πεπτωκότα ἐς γόνυ ὁ Νεοπτόλεμος ξίφει παίει. Νεοπτόλεμον δὲ μόνον τοῦ Ἑλληνικοῦ φονεύοντα ἔτι τοὺς Τρώας ἐποίησεν ὁ Πολύγνωτος, ὅτι ὑπὲρ τοῦ Νεοπτολέμου τὸν

¹ τοῖς is not in the MSS. Some would read φανέντος τέρατος ἔνεκα· ἐπὶ τοῖς ἱερείοις τὸν Αἴαντα κ.τ.ξ.

couch Deinome, Metioche, Peisis and Cleodice. Deinome is the only one of these names to occur in what is called the *Little Iliad*; Polygnotus, I think, invented the names of the others. Epeius is painted naked; he is razing to the ground the Trojan wall. Above the wall rises the head only of the Wooden Horse. There is Polypoetes, the son of Peirithoüs, his head bound with a fillet; by his side is Acamas, the son of Theseus, wearing on his head a helmet with a crest on it. There is also Odysseus . . . and Odysseus has put on his corslet. Ajax, the son of Oileus, holding a shield, stands by an altar, taking an oath about the outrage on Cassandra. Cassandra is sitting on the ground, and holds the image of Athena, for she had knocked over the wooden image from its stand when Ajax was dragging her away from sanctuary. In the painting are also the sons of Atreus, wearing helmets like the others; Menelaüs carries a shield, on which is wrought a serpent as a memorial of the prodigy that appeared on the victims at Aulis. Under those who are administering the oath to Ajax, and in a line with the horse by Nestor, is Neoptolemus, who has killed Eläsus, whoever Eläsus may be. Eläsus is represented as a man only just alive. Astynöüs, who is also mentioned by Lescheos, has fallen to his knees, and Neoptolemus is striking him with a sword. Neoptolemus is the only one of the Greek army represented by Polygnotus as still killing the Trojans, the reason being that he intended the whole painting

^a τοῦ is not in the MSS.

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- τάφον ἢ γραφὴν πᾶσα ἔμελλεν αὐτῷ γενήσεσθαι. τοῦ δὲ Ἀχιλλέως τῷ παιδί Ὅμηρος μὲν Νεοπτόλεμον ὄνομα ἐν ἀπάσῃ οἱ τίθεται τῇ ποιήσει· τὰ δὲ Κύπρια ἔπη φησὶν ὑπὸ Λυκομήδους μὲν Πύρρον, Νεοπτόλεμον δὲ ὄνομα ὑπὸ Φοίνικος αὐτῷ τεθῆναι, ὅτι Ἀχιλλεὺς ἡλικία ἔτι νέος πολεμεῖν
- 5 ἤρξατο. γέγραπται δὲ βωμός τε καὶ ὑπὸ δείματος παῖς μικρὸς ἐχόμενος τοῦ βωμοῦ· κείται δὲ καὶ θώραξ ἐπὶ τῷ βωμῷ χαλκοῦς. κατὰ δὲ ἐμὲ σπάνιον τῶν θωράκων τὸ σχῆμα ἦν τούτων, τὸ δὲ ἀρχαῖον ἔφερον αὐτούς. δύο ἦν χαλκᾶ ποιήματα, τὸ μὲν στέρνη καὶ τοῖς ἀμφὶ τὴν γαστέρα ἀρμόζον, τὸ δὲ ὡς νώτου σκέπην εἶναι —γύαλα ἐκαλοῦντο—· τὸ μὲν ἔμπροσθεν τὸ δὲ ὀπισθεν προσῆγον, ἔπειτα περόναι συνῆπτον
- 6 πρὸς ἄλληλα. ἀσφάλειαν δὲ ἀποχρῶσαν ἐδόκει παρέχεσθαι καὶ ἀσπίδος χωρίς· ἐπὶ τούτῳ καὶ Ὅμηρος Φόρκυα τὸν Φρύγα οὐκ ἔχοντα ἀσπίδα ἐποίησεν, ὅτι αὐτῷ γυαλοθώραξ ἦν. ἐγὼ δὲ γραφῇ μεμιμημένον τοῦτον ἐθεασάμην ὑπὸ τοῦ Πολυγνώτου, καὶ ἐν Ἀρτέμιδος τῆς Ἐφεσίας Καλλιφῶν ὁ Σάμιος Πατρόκλῳ τοῦ θώρακος τὰ γύαλα ἀρμοζούσας ἔγραψε γυναῖκας.
- 7 Τοῦ βωμοῦ δὲ ἐπέκεινα Λαοδίκην ἔγραψεν ἐστῶσαν. ταύτην οὔτε ὑπὸ ποιητοῦ κατελεγμένην ἐν ταῖς αἰχμαλώτοις ταῖς Τρωάσιν εὕρισκον οὔτε ἄλλως ἐφαίνετο ἔχειν μοι τὸ εἶκος ἢ ἀφεθῆναι τὴν Λαοδίκην ὑπὸ Ἑλλήνων. Ὅμηρος μὲν γε ἐδήλωσεν ἐν Ἰλιάδι Μενελάου καὶ Ὀδυσσεὺς ξενίαν παρὰ Ἀντήνορι καὶ ὡς Ἑλικιάου
- 8 ἢ Λαοδίκη συνοικίῃ τῷ Ἀντήνορος· Λέσχεως δὲ τετρωμένον τὸν Ἑλικιάου ἐν τῇ νυκτομαχίᾳ

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γνωρισθῆναι τε ὑπὸ Ὀδυσσέως καὶ ἐξαχθῆναι
ζῶντα ἐκ τῆς μάχης φησὶν. ἔποιτο ἂν οὖν τῇ
Μενελάου καὶ Ὀδυσσέως κηδεμονίᾳ περὶ οἶκον
τὸν Ἀντήνορος μηδὲ ἐς τοῦ Ἑλικάονος τὴν
γυναῖκα ἔργον δυσμενὲς ὑπὸ Ἀγαμέμνονος καὶ
Μενελάου γενέσθαι. Εὐφορίων δὲ ἀνὴρ Χαλκι-
δεὺς σὺν οὐδενὶ εἰκότι τὰ ἐς τὴν Λαοδίκην ἐποίη-
9 σεν. ἐφεξῆς δὲ τῇ Λαοδίκῃ ὑποστάτης τε λίθου
καὶ λουτήριόν ἐστιν ἐπὶ τῷ ὑποστάτῃ χαλκοῦν,
Μέδουσα δὲ κατέχουσα ταῖς χερσὶν ἀμφοτέραις
τὸ ὑπόστατον ἐπὶ τοῦ ἐδάφους κάθηται· ἐν δὲ
ταῖς Πριάμου θυγατράσιν ἀριθμῆσαι τις ἂν καὶ
ταύτην κατὰ τοῦ Ἰμεραίου τὴν ῥόδην, παρὰ
δὲ τὴν Μέδουσαν ἐν χρῶ κεκαρμένη πρεσ-
βῦτις ἣ ἀνθρωπὸς ἐστὶν εὐνοῦχος, παιδίον δὲ
ἐν τοῖς γόνασιν ἔχει γυμνόν· τὸ δὲ τὴν χεῖρα
ὑπὸ δέϊματος ἐπίπροσθε τῶν ὀφθαλμῶν πεποί-
ηται.

XXVII. Νεκροὶ δὲ ὁ μὲν γυμνὸς Πῆλις ὄνομα
ἐπὶ τὸν νῶτόν ἐστιν ἐρριμμένος, ὑπὸ δὲ τὸν
Πῆλιν Ἡιονεύς τε κεῖται καὶ Ἄδμητος ἐνδεδυ-
κότες ἔτι τοὺς θώρακας· καὶ αὐτῶν Λέσχεως
Ἡιονέα ὑπὸ Νεοπτολέμου, τὸν δὲ ὑπὸ Φιλοκτή-
του φησὶν ἀποθανεῖν τὸν Ἄδμητον. ἄλλοι δὲ
ἀνωτέρω τούτων ὑπὸ μὲν τὸ λουτήριον Λεώκριτός
ἐστὶν ὁ Πουλυδάμαντος τεθνεὺς ὑπὸ Ὀδυσσέως,
ὑπὲρ δὲ Ἡιονέα τε καὶ Ἄδμητον Κόροιβος ὁ
Μύγδονος· τούτου μνήμᾳ τε ἐπιφανὲς ἐν ὄροις
πεποιήται Φρυγῶν Στεκτορηνῶν καὶ ἀπ' αὐτοῦ
ποιηταῖς Μύγδονας ὄνομα ἐπὶ τοῖς Φρυγῇ
τίθεσθαι καθέστηκεν. ἀφίκετο μὲν δὴ ἐπὶ τὸν
Κασσάνδρας ὁ Κόροιβος γάμον, ἀπέθανε δέ, ὥς

battle, was recognised by Odysseus and carried alive out of the fighting. So the tie binding Menelaüs and Odysseus to the house of Antenor makes it unlikely that Agamemnon and Menelaüs committed any spiteful act against the wife of Helicaon. The account of Laodice given by the Chalcidian poet Euphorion is entirely unlikely. Next to Laodice is a stone stand with a bronze washing-basin upon it. Medusa is sitting on the ground, holding the stand in both hands. If we are to believe the ode of the poet of Himera, Medusa should be reckoned as one of the daughters of Priam. Beside Medusa is a shaved old woman or eunuch, holding on the knees a naked child. It is represented as holding its hand before its eyes in terror.

XXVII. There are also corpses: the naked man, Pelis by name, lies thrown on his back, and under Pelis lie Eioneus and Admetus, still clad in their corselets. Of these Lescheos says that Eioneus was killed by Neoptolemus, and Admetus by Philoctetes. Above these are others: under the washing-basin is Leocritus, the son of Pulydamas, killed by Odysseus; beyond Eioneus and Admetus is Coroebus, the son of Mygdon. Of Mygdon there is a notable tomb on the borders of the Phrygians of Stectorium, and after him poets are wont to call Phrygians by the name of Mygdones. Coroebus came to marry Cassandra, and was killed, according to the more popular

- μέν ὁ πλείων λόγος, ὑπὸ Νεοπτολέμου, Λέσχεως
 2 δὲ ὑπὸ Διομήδους ἐποίησεν. εἰσὶ δὲ καὶ ἐπάνω
 τοῦ Κοροΐβου Πρίαμος καὶ Ἀξίων τε καὶ
 Ἀγήνωρ. Πρίαμον δὲ οὐκ ἀποθανεῖν ἔφη Λέσχεως
 ἐπὶ τῇ ἐσχάρᾳ τοῦ Ἑρκείου, ἀλλὰ ἀποσπασθέντα
 ἀπὸ τοῦ βωμοῦ πάρεργον τῷ Νεοπτολέμῳ πρὸς
 ταῖς τῆς οἰκίας γενέσθαι θύραις. ἐς δὲ Ἑκάβην
 Στησίχορος ἐν Ἰλίου πέρσιδι ἐποίησεν ἐς Λυκίαν
 ὑπὸ Ἀπόλλωνος αὐτὴν κομισθῆναι. Ἀξίονα δὲ
 παῖδα εἶναι Πριάμου Λέσχεως καὶ ἀποθανεῖν
 αὐτὸν ὑπὸ Εὐρυπύλου τοῦ Εὐαίμονος φησι· τοῦ
 Ἀγήνωρος δὲ κατὰ τὸν αὐτὸν ποιητὴν Νεοπτό-
 λεμος αὐτόχειρ ἐστί· καὶ οὕτω φαίνοιτο ἂν
 Ἐχεκλος μὲν φονευθεὶς ὁ Ἀγήνωρος ὑπὸ Ἀχιλ-
 λέως, Ἀγήνωρ δὲ αὐτὸς ὑπὸ τοῦ Νεοπτολέμου.
 3 Λαομέδοντος δὲ τὸν νεκρὸν Σίνων τε ἐταῖρος
 Ὀδυσσεὺς καὶ Ἀγχιάλός εἰσιν ἐκκομίζοντες.
 γέγραπται δὲ καὶ ἄλλος τεθνεὺς· ὄνομά οἱ
 Ἑρεσος· τὰ δὲ ἐς Ἑρεσὸν τε καὶ Λαομέδοντα,
 ὅσα γε ἡμεῖς ἐπιστάμεθα, ἦσεν οὐδεὶς. ἔστι δὲ
 οἰκία τε ἡ Ἀντήνωρος καὶ παρδάλεως κρεμά-
 μενον δέρμα ὑπὲρ τῆς ἐσόδου, σύνθημα εἶναι
 τοῖς Ἑλλησιν ἀπέχεσθαι σφᾶς οἴκου τοῦ Ἀντή-
 νωρος. γέγραπται δὲ Θεανῶ τε καὶ οἱ παῖδες,
 Γλαῦκος μὲν καθήμενος ἐπὶ θώρακι γυῖλαις
 4 συνηρμοσμένῳ, Εὐρύμαχος δὲ ἐπὶ πέτρᾳ. παρὰ
 δὲ αὐτὸν ἕστηκεν Ἀντήνωρ καὶ ἐφεξῆς θυγάτηρ
 Ἀντήνωρος Κρινώ· παιδίον δὲ ἡ Κρινὼ φέρει
 νήπιον. τῶν προσώπων δὲ ἅπασιν οἶον ἐπὶ
 συμφορᾷ σχῆμά ἐστι. κιβωτὸν δὲ ἐπὶ ὄνον καὶ
 ἄλλα τῶν σκευῶν εἰσιν ἀνατιθέντες οἰκέται·
 κάθηται δὲ καὶ ἐπὶ τοῦ ὄνου παιδίον μικρόν.
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account, by Neoptolemus, but according to the poet Lescheos, by Diomedes. Higher up than Coroebus are Priam, Axion and Agenor. Lescheos says that Priam was not killed at the hearth of the Courtyard God, but that he was dragged away from the altar and fell an easy prey to Neoptolemus at the gate of his own palace. As to Hecuba, Stesichorus says in the *Sack of Troy* that she was brought by Apollo to Lycia. Lescheos says that Axion was a son of Priam, killed by Eurypylus, the son of Euaemon. According to the same poet Agenor was slain by Neoptolemus. So it would appear that Echeclus the son of Agenor was slaughtered by Achilles, and Agenor himself by Neoptolemus. The body of Laomedon is being carried off by Sinon, a comrade of Odysseus, and Anchialus. There is also in the painting another corpse, that of Eresus. The tale of Eresus and Laomedon, so far as we know, no poet has sung. There is the house of Antenor, with a leopard's skin hanging over the entrance, as a sign to the Greeks to keep their hands off the home of Antenor. There are painted Theano and her sons, Glaucus sitting on a corselet fitted with the two pieces, and Eurymachus upon a rock. By the latter stands Antenor, and next to him Crino, a daughter of Antenor. Crino is carrying a baby. The look upon their faces is that of those on whom a calamity has fallen. Servants are lading an ass with a chest and other furniture. There is also sitting on the ass a small child. At this part of

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κατὰ τοῦτο τῆς γραφῆς καὶ ἐλεγείον ἐστι
Σιμωνίδου·

γράφει Πολύγνωτος, Θάσιος γένος, Ἀγλαοφών-
τος
υἱός, περθομένην Ἰλίου ἀκρόπολιν.

XXVIII. Τὸ δὲ ἕτερον μέρος τῆς γραφῆς τὸ
ἐξ ἀριστερῶς χειρός, ἐστὶν Ὀδυσσεὺς καταβεβη-
κὼς ἐς τὸν Ἄϊδην ὀνομαζόμενον, ὅπως Τειρεσίῳ
τὴν ψυχὴν περὶ τῆς ἐς τὴν οἰκείαν ἐπέρηται
σωτηρίας· ἔχει δὲ οὕτω τὰ ἐς τὴν γραφήν.
ὑδωρ εἶναι ποταμὸς ἔοικε, δῆλα ὡς ὁ Ἀχέρων,
καὶ κάλαμοί τε ἐν αὐτῷ πεφυκότες καὶ¹ ἀμυδρὰ
οὕτω δὴ τι τὰ εἶδη τῶν ἰχθύων ὡς² σκιάς
μᾶλλον ἢ ἰχθὺς εἰκάσεις. καὶ ναὺς ἐστὶν ἐν τῷ
² ποταμῷ καὶ ὁ πορθμεὺς ἐπὶ ταῖς κώπαις. ἐπη-
κολούθησε δὲ ὁ Πολύγνωτος ἐμοὶ δοκεῖν ποιήσῃ
Μινυάδι· ἐστὶ γὰρ δὴ ἐν τῇ Μινυάδι ἐς Θησέα
ἔχοντα καὶ Πειρίθουν

ἐνθ' ἥτοι νέα μὲν νεκυάμβατον, ἣν ὁ γεραιός
πορθμεὺς ἤγε Χάρων, οὐκ ἔλαβον ἐνδοθεν
ὄρμου.

ἐπὶ τούτῳ οὖν καὶ Πολύγνωτος γέροντα ἔγραψεν
³ ἤδη τῇ ἡλικίᾳ τὸν Χάρωνα. οἱ δὲ ἐπιβεβηκότες
τῆς νεῶς οὐκ ἐπιφανεῖς ἐς ἅπαν εἰσίν.³ Τέλλης
μὲν ἡλικίαν ἐφήβου γεγονὼς φαίνεται, Κλεόβοια
δὲ ἔτι παρθένος, ἔχει δὲ ἐν τοῖς γόνασι κιβωτὸν
ὁποίας ποιεῖσθαι νομίζουσι Δήμητρι. ἐς μὲν δὴ
τὸν Τέλλον τοσοῦτον ἤκουσα ὡς ὁ ποιητῆς Ἀρχί-
λοχος ἀπόγονος εἴη τρίτος Τέλλιδος, Κλεόβοιαν
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the painting there is also an elegiac couplet of Simonides:—

Polygnotus, a Thasian by birth, son of Aglaophon,
Painted a picture of Troy's citadel being sacked.

XXVIII. The other part of the picture, the one on the left, shows Odysseus, who has descended into what is called Hades to inquire of the soul of Teiresias about his safe return home. The objects depicted are as follow. There is water like a river, clearly intended for Acheron, with reeds growing in it; the forms of the fishes appear so dim that you will take them to be shadows rather than fish. On the river is a boat, with the ferryman at the oars. Polygnotus followed, I think, the poem called the *Minyal*. For in this poem occur lines referring to Theseus and Peirithotis:—

Then the boat on which embark the dead, that the
old

Ferryman, Charon, used to steer, they found not
within its moorings.

For this reason then Polygnotus too painted Charon as a man well stricken in years. Those on board the boat are not altogether distinguished. Tellis appears as a youth in years, and Cleoboea as still a maiden, holding on her knees a chest such as they are wont to make for Demeter. All I heard about Tellis was that Archilochus the poet was his grandson, while as for Cleoboea, they say that she was the first

¹ Here Spiro would add *λχθύες· ἔστι δ'.*

² *ὧς* was added by Kayser.

³ Here the MSS. have *ὧς προσήκουσι*, which Frazer would delete.

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δὲ ἐς Θάισον τὰ ὄργια τῆς Δήμητρος ἐνεγκεῖν
πρώτην ἐκ Πύρου φασίν.

- 4 Ἐπὶ δὲ τοῦ Ἀχέρωντος τῇ ὕχθῃ μάλιστα
θέας¹ ἄξιον, ὅτι ὑπὸ τοῦ Χάρωνος τὴν ναῦν
ἀνὴρ οὐ δίκαιος ἐς πατέρα ἀγχόμενός ἐστιν ὑπὸ
τοῦ πατρός. περὶ πλείστου γὰρ δὴ ἐποιοῦντο
οἱ πάλαι γονέας, ὥσπερ ἐστιν ἄλλοις τε τεκμή-
ρασθαι καὶ ἐν Κατάνῃ τοῖς καλουμένοις Εὐσεβέ-
σιν, οἷ, ἥνικα ἐπέρρει τῇ Κατάνῃ πῦρ τὸ ἐκ
τῆς Αἵττης, χρυσὸν μὲν καὶ ἄργυρον ἐν οὐδενος
μερίδι ἐποιήσαντο, οἱ δὲ ἔφευγον ὁ μὲν ἀράμενος
μητέρα, ὁ δὲ αὐτῶν τὸν πατέρα· προΐοντας δὲ
οὐ σὺν ῥαστώῃ καταλαμβάνει σφᾶς τὸ πῦρ
ἐπειγόμενον τῇ φλογί· καὶ—οὐ γὰρ κατετίθετο
οὐδ' οὕτω τοὺς γονέας—διχῇ σχισθῆναι λέγεται
τὸν ῥύακα, καὶ αὐτοὺς τε τοὺς νεανίσκους, σὺν
δὲ αὐτοῖς τοὺς γονέας τὸ πῦρ οὐδέν σφισι λυμη-
5 νάμενον παρεξήλθεν. οὗτοι μὲν δὴ τιμὰς καὶ
ἐς ἐμὲ ἔτι παρὰ Καταναίων ἔχουσιν, ἐν δὲ τῇ
Πολυγνώτῳ γραφῇ πλησίον τοῦ ἀνδρός, ὃς τῷ
πατρὶ ἐλυμαίνετο καὶ δι' αὐτὸ ἐν Ἀιδου κακὰ
ἀναπίμπλησι, τούτου πλησίον ἱερά σεσυληκῶς
ἀνὴρ ὑπέσχεε δίκην· γυνὴ δὲ ἡ κολάζουσα αὐτὸν
φάρμακα ἄλλα τε καὶ ἐς αἰκίαν οἶδεν ἀνθρώπων.
6 περισσῶς δὲ ἄρα εὐσεβεῖα θεῶν ἔτι προσέκειντο
οἱ ἄνθρωποι, ὥς Ἀθηναῖοί τε δῆλα ἐποίησαν,
ἥνικα εἶλον Ὀλυμπίου Διὸς ἐν Συρακούσαις
ιερόν, οὔτε κινήσαντες τῶν ἀναθημάτων οὐδὲν
τὸν ἱερέα τε τὸν Συρακούσιον φύλακα ἐπ' αὐτοῖς
ἑάσαντες· ἐδήλωσε δὲ καὶ ὁ Μῆδος Δῆτις λόγοις
τε οὓς εἶπε πρὸς Δηλίους καὶ τῷ ἔργῳ, ἥνικα²
ἐν Φοινίσσῃ νηὶ ἄγαλμα εὐρῶν Ἀπόλλωνος ἀπέ-
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to bring the orgies of Demeter to Thasos from Paros.

On the bank of Acheron there is a notable group under the boat of Charon, consisting of a man who had been undutiful to his father and is now being throttled by him. For the men of old held their parents in the greatest respect, as we may infer, among other instances, from those in Catana called the Pious, who, when the fire flowed down on Catana from Etna, held of no account gold or silver, but when they fled took up, one his mother and another his father. As they struggled on, the fire rushed up and caught them in the flames. Not even so would they put down their parents, and it is said that the stream of lava divided itself in two, and the fire passed on, doing no hurt to either young men or their parents. These Catanians even at the present day receive honours from their fellow countrymen. Near to the man in Polygnotus' picture who maltreated his father and for this drinks his cup of woe in Hades, is a man who paid the penalty for sacrilege. The woman who is punishing him is skilled in poisonous and other drugs. So it appears that in those days men laid the greatest stress on piety to the gods, as the Athenians showed when they took the sanctuary of Olympian Zeus at Syracuse; they moved none of the offerings, but left the Syracusan priest as their keeper. Datis the Persian too showed his piety in his address to the Delians, and in this act as well, when having found an image of Apollo in a Phoenician ship he restored

¹ *θίας* was added by Faccius.

² The MSS. have τῶν ἔργων εἴνεκα, emended by Porson.

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δωκεν αὐθις Ταναγραίοις ἐς Δήλιον. οὕτω μὲν τὸ θεῖον καὶ οἱ πάντες τότε ἦγον ἐν τιμῇ, καὶ ἐπὶ λόγῳ τοιούτῳ τὰ ἐς τὸν συλήσαντα ἱερὰ ἔγραψε Πολύγνωτος.

- 7 Ἔστι δὲ ἀνωτέρω τῶν κατειλεγμένων Εὐρύνομος· δαίμονα εἶναι τῶν ἐν Ἄιδου φασὶν οἱ Δελφῶν ἐξηγηταὶ τὸν Εὐρύνομον, καὶ ὡς τὰς σάρκας περιεσθίει τῶν νεκρῶν, μόνῃ σφίσιν ἀπολείπων τὰ ὅστ᾽. ἡ δὲ Ὀμήρου ποιήσις ἐς Ὀδυσσέα καὶ ἡ Μινυάς τε καλουμένη καὶ οἱ Νόστοι—μνήμη γὰρ δὴ ἐν ταύταις καὶ Ἄιδου καὶ τῶν ἐκεῖ δειμάτων ἐστὶν—ἴσασιν οὐδένα Εὐρύνομον δαίμονα. τοσοῦτο μέντοι δηλώσω, ὁποῖός τε ὁ Εὐρύνομος καὶ ἐπὶ ποίῳ γέγραπται τοῦ σχήματος· κυανοῦ τὴν χροῖαν μεταξὺ ἐστὶ καὶ μέλανος, ὁποῖαι καὶ τῶν μυῶν αἱ πρὸς τὰ κρέα εἰσὶ προσιζάνουσαι, τοὺς δὲ ὀδόντας φαίνει, καθεζομένη δὲ ὑπέστρωται οἱ δέρμα γυπός.
- 8 ἐφεξῆς δὲ μετὰ τὸν Εὐρύνομον ἦ τε ἐξ Ἀρκαδίας Αὐγῇ καὶ Ἰφιμέδειά ἐστι· καὶ ἡ μὲν παρὰ Τεύθραντα ἡ Αὐγὴ ἀφίκετο ἐς Μυσίαν, καὶ γυναικῶν ὁπόσαις ἐς τὸ αὐτὸ Ἡρακλέα ἀφικέσθαι λέγουσι, μάλιστα δὴ παῖδα ἐοικότα ἔτεκε τῷ πατρί· τῇ δ' Ἰφιμεδεῖα γέρα δέδοται μεγάλα ὑπὸ τῶν ἐν Μυλάσοις Καρῶν.

XXIX. Τῶν δὲ ἤδη μοι κατειλεγμένων εἰσὶν ἀνώτεροι τούτων ἱερεῖα οἱ ἐταῖροι τοῦ Ὀδυσσέως Περιμήδης καὶ Εὐρύλοχος φέροντες· τὰ δὲ ἐστὶ μέλανες κριοὶ τὰ ἱερεῖα. μετὰ δὲ αὐτοὺς ἀνὴρ ἐστὶ καθήμενος, ἐπίγραμμα δὲ Ὅκνον εἶναι λέγει τὸν ἄνθρωπον· πεποίηται μὲν πλέκων σχοινίον, παρέστηκε δὲ θήλεια ὄνος ἐπεσθίουσα

it to the Tanagraeans at Delium. So at that time all men held the divine in reverence, and this is why Polygnotus has depicted the punishment of him who committed sacrilege.

Higher up than the figures I have enumerated comes Eurynomus, said by the Delphian guides to be one of the demons in Hades, who eats off all the flesh of the corpses, leaving only their bones. But Homer's *Odyssey*, the poem called the *Minyad*, and the *Returns*, although they tell of Hades, and its horrors, know of no demon called Eurynomus. However, I will describe what he is like and his attitude in the painting. He is of a colour between blue and black, like that of meat flies; he is showing his teeth and is seated, and under him is spread a vulture's skin. Next after Eurynomus are Auge of Arcadia and Iphimedeia. Auge visited the house of Teuthras in Mysia, and of all the women with whom Heracles is said to have mated, none gave birth to a son more like his father than she did. Great honours are paid to Iphimedeia by the Carians in Mylasa.

XXIX. Higher up than the figures I have already enumerated are Perimedes and Eurylochos, the companions of Odysseus, carrying victims for sacrifice; these are black rams. After them is a man seated, said by the inscription to be Ocnus (*Sloth*). He is depicted as plaiting a cord, and by him stands a she-ass, eating up the cord as quickly as it

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- τὸ πεπλεγμένον αἰὲ τοῦ σχοινίου. τοῦτον εἶναι τὸν Ὀκνον φίλεργόν φασιν ἄνθρωπον, γυναῖκα δὲ ἔχειν δαπανηράν· καὶ ὅποσα συλλέξαιτο ἐργαζόμενος, οὐ πολὺ δὴ¹ ὕστερον ὑπὸ ἐκείνης
- 2 ἀνήλωτο. τὰ οὖν ἐς τοῦ Ὀκνου τὴν γυναῖκα ἐθέλουσιν αἰνίξασθαι τὸν Πολύγνωτον. οἶδα δὲ καὶ ὑπὸ Ἰώνων, ὅποτε ἰδοιέν τινα πονοῦντα ἐπὶ οὐδενὶ ὄνησιν φέροντι, ὑπὸ τούτων εἰρημένον ὥς ὁ ἀνὴρ οὗτος συνάγει τοῦ Ὀκνου τὴν θώμιγγα. ὁκνον δ' οὖν καὶ μάντεων οἱ ὀρώντες τοὺς οἰωνοὺς καλοῦσί τινα ὄρνιθα· καὶ ἔστιν οὗτος ὁ ὁκνος μέγιστος μὲν καὶ κάλλιστος ἐρωδιῶν, εἰ δὲ ἄλλος τις ὀρνίθων σπάνιός ἐστι καὶ οὗτος.
- 3 γέγραπται δὲ καὶ Τιτυὸς οὐ κολαζόμενος ἔτι, ἀλλὰ ὑπὸ τοῦ συνεχοῦς τῆς τιμωρίας ἐς ἅπαν ἐξανηλωμένος, ἀμυδρὸν καὶ οὐδὲ ὀλόκληρον εἶδωλον.

- Ἐπιόντι δὲ ἐφεξῆς τὰ ἐν τῇ γραφῇ, ἔστιν ἐγγυτάτω τοῦ στρέφοντος τὸ καλῳδίων Ἀριάδνη· κάθεται μὲν ἐπὶ πέτρας, ὁρᾷ δὲ ἐς τὴν ἀδελφὴν Φαίδραν, τό τε ἄλλο αἰωρουμένην σῶμα ἐν σειρᾷ καὶ ταῖς χερσὶν ἀμφοτέραις ἐκατέρωθεν τῆς σειρᾶς ἐχομένην· παρῆχε δὲ τὸ σχῆμα καίπερ ἐς τὸ² εὐπρεπέστερον πεποιημένον συμβάλλεσθαι τὰ ἐς τῆς Φαίδρας τὴν τελευτήν.
- 4 τὴν δὲ Ἀριάδνην ἢ κατὰ τινα ἐπιτυχὼν δαίμονα ἢ καὶ ἐπίτηδες αὐτὴν λοχήσας ἀφείλετο Θησέας ἐπιπλεύσας Διόνυσος στόλῳ μείζονι, οὐκ ἄλλος κατὰ ἐμὴν δόξαν, ἀλλὰ ὁ πρῶτος μὲν ἐλάσας ἐπὶ Ἰνδοῦς στρατεία, πρῶτος δὲ Εὐφράτην γεφυρώσας ποταμόν· Ζεῦγμά τε ὠνομάσθη πόλις καθ' ὃ τι ἐξεύχθη τῆς χώρας ὁ Εὐφράτης, καὶ ἔστιν

is plaited. They say that this Ocnus was a diligent man with an extravagant wife. Everything he earned by working was quickly spent by his wife. So they will have it that Polygnotus has painted a parable about the wife of Ocnus. I know also that the Ionians, whenever they see a man labouring at nothing profitable, say that such an one is plaiting the cord of Ocnus. Ocnus too is the name given to a bird by the seers who observe birds that are ominous. This ocnus is the largest and most beautiful of the herons, a rare bird if ever there was one. Tityos too is in the picture; he is no longer being punished, but has been reduced to nothing by continuous torture, an indistinct and mutilated phantom.

Going on to the next part of the picture, you see very near to the man who is twisting the rope a painting of Ariadne. Seated on a rock she is looking at her sister Phaedra, who is on a swing grasping in either hand the rope on each side. The attitude, though quite gracefully drawn, makes us infer the manner of Phaedra's death. Ariadne was taken away from Theseus by Dionysus, who sailed against him with superior forces, and either fell in with Ariadne by chance or else set an ambush to catch her. This Dionysus was, in my opinion, none other than he who was the first to invade India, and the first to bridge the river Euphrates. Zeugma (*Bridge*) was the name given to that part of the country where the Euphrates was

¹ δὴ Wilamowitz: ἀν MSS.

² καὶ περὶ τὸ MSS.

ἐνταῦθα ὁ κάλως καὶ ἐς ἡμᾶς ἐν¹ ᾧ τὸν ποταμὸν
 ἔξευξεν, ἀμπελίνοις ὁμοῦ πεπλεγμένος καὶ κισσοῦ
 5 κλήμασι. τὰ μὲν δὴ ἐς Διόνυσον πολλὰ ὑπὸ τε
 Ἑλλήνων λεγόμενα καὶ ὑπὸ Αἰγυπτίων ἐστίν·
 ὑπὸ δὲ τὴν Φαίδραν ἐστὶν ἀνακεκλιμένη Χλῶρις
 ἐπὶ τῆς Θυίας γόνασιν. οὐχ ἁμαρτήσεται μὲν
 δὴ οὐδὲ ὅστις φησὶ φιλίαν εἶναι ἐς ἀλλήλας,
 ἡνίκα ἔτυχον αἱ γυναῖκες ζῶσαι· ἦσαν γὰρ δὴ ἡ
 μὲν ἐξ Ὀρχομενοῦ τοῦ ἐν Βοιωτίᾳ ἡ Χλῶρις, ἡ δὲ
 Κασταλίου θυγάτηρ ἀπὸ τοῦ Παρνασσοῦ.² εἶπον
 δὴ³ καὶ ἄλλοι τὸν⁴ ἐς αὐτὰς λόγον, τῇ μὲν συγγε-
 νέσθαι Ποσειδῶνα τῇ Θυίᾳ, Χλῶριν δὲ Ποσειδῶ-
 6 νος παιδί Νηλεῖ συνοικήσαι. παρὰ δὲ τὴν Θυίαν
 Πρόκρις τε ἔστηκεν ἡ Ἐρεχθέως καὶ μετ' αὐτὴν
 Κλυμένη· ἐπιστρέφει δὲ αὐτῇ τὰ νῶτα ἡ Κλυ-
 μένη. ἔστι δὲ πεποιημένα ἐν Νόστοις Μινύου
 μὲν τὴν Κλυμένην θυγατέρα εἶναι, γήμασθαι δὲ
 αὐτὴν Κεφάλῳ τῷ Δηίονος καὶ γενέσθαι σφίσιν
 Ἴφικλον παῖδα. τὰ δὲ ἐς τὴν Πρόκριν καὶ οἱ
 πάντες ἄδουσιν, ὥς προτέρα Κεφάλῳ ἢ Κλυμένη
 συνώκησε καὶ ὃν τρόπον ἐτελεύτησεν ὑπὸ τοῦ
 7 ἀνδρός. ἐσωτέρω δὲ τῆς Κλυμένης Μεγάραν τὴν
 ἐκ Θηβῶν ὄψει· ταύτην γυναῖκα ἔσχεν Ἡρακλῆς
 τὴν Μεγάραν καὶ ἀπεπέμψατο ἀνὰ χρόνον,
 ἅτε παίδων τε ἐστερημένος τῶν ἐξ αὐτῆς καὶ
 αὐτὴν ἡγούμενος οὐκ ἐπὶ ἀμείνονι τῷ δαίμονι
 γῆμαι.

Γυναικῶν δὲ τῶν κατειλεγμένων ὑπὲρ τῆς
 κεφαλῆς ἥ τε Σαλμωνέως θυγάτηρ ἐστὶν ἐπὶ
 πέτρας καθεζομένη καὶ Ἐριφύλη παρ' αὐτὴν
 ἐστῶσα, διὰ μὲν τοῦ χιτῶνος ἀνέχουσα ἄκρους

¹ Wilamowitz would change ἐν to ἔτι.

bridged, and at the present day the cable is still preserved with which he spanned the river; it is plaited with branches of the vine and ivy. Both the Greeks and the Egyptians have many legends about Dionysus. Underneath Phaedra is Chloris leaning against the knees of Thyia. He will not be mistaken who says that all during the lives of these women they remained friends. For Chloris came from Orchomenus in Boeotia, and the other was a daughter of Castalius from Parnassus. Other authorities have told their history, how that Thyia had connection with Poseidon, and how Chloris wedded Neleus, son of Poseidon. Beside Thyia stands Procris, the daughter of Erechtheus, and after her Clymene, who is turning her back to Chloris. The poem the *Returns* says that Clymene was a daughter of Minyas, that she married Cephalus the son of Deion, and that a son Iphiclus was born to them. The story of Procris is told by all men, how she had married Cephalus before Clymene, and in what way she was put to death by her husband. Farther within from Clymene you will see Megara from Thebes. This Megara married Heracles, but was divorced by him in course of time, on the ground that he had lost the children he had by her, and so thought that his marriage with her was unlucky.

Above the heads of the women I have enumerated is the daughter of Salmoneus sitting on a rock, beside whom is standing Eriphyle, who is holding up the ends of her fingers along her neck through her tunic,

² Κασταλίου . . . Παρνασσού added by Robert.

³ The MSS. have δ' or δ' ἂν.

⁴ The MSS. have ἄλλοι ἔν or ἄλλοιον.

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παρὰ τὸν τρέχηλον τοὺς δακτύλους, τοῦ χιτῶνος
 δὲ ἐν τοῖς κοίλοις εἰκάσεις τῶν χειρῶν τῇ ἐτέρᾳ¹
 8 ἐκείνῳ τὸν ὄρμον αὐτὴν ἔχειν. ὑπὲρ δὲ τὴν
 Ἐριφύλην ἔγραψεν Ἐλπήνορά τε καὶ Ὀδυσσεά
 ὀκλάζοντα ἐπὶ τοῖς ποσίν, ἔχοντα ὑπὲρ τοῦ
 βόθρου τὸ ξίφος· καὶ ὁ μάντις Τειρεσίας πρόεισιν
 ἐπὶ τὸν βόθρον. μετὰ δὲ τὸν Τειρεσίαν ἐπὶ
 πέτρας ἢ Ὀδυσσεῶς μήτηρ Ἀντίκλειά ἐστιν· ὁ
 δὲ Ἐλπήνωρ ἀμπέχεται φορμὸν ἀντὶ ἐσθῆτος,
 9 σύνηθες τοῖς ναύταις φόρημα. κατωτέρω δὲ τοῦ
 Ὀδυσσεῶς ἐπὶ θρόνων καθεζόμενοι Θησεὺς μὲν
 τὰ ξίφη τό τε Πειρίθου καὶ τὸ ἑαυτοῦ ταῖς
 χερσὶν ἀμφοτέραις ἔχει, ὁ δὲ ἐς τὰ ξίφη βλέπων
 ἐστὶν ὁ Πειρίθους· εἰκάσαις ἂν ἄχθεσθαι τοῖς
 ξίφεσιν αὐτὸν ὡς ἀχρείοις καὶ ὀφελὸς σφισιν οὐ
 γεγεννημένοις ἐς τὰ τολμήματα. Πανύασσις δὲ
 ἐποίησεν ὡς Θησεὺς καὶ Πειρίθους ἐπὶ τῶν
 θρόνων παρὰσχοιντο σχῆμα οὐ κατὰ δεσμώτας,
 προσφύεσθαι δὲ ἀπὸ τοῦ χρωτὸς ἀντὶ δεσμῶν
 10 σφισιν ἔφη τὴν πέτραν. Θησεῶς δὲ καὶ Πειρίθου
 τὴν λεγομένην φιλίαν ἐν ἀμφοτέραις ἐδήλωσεν
 Ὅμηρος ταῖς ποιήσεσι, καὶ Ὀδυσσεὺς μὲν πρὸς
 Φαίακας λέγων ἐστὶ

καὶ νύ κ' ἔτι προτέρους ἴδον ἀνέρας οὓς ἔθελόν
 περ,

Θησεά Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·

πεποίηται δὲ αὐτῷ καὶ ἐν Ἰλιάδι ὁ Νέστωρ ἄλλα
 τε ἐπὶ Ἀγαμέμνονος καὶ Ἀχιλλέως νουθεσίᾳ καὶ
 ἔπη τάδε εἰρηκώς·

¹ τῇ ἐτέρᾳ added by Kayser.

and you will conjecture that in the folds of her tunic she is holding in one of her hands the famous necklace. Beyond Eriphyle have been painted Elpenor and Odysseus. The latter is squatting on his feet, and holding his sword over the trench, towards which the seer Teiresias is advancing. After Teiresias is Anticleia, the mother of Odysseus, upon a rock. Elpenor has on instead of clothes a mat, such as is usual for sailors to wear. Lower down than Odysseus are Theseus and Peirithoüs sitting upon chairs. The former is holding in his hands the sword of Peirithoüs and his own. Peirithoüs is looking at the swords, and you might conjecture that he is angry with them for having been useless and of no help in their daring adventures. Panyassis the poet says that Theseus and Peirithoüs did not sit chained to their chairs, but that the rock grew to their flesh and so served as chains. The proverbial friendship of Theseus and Peirithoüs has been mentioned by Homer in both his poems. In the *Odyssey* Odysseus says to the Phaeacians :—¹

And now I should have seen more men of former
days, whom I wished very much to see,
'Theseus and Peirithoüs, renowned children of gods.

And in the *Iliad* he has made Nestor give advice to Agamemnon and Achilles, and speaking among others the following verses :—²

¹ Homer, *Odyssey* xi. 631 foll.

² Homer, *Iliad* i. 262 foll.

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οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι
οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
Καινέα τ' Ἐξιδίου τε καὶ ἀντίθεον Πολύ-
φημον
Θησέα τ' Αἰγείδην ἐπιείκελον ἀθανάτοισιν.

XXX. Ἐφεξῆς δὲ τὰς Πανδάρω θυγατέρας
ἔγραψεν ὁ Πολύγνωτος. Ὅμηρῳ δὲ ἐν Πηνε-
λόπης λόγοις ἐστὶν ὡς ἀποθάνοιεν μὲν ταῖς
παρθένοις οἱ γεινάμενοι κατὰ μῆνιμα ἐκ θεῶν,
αὐτὰς δὲ ὀρφανὰς τραφῆναι μὲν ὑπὸ Ἀφροδίτης,
λαβεῖν δὲ καὶ παρ' ἄλλων θεῶν, Ἡρας μὲν
φρονεῖν τε ἱκανὰς εἶναι καὶ εἶδος καλὰς, μῆκος
δὲ τοῦ σώματος Ἀρτεμίν φησιν αὐταῖς δωρή-
σασθαι, ἔργα δὲ γυναιξὶν ἀρμόζοντα ὑπὸ Ἀθηνᾶς
2 διδαχθῆναι. Ἀφροδίτην μὲν οὖν ἐς οὐρανὸν
ἀνέρχεσθαι, παρὰ Διὸς γάμον εὐδαίμονα ἐθέλου-
σαν ταῖς παισὶν εὖρασθαι, τὰς δὲ ἀπούσης
ἐκείνης ἀρπασθῆναι τε ὑπὸ Ἀρπυιῶν καὶ Ἐρι-
νύσιν ὑπ' αὐτῶν δοθῆναι. τὰδε μὲν ἐστὶν ἐς
αὐτὰς Ὅμηρῳ πεποιημένα, Πολύγνωτος δὲ κόρας
τε ἐστεφανωμένας ἀνθεσι καὶ παιζούσας ἔγραψεν
ἀστραγάλοις, ὄνομα δὲ αὐταῖς Καμειρῷ τε καὶ
Κλυτίῃ. τὸν δὲ Πανδάρων Μιλήσιόν τε ἐκ
Μιλήτου τῆς Κρητικῆς ὄντα ἴστω τις καὶ ἀδική-
ματος ἐς τὴν κλοπὴν Ταυτάλῳ καὶ τοῦ ἐπὶ τῷ
3 ὄρκῳ μετασχόντα σοφίσματος. μετὰ δὲ τοῦ
Πανδάρω τὰς κόρας Ἀντίλοχος τὸν μὲν ἕτερον
ἐπὶ πέτρας τῶν ποδῶν, τὸ δὲ πρόσωπον καὶ τὴν
κεφαλὴν ἐπὶ ταῖς χερσὶν ἀμφοτέραις ἔχων ἐστίν,
Ἀγαμέμνων δὲ μετὰ τὸν Ἀντίλοχον σκήπτρῳ τε
ὑπὸ τὴν ἀριστερὰν μασχάλῃν ἐρείδόμενος καὶ

I have never yet seen such men, and I am never
likely to see

As were Peirithoüs, Dryas, shepherd of the folk,
Caeneus, Exadius, god-like Polyphemus,
And Theseus, son of Aegeus, like to the immortals.

XXX. Next Polygnotus has painted the daughters of Pandareos. Homer makes Penelope say in a speech ¹ that the parents of the maidens died because of the wrath of the gods, that they were reared as orphans by Aphrodite and received gifts from other goddesses: from Hera wisdom and beauty of form, from Artemis high stature, from Athena schooling in the works that befit women. He goes on to say that Aphrodite ascended into heaven, wishing to secure for the girls a happy marriage, and in her absence they were carried off by the Harpies and given by them to the Furies. This is the story as given by Homer. Polygnotus has painted them as girls crowned with flowers and playing with dice, and gives them the names of Cameiro and Clytië. I must tell you that Pandareos was a Milesian from Miletus in Crete, and implicated in the theft of Tantalus and in the trick of the oath. After the daughters of Pandareos is Antilochus, with one foot upon a rock and his face and head resting upon both hands, while after Antilochus is Agamemnon, leaning on a sceptre beneath his left armpit, and holding up

¹ Homer, *Odyssey* xx. 66-78.

ταῖς χερσὶν ἐπανεῶν ῥάβδον· Πρωτεσίλαος δὲ πρὸς Ἀχιλλέα ἀφορᾷ καθεζόμενος. καὶ ὁ Πρωτεσίλαος τοιοῦτον παρέχεται σχῆμα, ὑπὲρ δὲ τὸν Ἀχιλλέα Πάτροκλός ἐστιν ἐστηκώς. οὗτοι πλὴν τοῦ Ἀγαμέμνονος οὐκ ἔχουσι γένεια οἱ ἄλλοι.

- 4 Γέγραπται δὲ ὑπὲρ αὐτοὺς Φῶκος τε ἡλικίαν μεράκιον καὶ Ἰασεὺς γενεῖων μὲν εὖ ἔχων, δακτύλιον δὲ ἐκ τῆς ἀριστερᾶς τοῦ Φώκου περιαιρούμενος χειρὸς ἐπὶ τοιῷδέ ἐστι λόγῳ. Φῶκῳ τῷ Αἰακοῦ διαβάντι ἐξ Αἰγίνης ἐς τὴν νῦν καλουμένην Φωκίδα, καὶ ἀνθρώπων τε ἀρχὴν τῶν ἐν τῇ ἡπείρῳ ταύτῃ κτήσασθαι καὶ αὐτῷ θέλονται ἐνταῦθα οἰκῆσαι, ἀφίκετο ἐπὶ πλείστον ὁ Ἰασεὺς φιλίας καὶ οἱ δῶρα ἄλλα τε ὥς τὸ εἰκὸς ἐδωρήσατο καὶ λίθου σφραγίδα ἐνδεδεμένην χρυσῷ· Φῶκῳ δὲ οὐ μετὰ πολὺν χρόνον ἀνακομισθέντι ἐς Αἰγίνα Πηλεὺς αὐτίκα ἐβούλευσε τοῦ βίου τὴν τελευτήν. καὶ τοῦδε ἔνεκα ἐν τῇ γραφῇ ἐς ἀνάμνησιν ἐκείνης τῆς φιλίας ὃ τε Ἰασεὺς τὴν σφραγιδά ἐστιν ἐθέλων θεῖσασθαι καὶ ὁ Φῶκος παρὲς¹ λαβεῖν αὐτήν.

- 5 Ὅτι ἐν τούτοις Μαῖρά ἐστιν ἐπὶ πέτρα καθεζομένη· περὶ δὲ αὐτῆς πεποιημένα ἐστὶν Νόστοις ἀπελθεῖν μὲν παρθένον ἔτι ἐξ ἀνθρώπων, θυγατέρα δὲ αὐτὴν εἶναι Προίτου τοῦ Θερσάνδρου, τὸν δὲ εἶναι Σισύφου. ἐφεξῆς δὲ τῆς Μαίρας Ἀκταίων ἐστὶν ὁ Ἀρισταίου καὶ ἡ τοῦ Ἀκταίωνος μήτηρ, νεβρὸν ἐν ταῖς χερσὶν ἔχοντες ἐλάφου καὶ ἐπὶ δέρματι ἐλάφου καθεζόμενοι· κύων τε θηρευτικὴ παρακατάκειται σφισι βίου

¹ It has been suggested to read παρὲς instead of the aorist.

a staff in his hands. Protesilaüs is seated with his gaze fixed on Achilles. Such is the posture of Protesilaüs, and beyond Achilles is Patroclus standing. With the exception of Agamemnon these figures have no beard.

Beyond them has been painted Phocus as a stripling, and Iaseus, well bearded, is taking off a ring from the left hand of Phocus. The story about this is as follows. When Phocus, the son of Aeacus, had crossed from Aegina into what is now called Phocis, and wished to gain the rule over the men living on that part of the mainland, and to settle there himself, Iaseus conceived a great friendship for him. Among the gifts that Iaseus gave (as friends will) was a seal-ring, a stone set in gold. But when Phocus returned, not long afterwards, to Aegina, Peleus at once plotted to kill him. This is the reason why in the painting, as a reminder of their great friendship, Iaseus is anxious to look at the ring and Phocus has let him take it.

Beyond these is Maera sitting on a rock. About her the poem *Returns* says that she was still a maid when she departed this life, being the daughter of Proetus, son of Thersander, who was a son of Sisyphus. Next to Maera is Actaeon, son of Aristaëus, together with the mother of Actaeon; they hold in their hands a young deer, and are sitting on a deer's skin. A hunting dog lies stretched out

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τοῦ Ἀκταίωνος ἔνεκα καὶ τοῦ ἐς τὴν τελευτὴν
τρόπον.

- 6 Ἀποβλέψαντι δὲ αὐθις ἐς τὰ κάτω τῆς γραφῆς,
ἔστιν ἐφεξῆς μετὰ τὸν Πάτροκλον οἷα ἐπὶ λόφου
τινὸς Ὀρφεὺς καθεζόμενος, ἐφάπτεται δὲ καὶ τῇ
ἀριστερᾷ κιθάρας, τῇ δὲ ἑτέρα χειρὶ ἰτέας ψαύει·
κλῶνές εἰσιν ὧν ψαύει, προσανακέκλιται δὲ τῷ
δένδρῳ. τὸ δὲ ἄλσος ἔοικεν εἶναι τῆς Περσε-
φόνης, ἔνθα αἰγειροὶ καὶ ἰτέαι δόξῃ τῇ Ὀμήρου
πεφύκασιν· Ἑλληνικὸν δὲ τὸ σχῆμά ἐστι τῷ
Ὀρφεῖ, καὶ οὔτε ἡ ἐσθῆς οὔτε ἐπίθημά ἐστιν ἐπὶ
7 τῇ κεφαλῇ Θράκιον. τῷ δένδρῳ δὲ τῇ ἰτέα κατὰ
τὸ ἕτερον μέρος προσανακεκλιμένος ἐστὶν αὐτῇ
Προμέδων. εἰσὶ μὲν δὴ οἱ νομίζουσι καθάπερ
ἐς ποιήσιν ἐπεσῆχθαι τὸ Προμέδοντος ὄνομα ὑπὸ
τοῦ Πολυγνώτου· τοῖς δὲ εἰρημένον ἐστὶν ἄνδρα
Ἕλληνα ἔς τε τὴν ἄλλην ἅπασαν γενέσθαι
φιλήκοον μουσικὴν καὶ ἐπὶ τῇ ᾠδῇ μάλιστα τῇ
8 Ὀρφείῳ. κατὰ τοῦτο τῆς γραφῆς Σχεδῖος ὁ
Φωκεὺσιν ἡγησάμενος ἐς Τροίαν καὶ μετὰ τοῦτον
Πελίας ἐστὶν ἐν θρόνῳ καθεζόμενος, τὰ γένεια
ὁμοίως καὶ τὴν κεφαλὴν πολιός, ἐνορᾷ δὲ ἐς τὸν
Ὀρφέα· ὁ δὲ Σχεδῖος ἐγχειρίδιόν τε ἔχων καὶ
ἄγρωστίν ἐστιν ἐστεφανωμένος. Θαμνυρίδι δὲ
ἐγγὺς καθεζομένῳ τοῦ Πελίου διεφθαρμέναι αἱ
ὄψεις καὶ ταπεινὸν ἐς ἅπαν σχῆμά ἐστι καὶ ἡ
κομὴ πολλή¹ μὲν ἐπὶ τῆς κεφαλῆς, πολλή¹ δὲ
αὐτῷ καὶ ἐν τοῖς γενείοις· λύρα δὲ ἔρριπται πρὸς
τοῖς ποσὶ, κατεαγότες αὐτῆς οἱ πῆχεις καὶ αἱ
9 χορδαὶ κατερρωγυῖαι. ὑπὲρ τούτου ἐστὶν ἐπὶ
πέτρας καθεζόμενος Μαρσύας, καὶ Ὀλυμπος
παρ' αὐτὸν παιδὸς ἐστὶν ὠραίου καὶ αὐλείν
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beside them, an allusion to Actæon's mode of life, and to the manner of his death.

Turning our gaze again to the lower part of the picture we see, next after Patroclus, Orpheus sitting on what seems to be a sort of hill; he grasps with his left hand a harp, and with his right he touches a willow. It is the branches that he touches, and he is leaning against the tree. The grove seems to be that of Persephone, where grow, as Homer thought,¹ black poplars and willows. The appearance of Orpheus is Greek, and neither his garb nor his head-gear is Thracian. On the other side of the willow-tree Promedon is leaning against it. Some there are who think that the name Promedon is as it were a poetic invention of Polygnotus; others have said that Promedon was a Greek who was fond of listening to all kinds of music, especially to the singing of Orpheus. In this part of the painting is Schedius, who led the Phocians to Troy, and after him is Pelias, sitting on a chair, with grey hair and grey beard, and looking at Orpheus. Schedius holds a dagger and is crowned with grass. Thamyris is sitting near Pelias. He has lost the sight of his eyes; his attitude is one of utter dejection; his hair and beard are long; at his feet lies thrown a lyre with its horns and strings broken. Above him is Marsyas, sitting on a rock, and by his side is Olympus, with the appearance of a boy in the bloom of youth

¹ Homer, *Odyssey* x. 510.

¹ Madvig suggested πολιτῆ.

διδασκομένου σχῆμα ἔχων. οἱ δὲ ἐν Κελαιναῖς Φρύγες ἐθέλουσι μὲν τὸν ποταμὸν ὃς διέξεισιν αὐτοῖς διὰ τῆς πόλεως ἐκείνόν ποτε εἶναι τὸν αὐλητήν, ἐθέλουσι δὲ καὶ εὖρημα εἶναι τοῦ Μαρσίου τὸ Μητρῶον αὐλημα· φασὶ δὲ ὡς καὶ τὴν Γαλατῶν ἀπώταιντο στρατεῖαν τοῦ Μαρσίου σφίσιν ἐπὶ τοὺς βαρβάρους ὕδατί τε ἐκ τοῦ ποταμοῦ καὶ μέλει τῶν αὐλῶν ἀμύναντος.

XXXI. Εἰ δὲ ἀπίδοις πάλιν ἐς τὸ ἄνω τῆς γραφῆς, ἔστιν ἐφεξῆς τῷ Ἀκταίῳ Λῆας ὁ ἐκ Σαλαμῖνος, καὶ Παλαμῆδης τε καὶ Θερσίτης κύβοις χρώμενοι παιδιᾷ, τοῦ Παλαμῆδους τῷ εὐρήματι· Λῆας δὲ ὁ ἕτερος ἐς αὐτοὺς ὄρᾳ παίζοντας. τούτῳ τῷ Λῆαντι τὸ χρώμᾶ ἐστὶν οἶον ἂν ἀνδρὶ ναυαγῷ γένοιτο ἐπανθούσης τῷ χρωτὶ
 2 ἔτι τῆς ἄλλης· ἐς δὲ τὸ αὐτὸ ἐπίτηδες τοῦ Ὀδυσσέως τοὺς ἐχθροὺς ἤγαγεν ὁ Πολύγνωτος· ἀφίκετο δὲ ἐς Ὀδυσσέως δυσμένειαν ὁ τοῦ Ὀιλέως Λῆας, ὅτι τοῖς Ἑλλησιν Ὀδυσσεὺς παρήνει καταλιθῶσαι τὸν Λῆαντα ἐπὶ τῷ ἐς Κασσιόδραν τολμήματι· Παλαμῆδην δὲ ἀποπνιγῆναι προσελθόντα ἐπὶ ἰχθύων θήραν, Διομήδην δὲ τὸν ἀποκτείναντα εἶναι καὶ Ὀδυσσεᾶ ἐπιλεξάμενος ἐν
 3 ἔπεσιν οἶδα τοῖς Κυπρίοις. Μελέαγρος δὲ ὁ Οἰνέως ἀνωτέρω μὲν ἢ ὁ τοῦ Ὀιλέως Λῆας ἐστὶν ἐν τῇ γραφῇ, ἔοικε δὲ ὀρώντι ἐς τὸν Λῆαντα. τούτοις πλὴν τῷ Παλαμῆδει γένειά ἐστι τοῖς ἄλλοις. ἐς δὲ τοῦ Μελεάγρου τὴν τελευτὴν Ὀμήρῳ μὲν ἐστὶν εἰρημένα ὡς Ἐρινὺς καταρῶν ἀκούσαι τῶν Ἀλθαίας καὶ ἀποθάνοι κατὰ ταύτην ὁ Μελέαγρος τὴν αἰτίαν, αἱ δὲ Ἡοϊαί τε καλοῦμεναι καὶ ἡ Μινυὰς ὠμολογίκασιν ἀλλήλαις·

learning to play the flute. The Phrygians in Celaenae hold that the river passing through the city was once this great flute-player, and they also hold that the Song of the Mother, an air for the flute, was composed by Marsyas. They say too that they repelled the army of the Gauls by the aid of Marsyas, who defended them against the barbarians by the water from the river and by the music of his flute.

XXXI. If you turn your gaze again to the upper part of the painting, you see, next to Actaeon, Ajax of Salamis, and also Palamedes and Thersites playing with dice, the invention of Palamedes; the other Ajax is looking at them as they play. The colour of the latter Ajax is like that of a shipwrecked sailor with the brine still rough on the surface of his skin. Polygnotus has intentionally gathered into one group the enemies of Odysseus. Ajax, son of Oileus, conceived a hatred of Odysseus, because Odysseus urged the Greeks to stone him for the outrage on Cassandra. Palamedes, as I know from reading the epic poem *Cypria*, was drowned when he put out to catch fish, and his murderers were Diomedes and Odysseus. Meleager, the son of Oeneus, is higher up in the picture than Ajax, the son of Oileus, and he seems to be looking at Ajax. Palamedes has no beard, but the others have. As to the death of Meleager, Homer¹ says that the Fury heard the curses of Althaea, and that this was the cause of Meleager's death. But the poem *Eoeae*, as it is called, and the *Minyad* agree in giving a

¹ Homer, *Iliad* i. 566.

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Ἀπόλλωνα δὴ αὐταί φασιν αἱ ποιήσεις ἀμύναι
 Κούρησιν ἐπὶ τοὺς Αἰτωλοὺς καὶ ἀποθανεῖν
 4 Μελέαγρον ὑπὸ Ἀπόλλωνος. τὸν δὲ ἐπὶ τῷ
 δαλῷ λόγον, ὡς δοθείη μὲν ὑπὸ Μοιρῶν τῇ
 Ἀλθαίᾳ, Μελεάγρῳ δὲ οὐ πρότερον ἔδει τὴν
 τελευτὴν συμβῆναι πρὶν ἢ ὑπὸ πυρὸς ἀφανισθῆναι
 τὸν δαλὸν καὶ ὡς ὑπὸ τοῦ θυμοῦ καταπρήσειεν
 αὐτὸν ἡ Ἀλθαία, τοῦτον τὸν λόγον Φρύνιχος ὁ
 Πολυφράδμονος πρῶτος ἐν δράματι ἔδειξε Πλευ-
 ρωνίαις·

κρυερὸν γὰρ οὐκ
 ἤλυξεν μόρον, ὥκεῖα δέ νιν φλόξ κατεδαίσατο,
 δαλοῦ περθομένου ματρὸς ὑπ' αἰνᾶς κακομη-
 χάνου.

οὐ μὴν φαίνεται γε ὁ Φρύνιχος προαγαγὼν τὸν
 λόγον ἐς πλεόν ὡς εὔρημα ἂν τις οἰκείον, προσ-
 αψάμενος δὲ αὐτοῦ μόνον ἅτε ἐς ἅπαν ἤδη
 διαβεβοημένου τὸ Ἑλληνικόν.

5 Ἐν δὲ τοῖς κάτω τῆς γραφῆς μετὰ τὸν Θράκᾳ
 εἰσι Θάμυριν Ἐκτωρ μὲν καθεζόμενος—ἀμφο-
 τέρας ἔχει τὰς χεῖρας περὶ τὸ ἀριστερὸν γόνυ,
 ἀνιωμένου σχῆμα ἐμφαίνων—, μετὰ δὲ αὐτὸν
 Μέμνων ἐστὶν ἐπὶ πέτρᾳ καθεζόμενος καὶ Σαρπη-
 δὼν συνεχῆς τῷ Μέμνωνι· ἐπικέκλιται δὲ τὸ
 πρόσωπον ἐπὶ τὰς χεῖρας ἀμφοτέρας ὁ Σαρπη-
 δὼν, ἡ δὲ ἑτέρα τῶν χειρῶν τοῦ Μέμνωνος ἐπὶ
 6 τῷ ὤμφῳ τοῦ Σαρπηδόου κεῖται. γένεια μὲν
 πᾶσιν ἐστὶν αὐτοῖς, ἐν δὲ τοῦ Μέμνωνος τῇ
 χλαμύδι καὶ ὄρνιθές εἰσιν ἐπειργασμένοι· Μεμ-
 νονίδες ταῖς ὄρνισιν ἐστὶν ὄνομα, κατὰ δὲ ἔτος
 οἱ Ἑλλησπόντιοί φασιν αὐτὰς ἐν εἰρημέναις

different account. For these poems say that Apollo helped the Curetes against the Aetolians, and that Melcager was killed by Apollo. The story about the brand, how it was given by the Fates to Althaea, how Meleager was not to die before the brand was consumed by fire, and how Althaea burnt it up in a passion—this story was first made the subject of a drama by Phrynichus, the son of Polyphradmon, in his *Pleuronian Women* :—

For chill doom

He escaped not, but a swift flame consumed him,
As the brand was destroyed by his terrible mother,
contriver of evil.

However, it appears that Phrynichus did not elaborate the story as a man would his own invention, but only touched on it as one already in the mouths of everybody in Greece.

In the lower part of the picture, after the Thracian Thamyris, comes Hector, who is sitting with both hands clasped about his left knee, in an attitude of deep grief. After him is Memnon, sitting on a rock, and Sarpedon next to Memnon. Sarpedon has his face buried in both hands, and one of Memnon's hands lies on Sarpedon's shoulder. All are bearded; and on the cloak of Memnon are embroidered birds. Their name is Memnonides, and the people of the Hellespont say that on stated days every year they go

- ἡμέραις ἰέναι τε ἐπὶ τοῦ Μέμνονος τὸν τάφον, καὶ ὅποσον τοῦ μνήματος δένδρων ἐστὶν ἢ πόας ψιλόν, τοῦτο καὶ σαίρουσιν αἱ ὄρνιθες καὶ ὑγροῖς τοῖς πτεροῖς τοῦ Αἰσήπου τῷ ὕδατι ραίνουσι.
- 7 παρὰ δὲ τῷ Μέμνονι καὶ παῖς Αἰθίοψ πεποιήται γυμνός, ὅτι ὁ Μέμνων βασιλεὺς ἦν τοῦ Αἰθιοπίας ἀφίκετο μέντοι ἐς Ἴλιον οὐκ ἀπ' Αἰθιοπίας ἀλλὰ ἐκ Σούσων τῶν Περσικῶν καὶ ἀπὸ τοῦ Χοάσπου ποταμοῦ, τὰ ἔθνη πάντα ὅσα ᾤκει μεταξὺ ὑποχείρια πεπονημένος. Φρύγες δὲ καὶ τὴν ὁδὸν ἔτι ἀποφαίνουσι δι' ἧς τὴν στρατιὰν ἤγαγε τὰ ἐπίτομα ἐκλεγόμενος τῆς χώρας· τέτμηται δὲ διὰ τῶν μονῶν¹ ἡ ὁδός.
- 8 Ὅτι δὲ τὸν Σαρπηδόνα τε καὶ Μέμνονα, ἔστιν ὑπὲρ αὐτοὺς ὁ Πάρις οὐκ ἔχων πω γένεια· κροτεῖ δὲ ταῖς χερσίν, ὅλος ἂν γένοιτο ἀνδρὸς ἀγροίκου κρότος· εἰκέναι τὸν Πάριν φήσεις τῷ ψόφῳ τῶν χειρῶν Πενθεσίλειαν παρ' αὐτὸν καλοῦντι. ἔστι δὲ καὶ ἡ Πενθεσίλεια ὁρῶσα ἐς τὸν Πάριν, τοῦ προσώπου δὲ ἔοικε τῷ νεύματι ὑπερορᾶν τε αὐτὸν καὶ ἐν οὐδενὸς τίθεσθαι λόγῳ· τὸ δὲ σχῆμά ἐστι τῇ Πενθεσιλείᾳ παρθένος τόξον ἔχουσα τοῖς Σκυθικοῖς ἐμπερές καὶ παρ-
- 9 δάλεως δέρμα ἐπὶ τῶν ὤμων. αἱ δὲ ὑπὲρ τὴν Πενθεσίλειαν φέρουσαι μὲν εἰσιν ὕδωρ ἐν κατεαγόσιν ὁστράκοις, πεποιήται δὲ ἡ μὲν ἔτι ὡραία τὸ εἶδος, ἡ δὲ ἤδη τῆς ἡλικίας προήκουσα· ἰδίᾳ μὲν δὴ οὐδὲν ἐπίγραμμα ἐπὶ ἑκατέρᾳ τῶν γυναικῶν, ἐν κοινῷ δὲ ἐστὶν ἐπὶ ἀμφοτέραις εἶναι σφᾶς
- 10 τῶν οὐ μεμνημένων γυναικῶν. ἀνωτέρω τούτων

¹ Probably corrupt. ὁρᾶν or Μηρηνῶν (one MSS. has μηνῶν) has been suggested.

to the grave of Memnon, and sweep all that part of the tomb that is bare of trees or grass, and sprinkle it with the water of the Aescopus from their wet wings. Beside Memnon is depicted a naked Ethiopian boy, because Memnon was king of the Ethiopian nation. He came to Troy, however, not from Ethiopia, but from Susa in Persia and from the river Choaspes, having subdued all the peoples that lived between these and Troy. The Phrygians still point out the road through which he led his army, picking out the shortest routes. The road is divided up by halting-places.¹

Beyond Sarpedon and Memnon is Paris, as yet beardless. He is clapping his hands like a boor, and you will say that it is as though Paris were calling Penthesileia to him by the noise of his hands. Penthesileia too is there, looking at Paris, but by the toss of her head she seems to show her disdain and contempt. In appearance Penthesileia is a maiden, carrying a bow like Scythian bows, and wearing a leopard's skin on her shoulders. The women beyond Penthesileia are carrying water in broken pitchers; one is depicted as in the bloom of youth, the other is already advanced in years. There is no separate inscription on either woman, but there is one common to the pair, which states that they are of the number of the uninitiated. Higher up than these is Callisto,

¹ With the suggested emendations: "is cut through the mountains" or "is cut through the territory of the people of Meros."

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ἐστὶν ἡ Λυκαόνορος Καλλιστῶ καὶ Νομία τε καὶ ἡ Νηλέως Πηρώ· ταύτης ἔδνα τῶν γάμων βοῦς ὁ Νηλεὺς ἦτει τὰς Ἰφίκλου. τῇ Καλλιστοῖ δὲ ἀντὶ μὲν στρωμνῆς ἐστὶν αὐτῇ δέρμα ἄρκτου, τοὺς πόδας δὲ ἐν τοῖς Νομίας γόνασιν ἔχει κειμένους. ἐδήλωσε δέ μοι τὰ πρότερα τοῦ λόγου φάναι τοὺς Ἀρκάδας Νομίαν εἶναι ἐπιχώριον νύμφην· τὰς νύμφας δὲ εἶναι πολὺν μὲν τινα ἀριθμὸν βιούσας ἐτῶν, οὐ μέντοι παράπαν γε ἀπηλλαγμένας θανάτου, ποιητῶν ἐστὶν ἐς αὐτὰς λόγος.

- Μετὰ δὲ τὴν Καλλιστῶ καὶ ὅσαι σὺν ἐκείνῃ γυναῖκες, κρημνοῦ τε σχῆμά ἐστι καὶ ὁ Αἰόλου Σίσυφος ἀνῶσαι πρὸς τὸν κρημνὸν βιαζόμενος
- 11 τὴν πέτραν. ἔστι δὲ καὶ πίθος ἐν τῇ γραφῇ, πρεσβύτης δὲ ἄνθρωπος, ὁ δὲ ἔτι παῖς, καὶ γυναῖκες, νέα μὲν ὑπὸ τῇ πέτρᾳ, παρὰ δὲ τὸν πρεσβύτην εἰκουῖα ἐκείνῳ τὴν ἡλικίαν· οἱ μὲν δὴ ἄλλοι φέρουσιν ὕδωρ, τῇ δὲ γραὶ κατεᾶχθαι τὴν ὑδρίαν εἰκάσεις· ὅσον δὲ ἐν τῷ ὀστράκῳ λοιπὸν ἦν τοῦ ὕδατος, ἐκχέουσά ἐστιν αὖθις ἐς τὸν πίθον. ἐτεκμαιρόμεθα δ' εἶναι καὶ τούτους τῶν τὰ δρώμενα Ἐλευσῖνι ἐν οὐδενὶ θεμένων λόγῳ· οἱ γὰρ ἀρχαιότεροι τῶν Ἑλλήνων τελετὴν τὴν Ἐλευσινίαν πάντων ὁπόσα ἐς εὐσέβειαν ἤκει τοσοῦτῳ ἦγον ἐντιμότερον ὅσῳ καὶ θεοὺς ἐπίπροσθεν ἡρώων.
- 12 Ὑπὸ τούτῳ δὲ τῷ πίθῳ Τάνταλος καὶ ἄλλα ἔχων ἐστὶν ἀλγεινὰ ὁπόσα Ὅμηρος ἐπ' αὐτῷ πεποίηκεν, ἐπὶ δὲ αὐτοῖς πρόσεστίν οἱ καὶ τὸ ἐκ τοῦ ἐπηρτημένου λίθου δεῖμα. Πολύγνωτος μὲν δηλὸς ἐστὶν ἐπακολουθήσας τῷ Ἀρχιλόχου

daughter of Lycaon, Nomia, and Pero, daughter of Neleus. As her bride-price Neleus asked for the oxen of Iphiclus. Instead of a mattress, Callisto has a bearskin, and her feet are lying on Nomia's knees. I have already mentioned that the Arcadians say that Nomia¹ is a nymph native to their country. The poets say that the nymphs live for a great number of years, but are not altogether exempt from death.

After Callisto and the women with her is the form of a cliff, and Sisyphus, the son of Aeolus, is trying his hardest to push the rock up it. There is also in the painting a jar, and an old man, with a boy and two women. One of these, who is young, is under the rock; the other is beside the old man and of a like age to his. The others are carrying water, but you will guess that the old woman's water-jar is broken. All that remains of the water in the sherd she is pouring out again into the jar. We inferred that these people too were of those who had held of no account the rites at Eleusis. For the Greeks of an earlier period looked upon the Eleusinian mysteries as being as much higher than all other religious acts as gods are higher than heroes.

Under this jar is Tantalus, enduring all the pains that Homer² speaks of, and in addition the terror of the stone that hangs over him. Polygnotus has plainly followed the account of Archilochus, but I

¹ See Book VIII. xxxviii. 11.

² Homer, *Odyssey* xi. 582.

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λόγῳ· Ἀρχίλοχος δὲ οὐκ οἶδα εἴτε ἐδιδάχθη παρὰ ἄλλων τὰ ἐς τὸν λίθον εἴτε καὶ αὐτὸς ἐς τὴν ποίησιν ἐσηνέγκατο.

Τοσαύτη μὲν πλήθος καὶ εὐπρεπείας ἐς τοσοῦτόν ἐστιν ἤκουσα ἢ τοῦ Θασίου γραφή·

XXXII. Τοῦ περιβόλου δὲ τοῦ ἱεροῦ θέατρον ἔχεται θέας ἄξιον, ἐπαιαβύντι δὲ ἐκ τοῦ περιβόλου . . . Διούσου δὲ ἄγαλμα ἐνταῦθα Κνιδίων ἐστὶν ἀνάθημα. στάδιον δὲ σφισιν ἀνωτάτῳ τῆς πόλεως ἐστίν· ἐπεποιήτο δὲ ἐκ τῆς πέτρας τοῦτο¹ ὅποιαι περὶ τὸν Παρνασσόν εἰσιν αἱ πολλαί, ἄχρῃς Ἀθηναῖος Ἡρώδης λίθῳ τῷ Πεντελῆσιν αὐτὸ μετεκόσμησεν.

Τὰ μὲν δὴ ἀνήκοντα ἐς συγγραφὴν τοσαυτά τε καὶ τοιαῦτα κατ' ἐμὲ ἦν τὰ λειπόμενα ἐν
² Δελφοῖς· ἰόντι δὲ ἐκ Δελφῶν ἐπὶ τὰ ἄκρα τοῦ Παρνασσοῦ, σταδίοις μὲν ὅσον ἐξήκοντα ἂνω-τέρῳ Δελφῶν ἐστὶν ἄγαλμα χαλκοῦν, καὶ ῥάων εὐζώνῳ ἀνδρὶ ἢ ἡμίονοις τε καὶ ἵπποις ἐπὶ τὸ ἄντρον ἐστὶν ἄνοδος τὸ Κωρύκιον· τούτῳ δὲ τῷ ἄντρῳ γενέσθαι τὸ ὄνομα ἀπὸ νύμφης Κωρυκίας ἐδήλωσα ὀλίγον τι ἔμπροσθεν· σπηλαίων δὲ ὧν εἶδον θέας ἄξιον μάλιστα ἐφαίνετο εἶναί μοι.
³ ὅσα μὲν γὰρ ἐπὶ τε αἰγιαλοῖς καὶ ἀγχιβαθεὶ τῇ θαλάσσῃ, τούτων μὲν οὐδὲ ἀριθμὸν ἂν τις ἐθέλων ἐξεύροι, ὀνομαστότατα δὲ ἔν τε Ἑλλησι καὶ ἐν γῇ τῇ βαρβάρων ἐστί· Φρύγες οἱ ἐπὶ ποταμῷ Πιεγκέλῳ, τὰ δὲ ἄνωθεν ἐξ Ἀρκαδίας καὶ Ἀζύωνων ἐς ταύτην ἀφικόμενοι τὴν χώραν, δεικνύουσιν ἄντρον καλούμενον Στεῦνος περιφερές τε καὶ ὕψους ἔχον εὐπρεπῶς· Μητρὸς δὲ ἐστὶν ἱερόν,
⁴ καὶ ἄγαλμα Μητρὸς πεποιήται. Θεμισώνιον

do not know whether Archilochus borrowed from others the story of the stone or whether it was an invention of his that he introduced into his poem.

So great is the number of the figures and so many are their beauties, in this painting of the Thasian artist.

XXXII. Adjoining the sacred enclosure is a theatre worth seeing, and on coming up from the enclosure . . . and here is an image of Dionysus, dedicated by the Cnidians. The Delphian race-course is on the highest part of their city. It was made of the stone that is most common about Parnassus, until Herodes the Athenian rebuilt it of Pentelic marble. Such in my day the objects remaining in Delphi that are worth recording. On the way from Delphi to the summit of Parnassus, about sixty stades distant from Delphi, there is a bronze image. The ascent to the Corycian cave is easier for an active walker than it is for mules or horses. I mentioned a little earlier in my narrative¹ that this cave was named after a nymph called Corycia, and of all the caves I have ever seen this seemed to me the best worth seeing. It would be impossible to discover even the mere number of caves whose entrances face the beach or the deep sea, but the most famous ones in Greek or in foreign lands are the following. The Phrygians on the river Pencelas, and those who came to this land originally from the Azanians in Arcadia, show visitors a cave called Steunos, which is round, and handsome in its loftiness. It is sacred to the Mother, and there is an image of her. Themisonium

¹ See chapter vi. § 3 of this Book.

¹ In the MSS. *τοῦτο* comes after *πύλεως*

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δὲ τὸ ὑπὲρ Λαοδικείας Φρύγες μὲν καὶ τοῦτο
 οἰκοῦσιν· ὅτε δὲ ὁ Γαλατῶν στρατὸς ἔφερε καὶ
 ἦγεν Ἰωνίαν καὶ Ἰωνίας τὰ ὄμορα, οἱ Θεμισωνεῖς
 φασιν αὐτοῖς Ἡρακλέα βοηθὸν καὶ Ἀπόλλωνα
 γενέσθαι καὶ Ἑρμῆν· τούτους γὰρ τοῖς τὰς ἀρχὰς
 ἔχουσιν ἄντρον τε δι' ὀνειράτων δεῖξαι καὶ ἀπο-
 κρυφθῆναι Θεμισωνεῦσι καὶ γυναιξὶν αὐτῶν καὶ
 5 παισὶν ἐς τοῦτο προστάξαι τὸ ἄντρον. καὶ ἐπὶ
 τούτῳ πρὸ τοῦ σπηλαίου σφισὶν ἀγάλματα οὐ
 μεγάλα ἐστὶν Ἡρακλέους καὶ Ἑρμοῦ τε καὶ
 Ἀπόλλωνος, Σπηλαῖται καλούμενοι· τὸ δὲ ἀπέχει
 ὅσον τριάκοντα τοῦ ἄστεως σταδίου, ὕδατος
 δὲ εἰσὶν ἐν αὐτῷ πηγαί· οὔτε δὲ ἔσοδος ἐς αὐτὸ
 φέρει οὔτε ἐπὶ πολὺ ἡ αὐγὴ δίδεισι τοῦ ἡλίου, τοῦ τε
 ὀρόφου τὰ πλείονα ἐγγυτάτῳ τοῦ ἐδάφους γίνεταί.
 6 ἔστι δὲ καὶ τοῖς ἐπὶ ποταμῷ Ληθαίῳ Μάγνησιν
 Ἀὐλαὶ¹ καλούμενον χωρίον· ἐνταῦθα Ἀπόλλωνι
 ἀνεῖται σπήλαιον, μεγέθους μὲν εἵνεκα οὐ πολλοῦ
 θαύματος, τὸ δὲ ἄγαλμα τοῦ Ἀπόλλωνος τὰ
 μάλιστα ἀρχαῖον καὶ ἰσχὺν ἐπὶ ἔργῳ παρέχεται
 παντί· καὶ αὐτῷ ἄνδρες ἱεροὶ κατὰ κρημνῶν τε
 ἀποτόμων καὶ πετρῶν πηδῶσιν ὑψηλῶν καὶ
 ὑπερμήκη δένδρα ἐριπόντες ἐκ ῥιζῶν κατὰ τὰ
 στενώτατα τῶν ἀτραπῶν ὁμοῦ τοῖς ἄχθεσιν
 7 ὁδεύουσι. τὸ δὲ ἄντρον τὸ Κωρύκιον μεγέθει
 τε ὑπερβάλλει τὰ εἰρημένα καὶ ἔστιν ἐπὶ πλείσ-
 τον ὁδεῦσαι δι' αὐτοῦ καὶ ἄνευ λαμπτήρων· ὃ τε
 ὄροφος ἐς αὐταρκες ἀπὸ τοῦ ἐδάφους ἀνέστηκε,
 καὶ ὕδωρ τὸ μὲν ἀνερχόμενον ἐκ πηγῶν, πλεόν
 δὲ ἔτι ἀπὸ τοῦ ὀρόφου στάζει, ὥστε καὶ δῆλα
 ἐν τῷ ἐδάφει σταλαγμῶν τὰ ἔχνη διὰ παντός
 ἐστὶ τοῦ ἄντρου. ἱερὸν δὲ αὐτὸ οἱ περὶ τὸν
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above Laodiceia is also inhabited by Phrygians. When the army of the Gauls was laying waste Ionia and the borders of Ionia, the Themisonians say that they were helped by Heracles, Apollo and Hermes, who revealed to their magistrates in dreams a cave, and commanded that in it should be hidden the Themisonians with their wives and children. This is the reason why in front of the cave they have set up small images, called Gods of the Cave, of Heracles, Hermes and Apollo. The cave is some thirty stades distant from the city, and in it are springs of water. There is no entrance to it, the sunlight does not reach very far, and the greater part of the roof lies quite close to the floor. There is also near Magnesia on the river Lethætis a place called *Aulae* (*Halls*), where there is a cave sacred to Apollo, not very remarkable for its size, but the image of Apollo is very old indeed, and bestows strength equal to any task. The men sacred to the god leap down from sheer precipices and high rocks, and uprooting trees of exceeding height walk with their burdens down the narrowest of paths. But the Corycian cave exceeds in size those I have mentioned, and it is possible to make one's way through the greater part of it even without lights. The roof stands at a sufficient height from the floor, and water, rising in part from springs but still more dripping from the roof, has made clearly visible the marks of drops on the floor throughout the cave. The dwellers around

¹ *Αὐλαὶ* Wilamowitz: *ὕλας* MSS.

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Παρνασσὸν Κωρυκίων τε εἶναι Νυμφῶν καὶ Πανὸς μάλιστα ἡγνῆται. ἀπὸ δὲ τοῦ Κωρυκίου χαλεπὸν ἦδη καὶ ἀνδρὶ εὐζώνῳ πρὸς τὰ ἄκρα ἀφικέσθαι τοῦ Παρνασσοῦ· τὰ δὲ νεφῶν τέ ἐστὶν ἀνωτέρω τὰ ἄκρα καὶ αἱ Θυιάδες ἐπὶ τούτοις τῷ Διονύσῳ καὶ τῷ Ἀπόλλωνι μαίνονται.

- 8 Τιθορέα δὲ ἀπωτέρω Δελφῶν ὀγδοήκοντα ὥς εἰκάσαι σταδίοις ἐστὶ καὶ ἑκατὸν¹ ἰόντι τὴν διὰ τοῦ Παρνασσοῦ· τὴν δὲ οὐ πάντα ὀρεινὴν, ἀλλὰ καὶ ὀχήμασιν ἐπιτήδειον πλεόνων ἔτι ἐλέγετο εἶναι σταδίων. διάφορα ἐς τὸ ὄνομα οἶδα τῆς πόλεως Ἡροδότῳ τε εἰρημένα ἐν ἐπιστρατείᾳ
- 9 τοῦ Μήδου καὶ Βάκιδι ἐν χρησιμοῖς. Βάκις μὲν γε Τιθορέας τοὺς ἐνθάδε ἐκάλεσεν ἀνθρώπους· Ἡροδότου δὲ ὁ ἐς αὐτοὺς λόγος ἐπιάντος φησὶ τοῦ βαρβάρου τοὺς ἐνταῦθα οἰκοῦντας ἀναφυγεῖν ἐς τὴν κορυφήν, ὄνομα δὲ Νεῶνα μὲν τῇ πόλει, Τιθορέαν δὲ εἶναι τοῦ Παρνασσοῦ τῇ ἄκρᾳ. ἔοικεν οὖν ἀνὰ χρόνον πρῶτα μὲν δὴ τῇ ἀπάσῃ χώρᾳ, μετὰ δὲ ταῦτα, ἐπειδὴ ἀνωκίσθησαν ἀπὸ τῶν κωμῶν, ἐκνικῆσαι καὶ ἐπὶ τῇ πόλει Τιθορέαν μηδὲ ἔτι Νεῶνα ὀνομάζεσθαι· Τιθορέα δὲ οἱ ἐπιχώριοι τεθῆναί φασιν² ἀπὸ Τιθορέας νύμφης, οἶαι τὸ ἀρχαῖον λόγῳ τῷ ποιητῶν ἐφύοντο ἀπὸ τε ἄλλων δένδρων καὶ μάλιστα ἀπὸ τῶν δρυῶν.
- 10 γενεᾷ δὲ ἥ με γενέσθαι μιᾷ πρότερον ἐς τὸ χεῖρον ἔτρεψεν ὁ δαίμων τὰ ἐν τῇ Τιθορέᾳ. θεάτρον μὲν δὴ κατασκευὴ καὶ περίβολός ἐστιν ἀγορᾶς ἀρχαιοτέρας· τὰ δὲ τῶν ἐν τῇ πόλει μάλιστα ἐς

¹ καὶ ἑκατὸν added to the MSS. by Heberdey.

² Some think that ὄνομα has fallen out here.

Parnassus believe it to be sacred to the Corycian nymphs, and especially to Pan. From the Corycian cave it is difficult even for an active walker to reach the heights of Parnassus. The heights are above the clouds, and the Thyiad women rave there in honour of Dionysus and Apollo.

Tithorea is, I should guess, about one hundred and eighty stades distant from Delphi on the road across Parnassus. This road is not mountainous throughout, being fit even for vehicles, but was said to be several stades longer. I am aware that Herodotus¹ in his account of the Persian invasion gives the town a different name from that given to it in the oracles of Bacis. For Bacis called the inhabitants Tithoreans, but the account of them in Herodotus states that during the advance of the barbarian the people dwelling here fled up to the summit, and that the city's name was Neon, Tithorea being the name of the peak of Parnassus. It appears, then, that at first Tithorea was the name applied to the whole district; but in course of time, when the people migrated from the villages, the city too came to be called Tithorea, and not Neon any longer. The natives say that Tithorea was so called after a nymph of the same name, one of those who in days of old, according to the story of the poets, grew out of trees and especially out of oaks. One generation before I was born heaven made the fortunes of Tithorea decay. There are the buildings of a theatre, and the enclosure of a rather ancient market-place. The most noteworthy objects in

¹ Herodotus viii. 32.

- μνήμην¹ ἤκοντα Ἀθηνᾶς ἐστὶν ἄλσος καὶ ναὸς
 τε καὶ ἄγαλμα· καὶ Ἀντιόπης μνημῆα ἐστὶ καὶ
 Φώκου. καὶ μοι τοῦ λόγου τὰ ἔχοντα ἐς Θη-
 βαίους ἐδήλωσε μὲν ὥς ἡ Ἀντιόπη δι' ὀργὴν
 ἐκ Διονύσου μανείη, καὶ κατὰ αἰτίαν ἦντινα
 11 ἐπεσπίασατο ἐκ τοῦ θεοῦ τὸ μῆνιμα, ἐδήλωσε δὲ
 καὶ ὥς ἐρασθέντι Φώκῳ τῷ Ὀρνυτίωνος συνώ-
 κησε καὶ τέθαπται ὁμοῦ τῷ Φώκῳ, καὶ Βύκιδι
 ὁποῖα ἐστὶ τῷ χρησμολόγῳ κοινὰ ἐς τοῦτον τὸν
 τάφον καὶ ἐς τὸν Ζήθου τε ἐν Θήβαις καὶ
 Ἀμφίονος. τὰ μὲν δὴ ἐς συγγραφὴν τῶν ἐν τῷ
 πολίσματι ὅτι μὴ τὰ εἰρημένα ἄλλο ἦν οὐδέν,
 ποταμὸς δὲ παρὰ τῶν Τιθορέων ῥέων τὴν πόλιν
 ποτόν σφισι γίνεταί καταβαίνουσιν τε ἐπὶ τὴν
 ὄχθην καὶ ἱρυομένοις τὸ ὕδωρ· ὄνομα δὲ ἐστὶν
 αὐτῷ Καχάλης.
- 12 Σταδίοις δὲ ἀπωτέρω Τιθορέας ἐβδομήκοντα
 ναὸς ἐστὶν Ἀσκληπιοῦ, καλεῖται δὲ Ἀρχαγέτας·
 τιμὰς δὲ παρὰ αὐτῶν ἔχει Τιθορέων καὶ ἐπ' ἴσης
 παρὰ Φωκέων τῶν ἄλλων. ἐντὸς μὲν δὴ τοῦ
 περιβόλου τοῖς τε ἱκέταις καὶ ὅσοι τοῦ θεοῦ
 δούλοι, τούτοις μὲν ἐνταῦθά εἰσι καὶ οἰκήσεις·
 ἐν μέσῳ δὲ ὃ τε ναὸς καὶ ἄγαλμα λίθου πε-
 ποιημένον, γένεια ἔχον μέγεθος καὶ ὑπὲρ δύο
 πόδας.² κλίνη δὲ ἐν δεξιᾷ κεῖται τοῦ ἀγάλμα-
 τος, θύειν δὲ αὐτῷ τὰ πάντα ὁμοίως νομίζουσι
 πλὴν αἰγῶν.
- 13 Τοῦ δὲ Ἀσκληπιοῦ περὶ τεσσαράκοντα ἀπέχει
 σταδίους περίβολος καὶ ἄδυτον ἱερὸν Ἰσιδος,
 ἀγιώτατον ὅποσα Ἑλληνες θεῷ τῇ Αἰγυπτίᾳ
 πεποιήνται· οὔτε γὰρ περιοικεῖν ἐνταῦθα οἱ

¹ In the MSS. ἐς μνήμην comes before Ἀντιόπης.

the city are the grove, temple and image of Athena. There is also the tomb of Antiope and Phocus. I have already in my account of Thebes mentioned¹ how Antiope went mad because of the wrath of Dionysus, and the reason why she brought on herself the anger of the god; I have also told how Phocus, the son of Ornytion, fell in love with her, how she married him and is buried with him, and what Bacis the soothsayer says about this grave in common with that of Zethus and Amphion at Thebes. I found nothing else remarkable in the town except what I have already mentioned. Running past the city of Tithorea is a river that gives the inhabitants drinking-water. They go down to the bank and draw the water up. The name of the river is Cachales.

Seventy stades distant from Tithorea is a temple of Asclepius, called Archagetas (*Founder*). He receives divine honours from the Tithoreans, and no less from the other Phocians. Within the precincts are dwellings for both the suppliants of the god and his servants. In the middle is the temple of the god and an image made of stone, having a beard more than two feet long. A couch is set on the right of the image. It is usual to sacrifice to the god any animal except the goat.

About forty stades distant from Asclepius is a precinct and shrine sacred to Isis, the holiest of all those made by the Greeks for the Egyptian goddess. For the Tithoreans think it wrong to dwell round

¹ See Book IX. xvii. 6.

² Some mark a lacuna after $\xi\chi\omicron\nu$. Others put a comma at $\xi\chi\omicron\nu$ and for $\delta\upsilon\omicron$ read $\delta\nu\omicron\kappa\alpha\lambda\acute{\iota}\delta\epsilon\tau\alpha$.

- Τιθορεεῖς νομίζουσιν οὔτε ἔσοδος ἐς τὸ ἄδυτον ἄλλοις γε ἢ ἐκείνοις ἐστὶν οὓς ἂν αὐτὴ προτιμήσασα ἢ Ἴσις καλέσῃ σφᾶς δι' ἐνυπνίων. τὸ δὲ αὐτὸ καὶ ἐν ταῖς ὑπὲρ Μαιάνδρου πόλεσι θεοὶ ποιοῦσιν οἱ καταχθόνιοι· οὓς γὰρ ἂν ἐς τὰ ἄδυτα ἐσιέναι θελήσωσιν, ἀποστέλλουσιν αὐτοῖς
- 14 ὄνειράτων ὄψεις. ἐν δὲ τῇ Τιθορέων καὶ δις ἐκάστου τοῦ ἔτους τῇ Ἰσιδι πανηγυριν ἄγουσι, τὴν μὲν τῷ ἡρι, τὴν δὲ μετοπωρινήν· τρίτῃ δὲ ἡμέρᾳ πρότερον κατὰ ἐκατέραν τῶν πανηγύρεων, ὅσοις ἐστὶν ἐσελθεῖν ἄδεια, τὸ ἄδυτον ἐκκαθαίρουσι τρόπον τινὰ ἀπόρρητοι, καὶ διὴ καὶ τῶν ἱερέων ἃ ἐπὶ τῆς προτέρας ἐνεβλήθη πανηγύρεως, τούτων ὅποσα ἂν ὑπολειπόμενά εὗρωσι κομίζουσιν ἐς τὸ αὐτὸ αἰὲ χωρίον καὶ κατορύσσουσιν ἐνταῦθα· δύο τε ἀπὸ τοῦ ἀδύτου στάδια
- 15 ἐτεκμαιρόμεθα ἐς τοῦτο εἶναι τὸ χωρίον. ταύτῃ μὲν δὴ τῇ ἡμέρᾳ τοσαῦτα περὶ τὸ ἱερὸν δρῶσι, τῇ δὲ ἐπιούσῃ σκηναὶ οἱ καπηλεύοντες ποιοῦνται καλάμου τε καὶ ἄλλης ὕλης αὐτοσχεδίου. τῇ τελευταίᾳ δὲ τῶν τριῶν πανηγυρίζουσι πιπρῆσκοντες καὶ ἀνδράποδα καὶ κτήνη τὰ πάντα, ἔτι
- 16 δὲ ἐσθήτας καὶ ἄργυρον καὶ χρυσόν· μετὰ δὲ μεσοῦσαν τὴν ἡμέραν τρέπονται πρὸς θυσίαν. θύουσι δὲ καὶ βούς καὶ ἐλάφους οἱ εὐδαιμονέστεροι, ὅσοι δὲ εἰσιν ἀποδέοντες πλούτῳ, καὶ χήνας καὶ ὄρνιθας τὰς μελεαγρίδας· οἷσιν δὲ ἐς τὴν θυσίαν οὐ νομίζουσιν οὐδὲ ὑπὲρ χρῆσθαι καὶ αἰξίν. ὅσοις μὲν δὴ καθαρίσασιν¹ τὰ ἱερεῖα ἐς τὸ ἄδυτον ἀποστεῖλαι . . . πεποιημένους ἀρχήν, καθελίξαι δεῖ σφᾶς τὰ ἱερεῖα λίνου τελαμῶσιν ἢ βύσσου· τρόπος δὲ τῆς σκευασίας ἐστὶν ὁ
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about it, and no one may enter the shrine except those whom Isis herself has honoured by inviting them in dreams. The same rule is observed in the cities above the Maeander by the gods of the lower world; for to all whom they wish to enter their shrines they send visions seen in dreams. In the country of the Tithoreans a festival in honour of Isis is held twice each year, one in spring and the other in autumn. On the third day before each of the feasts those who have permission to enter cleanse the shrine in a certain secret way, and also take and bury, always in the same spot, whatever remnants they may find of the victims thrown in at the previous festival. We estimated that the distance from the shrine to this place was two stades. So on this day they perform these acts about the sanctuary, and on the next day the small traders make themselves booths of reeds or other improvised material. On the last of the three days they hold a fair, selling slaves, cattle of all kinds, clothes, silver and gold. After mid-day they turn to sacrificing. The more wealthy sacrifice oxen and deer, the poorer people geese and guinea fowl. But it is not the custom to use for the sacrifice sheep, pigs or goats. Those whose business it is to burn the victims¹ and send them into the shrine . . . having made a beginning must wrap the victims in bandages of coarse or fine linen; the mode of preparing is the Egyptian. All

¹ This scarcely makes sense, and the emendation of Kayser is ingenious: "Those whom Isis has invited to send the victims."

¹ ὅσους μὲν ἐν κτελέσῃ ἡ ἱερίαις Kayser.

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- 17 Αἰγύπτιος. πομπεύει τε δὴ πάντα ὅσα ἔθυσαν καὶ οἱ μὲν ἐς τὸ ἄδυτον τὰ ἱερεῖα ἐσπέμπουσιν, οἱ δὲ ἔμπροσθε τοῦ ἀδύτου καθαγίζουσι¹ τὰς σκηναὺς καὶ ἀποχωροῦσιν αὐτοὶ σπουδῇ. καὶ φασὶ ποτε ἄνθρωπον οὐ τῶν καταβαινόντων ἐς τὸ ἄδυτον, βέβηλον δέ, ἡνίκα ἤρχετο ἡ πυρὰ καίεσθαι, τῆνικαῦτα ἐσελθεῖν ἐς τὸ ἄδυτον ὑπὸ πολυπραγμοσύνης τε καὶ τόλμης· καὶ οἱ πάντα ἀνάπλεα εἰδῶλων φαίνεσθαι, καὶ ἀναστρέψαι μὲν αὐτὸν ἐς τὴν Τιθορέαν, διηγησάμενον δὲ ἃ
- 18 ἐθεάσατο ἀφεῖναι τὴν ψυχὴν. εἰκότα δὲ ἀνδρὸς ἤκουσα Φοῖνικος, ἄγειν τῇ Ἰσιδι Αἰγυπτίους τὴν ἑορτήν, ὅτε αὐτὴν τὸν Ὅσιριν πενθεῖν λέγουσιν. τῆνικαῦτα δὲ καὶ ὁ Νεῖλος ἀναβαίνειν σφίσιν ἄρχεται, καὶ τῶν ἐπιχωρίων πολλοὺς ἐστὶν εἰρημένα ὡς τὰ αὖξοντα τὸν ποταμὸν καὶ ἄρδεν τὰς ἀρούρας ποιοῦντα δάκρυά ἐστι τῆς Ἰσιδος. τότε οὖν τὸν Ῥωμαῖον, ὃς ἐπετέτραπτο Αἰγυπτῶν, ἄνδρα ἔφη χρήμασιν ἀναπεύσαντα ἐς τὸ ἄδυτον καταπέμψαι τῆς Ἰσιδος τὸ ἐν Κόπτῳ· καὶ ὁ ἐσπεμφθεὶς ἀνέστρεψε μὲν ἐκ τοῦ ἀδύτου, διηγησάμενον δὲ ὅποσα ἐθεάσατο καὶ τοῦτον αὐτίκα ἐπυνθανόμην τελευτῆσαι. τὸ ἔπος οὖν ἀληθεύειν ἔοικε τὸ Ὀμήρου, σὺν οὐδενὶ αἰσίῳ τοὺς θεοὺς τῇ γένει τῶν ἀνθρώπων ἐναργῶς ὀραῖσθαι.
- 19 Τὸ δὲ ἔλαιον τὸ ἐν τῇ Τιθορέῳ ἀποδεῖ μὲν πλήθει τοῦ τε Ἀττικοῦ καὶ τοῦ Σικωνίου, χροὰ δὲ ὑπερβάλλει καὶ ἡδονῇ τὸ Ἰβηρικὸν καὶ τὸ ἐκ τῆς νήσου τῆς Ἰστρίας· καὶ μύρα τε ἀπ' αὐτοῦ παντοῖα ἐψοῦσι καὶ τὸ ἔλαιον ὡς βασιλέα ἄγουσιν.

XXXIII. Ἐτέρα δὲ ἐκ Τιθορέας ὁδὸς ἡ ἐπὶ

that they have devoted to sacrifice are led in procession; some send the victims into the shrine, while others burn the booths before the shrine and themselves go away in haste. They say that once a profane man, who was not one of those descending into the shrine, when the pyre began to burn, entered the shrine to satisfy his rash inquisitiveness. It is said that everywhere he saw ghosts, and on returning to Tithorea and telling what he had seen he departed this life. I have heard a similar story from a man of Phoenicia, that the Egyptians hold the feast for Isis at a time when they say she is mourning for Osiris. At this time the Nile begins to rise, and it is a saying among many of the natives that what makes the river rise and water their fields is the tears of Isis. At that time then, so said my Phoenician, the Roman governor of Egypt bribed a man to go down into the shrine of Isis in Coptus. The man despatched into the shrine returned indeed out of it, but after relating what he had seen, he too, so I was told, died immediately. So it appears that Homer's verse¹ speaks the truth when it says that it bodes no good to man to see godhead face to face.

The olive oil of Tithorea is less abundant than Attic or Sicyonian oil, but in colour and pleasantness it surpasses Iberian oil and that from the island of Istria. They distil all manner of unguents from the oil, and also send it to the Emperor.

XXXIII. Another road from Tithorea is the one

¹ Homer, *Iliad* xx. 131.

¹ Here Kayser would add *περ*.

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Λέδοντά ἐστιν· πόλις δέ ποτε ἐνομίζετο καὶ αὕτη, κατ' ἐμέ δὲ ὑπὸ ἀσθενείας ἐξελελοίπεσαν οἱ Λεδόντιοι τὴν πόλιν, καὶ ἄνθρωποι περὶ ἐβδομήκοντα οἱ οἰκοῦντες ἦσαν ἐπὶ τῷ Κηφισῷ· Λέδων δ' οὖν ὄνομα ταῖς οἰκήσεσιν ἐστὶν αὐτῶν, καὶ ἐς τὸν Φωκέων σύλλογον κοινὸν τελεῖν ἡξίωνται καὶ οὗτοι, καθάπερ γε καὶ οἱ Πανοπεῖς. τῶν δὲ ἀνθρώπων οἱ οἰκοῦσιν ἐπὶ τῷ Κηφισῷ τεσσαράκοντά ἐστιν ἀνωτέρω σταδίοις Λέδοντος τῆς ἀρχαίας τὰ ἐρείπια, καὶ τὸ ὄνομα ἀπὸ ἀνδρὸς λαβεῖν τὴν πόλιν φασὶν αὐτόχθονος.

2 κακῶν δὲ ἀπέλαυσαν μὲν ἀνιάτων καὶ ἄλλαι πόλεις δι' ἀδικίαν ἐπιχωρίων ἀνδρῶν· ἐς τελέαν δὲ ἀπώλειαν ὤλισθον Ἴλιον μὲν διὰ τὴν ἐς Μενέλαον ὕβριν τοῦ Ἀλεξάνδρου, Μιλήσιοι δὲ διὰ τὸ ἐς τὰς ἐπιθυμίας Ἑστιάου πρόχειρον καὶ ἔρωτα ἄλλοτε μὲν τῆς ἐν Ἡδωνοῖς πόλεως, τοτὲ δὲ εἶναι Δαρείου σύμβουλον, ἄλλοτε δὲ ἐπανήκειν ἐς Ἰωνίαν· καὶ δὴ καὶ Λεδοντίους Φιλόμηλος ἀσέβειαν τὴν ἐαυτοῦ δημοσίᾳ παρέσχε σφίσιν ἀναμάξασθαι.

3 Λίλαια δὲ ἡμέρας μὲν ὁδὸν καὶ ὥρα χειμῶνος ἀπέχει Δελφῶν κατιοῦσι διὰ τοῦ Παρνασσοῦ, στάδια δὲ ἑτεκμαιρόμεθα ὀγδοήκοντα εἶναι τῆς ὁδοῦ καὶ ἑκατόν. τοὺς δὲ ἐνταῦθα ἀνθρώπους, καὶ ἐπειδὴ ἀνφκίσθη αὐτοῖς ἡ πόλις, ἀτύχημα ἐκ Μακεδονίας δεύτερον σφᾶς ἔμελλεν ἐπιλήψεσθαι. πολιορκηθέντες γὰρ ὑπὸ Φιλίππου τοῦ Δημητρίου παρέστησαν κατὰ συνθήκας, καὶ ἐσήχθη φρουρά σφισιν ἐς τὴν πόλιν, ἕως οὗ ἀνὴρ ἐπιχώριος—ὄνομα δὲ οἱ ἦν Πάτρων—τούς τε ἐν ἡλικίᾳ τῶν πολιτῶν συνέστησεν ἐπὶ τὴν

that leads to Ledon. Once Ledon also was considered a city, but in my day the Ledontians owing to their weakness had abandoned the city, and the dwellers on the Cephissus were about seventy people. Still the name of Ledon is given to their dwellings, and the citizens, like the Panopceans, have the right to be represented at the general assembly of the Phocians. The ruins of the ancient Ledon are forty stades farther up from these dwellers on the Cephissus. They say that the city took its name from an aboriginal. Other cities have incurred incurable harm through the sin of their own citizens, but Troy's ruin was complete when it fell through the outrage that Alexander committed against Menelaüs, and Miletus through the lack of control shown by Histiaëtis, and his passionate desire, now to possess the city in the land of the Edonians, now to be admitted to the councils of Dareius, and now to go back to Ionia. Again, Philomelus brought on the community of Ledon the punishment to be paid for the crime of his own impiety.

Lilaea is a winter day's journey distant from Delphi; we estimated the length of the road, which goes across and down Parnassus, to be one hundred and eighty stades. Even after their city had been restored, its inhabitants were fated to suffer a second disaster at the hands of the Macedonians. Besieged by Philip, the son of Demetrius, they made terms and surrendered, and a garrison was brought into the city, until a native of the city, whose name was Patron, united against the garrison those of the citizens who were of military age, conquered the

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- φρουράν καὶ κρατήσας τοὺς Μακεδόνας μάχη
 ἡνύγκασεν ἀπελθεῖν σφᾶς ὑποσπόνδους· Λιλαίεις
 δὲ αὐτὸν ἀντὶ τῆς εὐεργεσίας ταύτης ἀνέθεσαν
 4 ἐς Δελφοὺς· ἔστι δὲ ἐν Λιλαίᾳ θέατρον καὶ
 ἀγορά τε καὶ λουτρά· ἔστι δὲ καὶ θεῶν ἱερὰ
 Ἀπόλλωνος, τὸ δὲ Ἄρτεμιδος· ἀγάλματα δὲ
 ὀρθὰ ἐργασίας τε τῆς Ἀττικῆς καὶ τῆς Πεντε-
 λῆσι λιθοτομίας. Λίλαιαν δὲ τῶν καλουμένων
 Ναίδων καὶ θυγατέρα εἶναι τοῦ Κηφισοῦ καὶ
 ἀπὸ τῆς νύμφης τὸ ὄνομα τεθῆναι τῇ πόλει φασί.
 5 καὶ ὁ ποταμὸς ἐνταῦθα ἔχει τὰς πηγὰς· ἀνέεισι
 δὲ ἐκ τῆς γῆς οὐ τὰ πάντα μεθ' ἡσυχίας, ἀλλ' ὥς
 τὰ πλείω συμβαίνειν μεσοῦσης μάλιστα τῆς
 ἡμέρας παρέχεται φωνὴν ἀνερχόμενος· εἰκάσαις
 ἀν' ἡμέρας ἀν' ἡμέρας ταύρῳ τὸν ἡχον τοῦ ὕδατος· ἔχει
 δὲ ἡ Λίλαια καὶ πρὸς τὰς τοῦ ἔτους ὥρας μετο-
 πώρου καὶ ἐν θέρει καὶ ἥρος ἐπιτηδείως· τὸν δὲ
 χειμῶνα μὴ ὁμοίως ἥπιον γίνεσθαι κωλύει τὸ ὄρος
 ὁ Παρνασσός.
- 6 Χαράδρα δὲ εἵκοσιν ἀπωτέρω σταδίοις ἐστὶν
 ὑπὲρ ὑψηλοῦ κειμένη κρημνοῦ, καὶ ὕδατος οἱ
 ἐνταῦθα σπανίζουσιν ἄνθρωποι, ποτὸν δὲ σφισι
 ποταμὸς ἐστὶ Χάραδρος κατερχομένοις ὅσον τρία
 ἐπ' αὐτὸν στάδια· ἐκδίδωσι δὲ ἐς τὸν Κηφισόν,
 καὶ μοι τὸ ὄνομα ἀπὸ τοῦ ποταμοῦ φαίνεται
 τεθῆναι τοῦ Χαράδρου τῇ πόλει. Χαραδραίοις
 δὲ Ἡρώων καλουμένων εἰσὶν ἐν τῇ ἀγορᾷ βωμοί,
 καὶ αὐτοὺς οἱ μὲν Διοσκούρων, οἱ δὲ ἐπιχωρίων
 7 εἶναί φασιν ἡρώων. γῇ δὲ διακεκριμένη ἀρίστη
 τῆς Φωκίδος ἐστὶν ἡ παρὰ τὸν Κηφισὸν καὶ
 φυτεῦσαι καὶ σπείρειν καὶ ἀνεῖναι νομίς· καὶ
 γεωργεῖται ταῦτα μάλιστα τῆς χώρας, ὥστε καὶ

PHOCIS, OZOLIAN LOCRI, xxxiii. 3-7

Macedonians in battle, and forced them to withdraw under a truce. In return for this good deed the Lilaean dedicated his statue at Delphi. In Lilaea are also a theatre, a market-place and baths. There is also a sanctuary of Apollo, and one of Artemis. The images are standing, of Attic workmanship, and of marble from the Pentelic quarries. They say that Lilaea was one of the Naïds, as they are called, a daughter of the Cephissus, and that after this nymph the city was named. Here the river has its source. It is not always quiet when it rises from the ground, but it usually happens that at about mid-day it makes a noise as it wells up. You could compare the roar of the water to the bellowing of a bull. Lilaea has a temperate climate in autumn, in summer, and in spring; but Mount Parnassus prevents the winter from being correspondingly mild.

Charadra is twenty stades distant, situated on the top of a lofty crag. The inhabitants are badly off for water; their drinking water is the river Charadrus, and they have to go down about three stades to reach it. This river is a tributary of the Cephissus, and it seems to me that the town was named after the Charadrus. In the market-place at Charadra are altars of Heroes, as they are called, said by some to be the Dioseuri, by others to be local heroes. The land beside the Cephissus is distinctly the best in Phocis for planting, sowing and

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λόγος ἐστὶ πόλιν μὲν Παραποταμίους μὴ ὀνομασθῆναι, ἐπὶ δὲ τῶν παρὰ τὸν Κηφισὸν γεωργούντων πεποιῆσθαι τὸ ἔπος,

οἷ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον.

8 τούτῳ τῷ λόγῳ διάφορα μὲν ἐν τῇ Ἡροδότου συγγραφῇ, διάφορα δὲ ἐστὶν αὐτῷ καὶ ὅσα ἐπὶ ταῖς νίκαις ταῖς Πυθικαῖς μνημονεύουσιν· Ἀμφικτύονες γὰρ Πύθια ἐτίθεσαν πρῶτον, καὶ Αἰχμέας Παραποτάμιος πυγμὴν ἐνίκησεν ἐν παισίν· ὡσαύτως δὲ Ἡρόδοτος καταλέγων τὰς πόλεις, ὅσας βασιλεὺς Ξέρξης τῶν ἐν Φωκεύσιν ἐνέπρησε, καὶ Παραποταμίους κατεῖλοχεν ἐν αὐταῖς πόλιν. οὐ μέντοι οἱ Παραποτάμιοί γε ὑπὸ Ἀθηναίων καὶ Βοιωτῶν ἀνωκίσθησαν, ἀλλὰ ἐς τὰς ἄλλας πόλεις οἱ ἄνθρωποι κατενεμήθησαν ὑπὸ τε ἀσθενείας καὶ σπάνει χρημάτων.

Παραποταμίῳ μὲν δὴ οὔτε ἐρείπια ἔτι ἦν οὔτε ἔνθα τῆς χώρας ὤκισθη ἡ πόλις μνημονεύουσιν· ὁδὸς δὲ ἡ ἐς Ἀμφίκλειαν σταδίων ἐκ 9 Λιλαίας ἐστὶν ἐξήκοντα. ταύτην τὴν Ἀμφίκλειαν ἐλυμήναντο οἱ ἐπιχώριοι τῷ ὀνόματι, καὶ Ἡρόδοτος μὲν Ἀμφίκλειαν ἐκάλεσεν ἐπόμενος τῷ ἀρχαιοτάτῳ τῶν λόγων, Ἀμφικτύονες δὲ δόγμα ἐπὶ τῇ τῶν πόλεων ἀπωλείᾳ τῶν ἐν Φωκεύσιν ἐξευεγκόντες ὄνομα ἔθεντο αὐτῇ Ἀμφίκλειαν. οἱ δὲ ἐπιχώριοι τοιάδε ἐπ' αὐτῇ λέγουσι· δυνάστην ἄνδρα ἐπιβουλήν ἐχθρῶν ὑποπτεύσαντα ἐς νῆπιον παῖδα καταθέσθαι τὸν παῖδα ἐς ἄγγειον, καὶ ἀποκρύψαι τῆς χώρας ἔνθα οἱ ἄδειαν ἔσσεσθαι πλείστην ἡπίστατο. λύκον μὲν δὴ ἐπιχειρεῖν τῷ

pasture. This part of the district, too, is the one most under cultivation, so that there is a saying that the verse,¹

And they who dwelt beside the divine river
Cephisus,

alludes, not to a city Parapotamii (*Riverside*), but to the farmers beside the Cephisus. The saying, however, is at variance with the history of Herodotus² as well as with the records of victories at the Pythian games. For the Pythian games were first held by the Amphictyons, and at this first meeting a Parapotamian of the name of Aechmeas won the prize in the boxing-match for boys. Similarly Herodotus, enumerating the cities that King Xerxes burnt in Phocis, includes among them the city of Parapotamii. However, Parapotamii was not restored by the Athenians and Boeotians, but the inhabitants, being poverty-stricken and few in number, were distributed among the other cities.

I found no ruins of Parapotamii left, nor is the site of the city remembered. The road from Lilaea to Amphicleia is sixty stades. The name of this Amphicleia has been corrupted by the native inhabitants. Herodotus, following the most ancient account, called it Amphicaea; but the Amphictyons, when they published their decree for the destruction of the cities in Phocis, gave it the name of Amphicleia. The natives tell about it the following story. A certain chief, suspecting that enemies were plotting against his baby son, put the child in a vessel, and hid him in that part of the land where he knew there would be most security. Now a wolf attacked

¹ Homer, *Iliad* ii. 522.

² See Herodotus viii. 33.

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- 10 παιδί, δράκοντα δὲ ἰσχυρὰν ἔχειν τὴν φρουρὰν
 ἔσπειραμένον περὶ τὸ ἀγγεῖον. ὥς δὲ ὁ πατὴρ
 ἦλθε τοῦ παιδός, τὸν δράκοντα ἐπιβουλεύσαι τῷ
 παιδί ἐλπίζων ἀφίησι τὸ ἀκόντιον, καὶ ἐκείνῳ
 τε καὶ ὁμοῦ τῷ δράκοντι τὸν παῖδα ἀπέκτεινε·
 διδαχθεῖς δὲ ὑπὸ τῶν ποιμαίνοντων ὥς εὐεργέτην
 καὶ φύλακα τοῦ παιδὸς ἀπεκτονῶς εἶη, πυρὰν τῷ
 δράκοντι καὶ τῷ παιδί ἐποίησεν ἐν κοινῷ. τό τε
 δὴ χωρίον εἰκέναι καὶ ἐς τόδε καιομένην πυρᾶ
 φασὶ καὶ ἀπὸ τοῦ δράκοντος ἐκείνου τὴν πόλιν
 11 ἐθέλουσιν Ὀφειτεῖαν ὀνομασθῆναι. θέας δὲ μά-
 λιστα ἄξια Διονύσῳ δρῶσιν ὄργια, ἔσοδος δὲ ἐς
 τὸ ἄδυτον οὐκ ἔστι, οὐδὲ ἐν φανερῷ σφισιν
 ἄγαλμα.¹ λέγεται δὲ ὑπὸ τῶν Ἀμφικλειέων
 μάντιν τέ σφισι τὸν θεὸν τοῦτον καὶ βοηθὸν
 νόσων καθεστηκέναι· τὰ μὲν δὴ νοσήμια αὐτοῖς
 Ἀμφικλειεῦσι καὶ τοῖς προσοικοῦσιν ἰᾶται δι'
 ὀνειράτων, πρόμαντις δὲ ὁ ἱερεὺς ἔστι, χρᾶ δὲ ἐκ
 τοῦ θεοῦ κάτοχος.
- 12 Ἀμφικλείας δὲ ἀπωτέρω σταδίοις πεντεκαί-
 δεκά ἔστι Τιθρώνιον ἐν πεδίῳ κειμένη· παρέχεται
 δὲ οὐδὲν ἐς μνήμην. ἐκ Τιθρωνίου δὲ εἴκοσιν ἐς
 Δρυμαίαν στάδιοι· καθ' ὃ τι δὲ αὕτη ἡ ὁδὸς καὶ ἡ
 ἐς Δρυμαίαν ἐξ Ἀμφικλείας ἡ εὐθεῖα περὶ² τὸν
 Κηφισὸν συμμίσγουσιν, ἔστιν Ἀπόλλωνος
 Τιθρωνεῦσιν ἐνταῦθα ἄλσος τε καὶ βωμοί. πε-
 ποίηται δὲ καὶ ναός· ἄγαλμα δὲ οὐκ ἔστιν.
- Ἀπέχει δὲ Ἀμφικλείας ἡ Δρυμαία σταδίους
 ὀγδοήκοντα ἀποτραπέντι ἐς ἀριστερά . . . κατὰ
 Ἡροδότου τοὺς λόγους, Ναυβολεῖς δὲ τὰ ἀρχαῖο-

¹ The MSS. have ἄδυτον οὐδὲ ἐν φανερῷ σφισιν ἄγαλμα οὐκ ἔστι. Emended by Kayser.

the child, but a serpent coiled itself round the vessel, and kept up a strict watch. When the child's father came, supposing that the serpent had purposed to attack the child, he threw his javelin, which killed the serpent and his son as well. But being informed by the shepherds that he had killed the benefactor and protector of his child, he made one common pyre for both the serpent and his son. Now they say that even to-day the place resembles a burning pyre, maintaining that after this serpent the city was called Ophiteia. They celebrate orgies, well worth seeing, in honour of Dionysus, but there is no entrance to the shrine, nor have they any image that can be seen. The people of Amphicleia say that this god is their prophet and their helper in disease. The diseases of the Amphicleans themselves and of their neighbours are cured by means of dreams. The oracles of the god are given by the priest, who utters them when under the divine inspiration.

Fifteen stades away from Amphicleia is Tithronium, lying on a plain. It contains nothing remarkable. From Tithronium it is twenty stades to Drymace. At the place where this road joins at the Cephissus the straight road from Amphicleia to Drymace,¹ the Tithronians have a grove and altars of Apollo. There has also been made a temple, but no image.

Drymace is eighty stades distant from Amphicleia, on the left . . . according to the account in Herodotus,² but in earlier days Naubolenses. The

¹ With the reading *παρὰ*: "joins the straight road from Amphicleia to Drymace along the bank of the Cephissus."

² Herodotus viii. 33.

³ *παρὰ* Schubart.

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τερα· καὶ οἰκιστὴν οἱ ἐνταῦθα γενέσθαι σφίσι Νάυβολον¹ Φώκου παῖδά φασι τοῦ Αἰακοῦ. Δήμητρος δὲ Θεσμοφόρου Δρυμαίοις ἱερὸν ἐστὶν ἀρχαῖον, καὶ ἄγαλμα ὀρθὸν λίθου πεποίηται, καὶ αὐτῇ Θεσμοφορία ἐορτὴν ἄγουσιν ἐπέτειον.

XXXIV. Ἐλάτεια δὲ τῶν ἐν Φωκεύσι μεγίστη πόλεων ἐστὶ τῶν ἄλλων μετὰ γε τοὺς Δελφούς· κεῖται δὲ κατὰ Ἀμφίκλειαν, καὶ ἐς αὐτὴν ὀγδοήκοντα καὶ ἑκατὸν ὁδός ἐστὶν ἐξ Ἀμφικλείας σταδίων, πεδιάς ἢ πολλή καὶ αὖθις οὐκ ἐπὶ πολὺ ἀνάντης ἢ ἐγγυτάτω τοῦ Ἐλατέων ἄστεως. ρεῖ δὲ ἐν τῇ πεδιάδι ὁ Κηφισός· αἱ δὲ ὠτίδες καλούμεναι παρὰ τὸν Κηφισὸν νέμονται μάλιστα² ὀρνίθων. Ἐλατεῦσι δὲ ἐξεγένετο μὲν Κᾶσσανδρον καὶ τὴν Μακεδόνων ἀπώσασθαι στρατιάν, ὑπῆρξε δὲ καὶ Ταξίλου Μιθριδάτῃ στρατηγούντος τὸν πόλεμόν σφισιν ἐκφυγεῖν· ἀντὶ τούτου δὲ τοῦ ἔργου Ῥωμαῖοι δεδώκασιν αὐτοῖς ἐλευθέρους ὄντας ἀτελῇ νέμεσθαι τὴν χώραν. ἀμφισβητοῦσι δὲ οὗτοι ξενικοῦ γένους, καὶ Ἀρκάδες φασὶν εἶναι τὸ ἀρχαῖον· Ἐλατον γὰρ τὸν Ἀρκάδος, ἡνίκα ἐπὶ τὸ ἱερὸν Φλεγύαι τὸ ἐν Δελφοῖς ἐστρατεύσαντο, ἀμύναί τε τῷ θεῷ καὶ ἐν τῇ Φωκίδι ὁμοῦ τῷ στρατεύματι αὐτὸν καταμείναντα Ἐλατείας³ οἰκιστὴν γενέσθαι. ἐν δὲ ταῖς Φωκέων πόλεσιν ἃς ὁ Μῆδος ἐνέπρησεν, ἀριθμῆσαι καὶ τὴν Ἐλάτειαν ἐστὶν ἐν ταύταις. συμφοραὶ δὲ αἱ μὲν πρὸς Φωκέας τοὺς ἄλλους γεγὼνασί σφισιν ἐν κοινῷ, τὰς δὲ καὶ ἰδίᾳ τοῖς Ἐλατεῦσιν ἐκ Μακεδόνων παρεσκεύασεν ὁ δαίμων. καὶ ἐπὶ μὲν Κασσάνδρου πολεμήσαντος Ὀλυμπιόδωρος κατέστη μάλιστα αἴτιος ἄπρακτον τοῖς Μακεδόσι γενέ-

inhabitants say that their founder was Naubolus, son of Phocus, son of Aeacus. At Dryniaca is an ancient sanctuary of Demeter Lawgiver, with a standing image made of stone. Every year they hold a feast in her honour, the Thesmophoria.

XXXIV. Elateia is, with the exception of Delphi, the largest city in Phocis. It lies over against Amphicleia, and the road to it from Amphicleia is one hundred and eighty stades long, level for the most part, but with an upward gradient for a short distance quite close to the town of Elateia. In the plain flows the Cephissus, and the most common bird to live along its banks is the bustard. The Elateans were successful in repelling the Macedonian army under Cassander, and they managed to escape from the war that Taxilus, general of Mithridates, brought against them. In return for this deed the Romans have given them the privilege of living in the country free and immune from taxation. They claim to be of foreign stock, saying that of old they came from Arcadia. For they say that when the Phleggyans marched against the sanctuary at Delphi, Elatus, the son of Arcas, came to the assistance of the god, and with his army stayed behind in Phocis, becoming the founder of Elateia. Elateia must be numbered among the cities of the Phocians burnt by the Persians. Some disasters were shared by Elateia with the other Phocians, but she had peculiar calamities of her own, inflicted by fate at the hands of the Macedonians. In the war waged by Cassander, it is Olympiodorus who must receive most credit for the Macedonians

¹ *Ναύβολον* added by Schubart.

σθαι πολιορκίαν· Φίλιππος δὲ ὁ Δημητρίου τόν
 τε ἐν Ἐλατείᾳ δῆμον πρὸς τὸ ἔσχατον δέους
 ἤγαγε καὶ ὑπήγάγετο ἅμα τοὺς δυνατωτέρους
 4 δωρεᾷ. Τίτος μὲν δὴ ὁ ἄρχων ὁ Ῥωμαίων—
 τὸ γὰρ δὴ Ἑλληνικὸν ἅπαν ἐλευθερώσων
 ἀπέσταλτο ἐκ Ῥώμης—πολιτείαν τε Ἐλατεῦσιν
 ἀποδώσειν τὴν ἀρχαίαν ἐπηγγέλλετο καὶ δι'
 ἀγγέλων ἐπεκηρυκεύετό σφισιν ἀπὸ Μακεδόνων
 ἀφίστασθαι· οἱ δὲ ὑπὸ ἀγνωμοσύνης ὁ δῆμος ἢ
 οἱ ἔχοντες τὰς ἀρχὰς Φιλίππῳ τε ἦσαν πιστοὶ
 καὶ ὑπὸ τοῦ Ῥωμαίου πολιορκία παρέστησαν.
 χρόνῳ δὲ οἱ Ἐλατεῖς ὕστερον Ταξίλου τε
 Μιθριδάτῃ στρατηγούντος καὶ τῶν ἐκ τοῦ Πόν-
 του βαρβάρων ἀντέσχον τῇ πολιορκίᾳ· ἐπὶ
 τούτῳ δὲ ἐλευθέρους εἶναι τῷ ἔργῳ δέδοται
 5 σφισιν ὑπὸ Ῥωμαίων. τὸ δὲ Κοστοβώκων τῶν
 ληστικῶν τὸ κατ' ἐμὲ τὴν Ἑλλάδα ἐπιδραμὸν
 ἀφίκετο καὶ ἐπὶ τὴν Ἐλάτειαν· ἔνθα δὲ ἀνὴρ
 Μνησίβουλος λόχον τε περὶ αὐτὸν ἀνδρῶν συνέ-
 στησε καὶ καταφονεύσας πολλοὺς τῶν βαρβάρων
 ἔπεσεν ἐν τῇ μάχῃ. οὗτος ὁ Μνησίβουλος
 δρόμον νίκας καὶ ἄλλας ἀνείλετο καὶ Ὀλυμπιάδι
 πέμπτῃ πρὸς ταῖς τριάκοντά τε καὶ διακοσίαις
 σταδίου καὶ τοῦ σὺν τῇ ἀσπίδι διαύλου· ἐν
 Ἐλατείᾳ δὲ κατὰ τὴν ὁδὸν τοῦ δρυμέως Μνησι-
 6 βούλου χαλκοὺς ἔστηκεν ἀνδριάς. ἡ δὲ ἀγορὰ
 αὕτῃ τέ ἐστι θεᾶς ἀξία καὶ ὁ Ἐλατος ἐπειργασ-
 μένος στήλῃ· σαφῶς δὲ οὐκ οἶδα εἴτε τιμῶντες
 οἶα οἰκιστὴν εἴτε καὶ μνήματος ἐπίθημα ἐποιή-
 σαντο τὴν στήλην. τῷ δὲ Ἀσκληπιῷ ναὸς
 ᾧ κοδόμηται καὶ ἄγαλμα γένεια ἔχον ἐστί· τοῖς
 ἐργασαμένοις τὸ ἄγαλμα ὀνόματα μὲν Τιμοκλῆς
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being forced to abandon a siege. Philip, the son of Demetrius, reduced the people of Elateia to the utmost terror, and at the same time seduced by bribery the more powerful of the citizens. Titus, the Roman governor, who had a commission from Rome to give all Greeks their freedom, promised to give back to Elateia its ancient constitution, and by messengers made overtures to its citizens to secede from Macedonia. But either they or their government were stupid enough to be faithful to Philip, and the Romans reduced them by siege. Later on the Elateans held out when besieged by the barbarians of Pontus under the command of Taxilus, the general of Mithridates. As a reward for this deed the Romans gave them their freedom. An army of bandits, called the Costoboces, who overran Greece in my day, visited among other cities Elateia. Whereupon a certain Mnesibulus gathered round him a company of men and put to the sword many of the barbarians, but he himself fell in the fighting. This Mnesibulus won several prizes for running, among which were prizes for the foot-race, and for the double race with shield, at the two hundred and thirty-fifth Olympic festival. ^{162 A.D} In Runner Street at Elateia there stands a bronze statue of Mnesibulus. The market-place itself is worth seeing, and so is the figure of Elatus carved in relief upon a slab. I do not know for certain whether they made the slab to honour him as their founder or merely to serve as a gravestone to his tomb. A temple has been built to Asclepius, with a bearded image of the god. The names of the makers of the

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καὶ Τιμαρχίδης, γένους δέ εἰσι τοῦ Ἀττικοῦ. ἐπὶ τῷ πέρατι δὲ τῷ ἐν δεξιᾷ τῆς πόλεως θέατρον τέ ἐστι καὶ χαλκοῦν Ἀθηνᾶς ἄγαλμα ἀρχαῖον· ταύτην τὴν θεὸν λέγουσιν ἀμύναί σφισιν ἐπὶ τοὺς ὁμοῦ Ταξίλων βαρβάρους.

- 7 Ἐλατείας δὲ ὅσον σταδίους εἴκοσιν ἀφέστηκεν Ἀθηνᾶς ἐπὶ κλησιν Κραναίας ἱερόν· ἡ δὲ ὁδὸς ἐπὶ τοσοῦτον ἀναντεστέρα ὥς ἀνιᾶν τὸ μηδὲν καὶ λεληθέναι μᾶλλον αὐτῆς τὸ ἀναντες. λόφος δὲ ἐπὶ τῆς ὁδοῦ τῷ πέρατι τὰ πλείω μὲν ἀπότομος, οὐ μέντοι ἄγαν ἡ μεγέθους ἔχων ἐστὶν ἡ ὕψους· ἐπὶ τούτῳ τῷ λόφῳ τὸ ἱερόν πεποιήται, καὶ στοαὶ τέ εἰσι καὶ οἰκῆσεις διὰ τῶν στοῶν, ἐνθα οἰκοῦσιν οἷς τὴν θεὸν θεραπεύειν καθέστηκε, καὶ ἄλλοις
- 8 καὶ μάλιστα τῷ ἱερωμένῳ. τὸν δὲ ἱερέα ἐκ παίδων αἱροῦνται τῶν ἀνῆβων, πρόνοιαν ποιούμενοι πρότερον τῆς ἱερωσύνης ἐξήκειν οἱ τὸν χρόνον πρὶν ἢ ἡβῆσαι· ἱεράται δὲ ἔτη συνεχῇ πέντε, ἐν οἷς τὴν τε ἄλλην διαίταν ἔχει παρὰ τῇ θεῷ καὶ λουτρὰ αἱ ἀσάμινθοι κατὰ τρόπον εἰσὶν αὐτῷ τὸν ἀρχαῖον. τὸ δὲ ἄγαλμα ἐποίησαν μὲν καὶ τοῦτο οἱ Πολυκλέους παῖδες, ἔστι δὲ ἐσκευασμένον ὥς ἐς μάχην· καὶ ἐπείργασται τῇ ἀσπίδι τῶν Ἀθήνησι μίμημα ἐπὶ τῇ ἀσπίδι τῆς καλουμένης ὑπὸ Ἀθηναίων Παρθένου.

XXXV. Ἐς Ἀβας δὲ ἀφικέσθαι καὶ ἐς Ὑάμπολιν ἔστι μὲν¹ ἐξ Ἐλατείας ὀρεινὴν ὁδὸν ἐν δεξιᾷ τοῦ Ἐλατέων ἄστεως, ἡ δὲ ἐπὶ Ὀποῦντα λεωφόρος ἢ ἐξ Ὀρχομενοῦ καὶ ἐς ταύτας φέρει τὰς πόλεις. ἰόντι οὖν ἐς Ὀποῦντα ἐξ Ὀρχομενοῦ καὶ ἐκτραπέντι οὐ πολὺ ἐπ' ἀριστερὰν ὁδός² ἢ ἐς

¹ Most MSS. have καὶ here.

image are Timocles and Timarchides, artists of Attic birth. At the end of the city on the right is a theatre, and an ancient bronze image of Athena. They say that this goddess helped them against the barbarians under Taxilus.

About twenty stades away from Elateia is a sanctuary of Athena surnamed Cranaca. The road to it slopes upwards, but so gentle is the ascent that it causes no fatigue—in fact one scarcely notices it. At the end of the road is a hill which, though for the most part precipitous, is neither very large nor very high. On this hill the sanctuary has been built, with porticoes and dwellings through them, where live those whose duty it is to wait on the god, chief of whom is the priest. They choose the priest from boys who have not yet reached the age of puberty, taking care beforehand that his term of office shall run out before puberty arrives. The office lasts for five successive years, during which the priest boards with the goddess, and bathes in tubs after the ancient manner. This image too was made by the sons of Polycles. It is armed as for battle, and on the shield is wrought in relief a copy of what at Athens is wrought on the shield of her whom the Athenians call the Virgin.

XXXV. To reach Abae and Hyampolis from Elateia you may go along a mountain road on the right of the city of Elateia, but the highway from Orchomenus to Opus also leads to those cities. If then you go along the road from Orchomenus to Opus, and turn off a little to the left, you reach the

² Here Spiro would add *ἐστίν*.

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- "Αβας. οἱ δὲ ἐν ταῖς "Αβαις ἐς γῆν τὴν Φωκίδα ἀφικέσθαι λέγουσιν ἐξ "Αργους καὶ τὸ ὄνομα ἀπὸ "Αβαντος τοῦ οἰκιστοῦ λαβεῖν τὴν πόλιν, τὸν δὲ Λυγκέως τε καὶ Ὑπερμνήστρας τῆς Δαναοῦ παῖδα εἶναι. Ἀπόλλωνος δὲ ἱερὰς νενομίκασιν εἶναι τὰς "Αβας ἐκ παλαιοῦ, καὶ χρηστήριον καὶ
- 2 αὐτόθι ἦν Ἀπόλλωνος. θεῶ δὲ τῷ ἐν "Αβαις οὐχ ὁμοίως Ῥωμαῖοί τε ἀπένειμαν τὰ ἐς τιμὴν καὶ ὁ Πέρσης· ἀλλὰ Ῥωμαῖοι μὲν εὐσεβεῖα τῇ ἐς τὸν Ἀπόλλωνα Ἀβαίοις δεδώκασιν αὐτονόμους σφᾶς εἶναι, στρατιὰ δὲ ἡ μετὰ Ξέρξου κατέπρησε καὶ τὸ ἐν "Αβαις ἱερόν. Ἑλλήνων δὲ τοῖς ἀντιστάσι τῷ βαρβάρῳ τὰ κατακαυθέντα ἱερὰ μὴ ἀνιστάναι σφίσιν ἔδοξεν, ἀλλὰ ἐς τὸν πάντα ὑπολείπεσθαι χρόνον τοῦ ἔχθους ὑπομνήματα· καὶ τοῦδε ἔνεκα οἱ τε ἐν τῇ Ἀλιαρτίᾳ ναοὶ καὶ Ἀθηναίοις τῆς Ἥρας ἐπὶ ὁδῷ τῇ Φαληρικῇ καὶ ὁ ἐπὶ Φαληρῷ τῆς Δήμητρος καὶ κατ' ἐμέ ἔτι
- 3 ἡμίκαντοι μένουσι. τοιαύτην θέαν καὶ τοῦ ἐν "Αβαις ἱεροῦ τότε γε εἶναι δοκῶ, ἐς ὃ ἐν τῷ πολέμῳ τῷ Φωκικῷ βιασθέντας μάχῃ Φωκέων ἀνδρας καὶ ἐς "Αβας ἐκπεφευγότας αὐτοὺς τε οἱ Θηβαῖοι τοὺς ἰκέτας καὶ τὸ ἱερόν, δεύτερον δὲ οὗτοι μετὰ Μήδους, ἔδοσαν πυρὶ· εἰστήκει δ' οὖν καὶ ἐς ἐμέ ἔτι οἰκοδομημάτων ἀσθενέστατον ὅποσα δὴ ἡ φλόξ ἐλυμήνατο, ἅτε ἐπὶ τῷ Μηδικῷ προλωβησαμένῳ πυρὶ αὐθις ὑπὸ τοῦ Βοιωτίου
- 4 πυρὸς κατειργασμένον. παρὰ δὲ τὸν ναὸν τὸν μέγαν ἐστὶν ἄλλος ναός, ἀποδέων ἐκείνου μέγεθος· βασιλεὺς δὲ Ἀδριανὸς ἐποίησε τῷ Ἀπόλλωνι· τὰ δὲ ἀγάλματα ἀρχαιότερα καὶ αὐτῶν ἐστὶν Ἀβαίων ἀνάθημα, χαλκοῦ δὲ εἴργασται καὶ
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road to Abae. The people of Abae say that they came to Phocis from Argos, and that the city got its name from Abas, the founder, who was a son of Lynceus and of Hypermnestra, the daughter of Danaüs. Abae from of old has been considered sacred to Apollo, and here too there was an oracle of that god. The treatment that the god at Abae received at the hands of the Persians was very different from the honour paid him by the Romans. For while the Romans have given freedom of government to Abae because of their reverence for Apollo, the army of Xerxes burned down, as it did others, the sanctuary at Abae. The Greeks who opposed the barbarians resolved not to rebuild the sanctuaries burnt down by them, but to leave them for all time as memorials of their hatred. This too is the reason why the temples in the territory of Haliartus, as well as the Athenian temples of Hera on the road to Phalerum and of Demeter at Phalerum, still remain half-burnt even at the present day. Such, I suppose, was the appearance of the sanctuary at Abae also, after the Persian invasion, until in the Phocian war some Phocians, overcome in battle, took refuge in Abae. Whereupon the Thebans gave them to the flames, and with the refugees the sanctuary, which was thus burnt down a second time. However, it still stood even in my time, the frailest of buildings ever damaged by fire, seeing that the ruin begun by the Persian incendiaries was completed by the incendiaries of Boeotia. Beside the large temple there is another, but smaller in size, made for Apollo by the emperor Hadrian. The images are of earlier date, being dedicated by the Abaeans themselves; they are made of bronze,

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ὁμοίως ἐστὶν ὀρθά, Ἀπόλλων καὶ Λητώ τε καὶ Ἄρτεμις. Ἀβαίοις δὲ ἔστι μὲν θέατρον, ἔστι δὲ καὶ ἀγορά σφισι, κατασκευῆς ἀμφοτέρα ἀρχαίας.

- 5 Ἐπανελθόντα δὲ ἐς τὴν ὁδὸν τὴν ἐς Ὀποῦντα εὐθείαν Ἰάμπολις τὸ ἀπὸ τούτου σε ἐκδέχεται. τῶν δὲ ἐνταῦθα ἀνθρώπων καὶ αὐτὸ κατηγορεῖ τὸ ὄνομα οἵτινες ἦσαν ἐξ ἀρχῆς καὶ ὀπόθεν ἐξαναστύντες ἀφίκοντο ἐς ταύτην τὴν χώραν. Ἵπαντες γὰρ οἱ ἐκ Θηβῶν Κάδμον καὶ τὸν σὺν ἐκείνῳ φυγόντες στρατὸν ἀφίκοντο ἐνταῦθα. τὰ μὲν δὴ ἀρχαιότερα ὑπὸ τῶν προσχώρων ἐκαλοῦντο Ἰάντων πόλις, χρόνῳ μὲνται ὕστερον
- 6 Ἰάμπολιν ἐξενίκησεν ὀνομασθῆναι. ἅτε δὲ καὶ βασιλέως Ξέρξου καταπρήσαντος τὴν πόλιν καὶ αὐθις Φιλίππου κατασκάψαντος, ὅμως τὰ ὑπολειπόμενα ἦν ἀγορᾶς τε ἀρχαίας κατασκευῆ καὶ βουλευτήριον, οἶκημα οὐ μέγα, καὶ θέατρον οὐ πόρρω τῶν πυλῶν. Ἀδριανὸς δὲ βασιλεὺς στοὰν ὠκοδομήσατο, καὶ ἐπώνυμος ἡ στοὰ τοῦ ἀναθέντος βασιλέως ἐστί. φρέαρ δὲ σφισίν ἐστιν ἓν ἀπὸ τούτου μόνου καὶ πίνουσι καὶ λούονται, ἀπ' ἄλλου δὲ ἔχουσιν οὐδενὸς πλήν γε δὴ ὥρα
- 7 χειμῶνος τὸ ἐκ τοῦ θεοῦ. σέβονται δὲ μάλιστα Ἄρτεμιν, καὶ ναὸς Ἀρτέμιδος ἐστὶν αὐτοῖς. τὸ δὲ ἄγαλμα ὁποῖόν τί ἐστιν οὐκ ἔχω δηλῶσαι.¹ δις γὰρ καὶ οὐ πλέον ἐκάστου ἐνιαυτοῦ τὸ ἱερὸν ἀνοιγνύναι νομίζουσιν. ὅποσα δ' ἂν τῶν βοσκομάτων ἱερὰ ἐπονομάσωσιν εἶναι τῇ Ἀρτέμιδι, ἀνευ νόσου ταῦτα καὶ πιότερα τῶν ἄλλων ἐκτρέφεσθαι λέγουσιν.

- 8 Ἑσβολὴ δὲ ἐκ Χαιρωνείας ἐς γῆν τὴν Φωκίδα

and all alike are standing, Apollo, Leto and Artemis. At Abae there is a theatre, and also a market-place, both of ancient construction.

Returning to the straight road to Opus, you come next to Hyampolis. Its mere name tells you who the inhabitants originally were, and the place from which they were expelled when they came to this land. For it was the Hyantes of Thebes who came here when they fled from Cadmus and his army. In earlier times the city was called by its neighbours the city of the Hyantes, but in course of time the name of Hyampolis prevailed over the other. Although Xerxes had burnt down the city, and afterwards Philip had razed it to the ground, nevertheless there were left the structure of an old market-place, a council-chamber (a building of no great size) and a theatre not far from the gates. The emperor Hadrian built a portico which bears the name of the emperor who dedicated it. The citizens have one well only. This is their sole supply, both for drinking and for washing; from no other source can they get water, save only from the winter rains. Above all other divinities they worship Artemis, of whom they have a temple. The image of her I cannot describe, for their rule is to open the sanctuary twice, and not more often, every year. They say that whatever cattle they consecrate to Artemis grow up immune to disease and fatter than other cattle.

The straight road to Delphi that leads through

¹ The MSS. have οὐκ ἐδῆλωσα.

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οὐ μόνον ἡ εὐθεΐά ἐστιν ἐς Δελφοὺς ἢ διὰ τε Πανοπέως καὶ παρὰ τὴν Δαυλίδα καὶ ὁδὸν τὴν Σχιστήν· φέρει δὲ ἐκ Χαιρωνείας καὶ ἑτέρα τραχεῖά τε ὁδὸς καὶ ὀρεινὴ τὰ πλέονα ἐς πόλιν Φωκέων Στίριν· μῆκος δὲ εἴκοσι στάδιοι τῆς ὁδοῦ καὶ ἑκατόν. οἱ δὲ ἐνταυθά φασιν οὐ Φωκεῖς, Ἀθηναῖοι δὲ εἶναι τὰ ἄνωθεν, καὶ ἐκ τῆς Ἀττικῆς ὁμοῦ Πετεῶ τῷ Ὀρνέως ἀφικέσθαι διωχθέντι ὑπὸ Αἰγέως ἐξ Ἀθηνῶν· ὅτι δὲ τῷ Πετεῶ τὸ πολὺ ἐκ τοῦ δήμου τοῦ Στιρέων ἠκολούθησεν, 9 ἐπὶ τούτῳ κληθῆναι τὴν πόλιν Στίριν. Στιρίταις δὲ ἐστὶν ἐπὶ ὑψηλοῦ καὶ πετρώδους ἢ οἰκησις· σπανίζουσιν οὖν κατὰ τοῦτο ὕδατος θέρους ὥρα· φρέατα γὰρ αὐτόθι οὔτε πολλὰ οὔτε ὕδωρ παρεχόμενά ἐστιν ἐπιτήδειον. ταῦτα μὲν δὴ λουτρά σφισι καὶ ὑποζυγίοις ποτὸν γίνεται, τὸ δὲ ὕδωρ οἱ ἄνθρωποι τὸ πότιμον ὅσον στάδια τέσσαρα ὑποκαταβαίνοντες λαμβάνουσιν ἐκ πηγῆς· ἢ δὲ ἐν πέτραις ἐστὶν ὀρωρυγμένη, καὶ ἀρύονται κατι- 10 ὄντες ἐς τὴν πηγὴν. Δήμητρος δὲ ἐπὶ κλησιν Στιρίτιδος ἱερόν ἐστιν ἐν Στίρι· πλίνθου μὲν τῆς ὠμῆς τὸ ἱερόν, λίθου δὲ τοῦ Πεντελῆσι τὸ ἄγαλμα, δᾶδας ἢ θεὸς ἔχουσα. παρὰ δὲ αὐτῇ κατειλημμένον ταινίαις ἄγαλμα ἀρχαῖον εἴ τι¹ ἄλλο ὅποσα Δήμητρος ἐποιήθη.²

XXXVI. Ἐς δὲ Ἀμβροσσον στάδιοι περὶ ἐξήκοντά εἰσιν ἐκ Στίρεως· πεδιάς ἢ ὁδός, ὀρῶν ἐν μέσῳ πεδίου κείμενον. ἄμπελοι δὲ τὸ πολὺ εἰσι τοῦ πεδίου, καὶ ἐν γῇ τῇ Ἀμβροσσέων οὐ³ συνεχεῖς μὲν ὥσπερ αἱ ἄμπελοι, πεφύκασι μέντοι

¹ εἴ τι Kühn : ἐστιν MSS.

² ἐποιήθη Kayser : ἐς τιμήν MSS. ³ οὐ added by Bekker.

Panopeus and past Daulis and the Cleft Way, is not the only pass from Chaeroneia to Phocis. There is another road, rough and for the most part mountainous, that leads from Chaeroneia to the Phocian city of Stiris. The length of the road is one hundred and twenty stades. The inhabitants assert that by descent they are not Phocian, but Athenian, and that they came from Attica with Peteüs, the son of Orneus, when he was pursued from Athens by Aegeus. They add that, because the greater part of those who accompanied Peteüs came from the parish of Stiria, the city received the name of Stiris. The people of Stiris have their dwellings on a high and rocky site. For this reason they suffer from a shortage of water in summer; the wells are few, and the water is bad that they supply. These wells give washing-water to the people and drinking-water to the beasts of burden, but for their own drinking-water the people go down about four stades and draw it from a spring. The spring is in a hole dug into the rocks, and they go down to it to fetch water. In Stiris is a sanctuary of Demeter surnamed Stiria. It is of unburnt brick; the image is of Pentelic marble, and the goddess is holding torches. Beside her, bound¹ with ribbons, is an image of Demeter, as ancient as any of that goddess that exists.

XXXVI. From Stiris to Ambrossus is about sixty stades. The road is flat, lying on the level with mountains on both sides of it. The greater part of the plain is covered with vines, and in the territory of Ambrossus grow shrubs, though not close together

¹ Should we read *κατειλημένον*? Cf. Lucian *Symp* 47: *κατειλημένος ταινίαις τὴν κεφαλὴν*.

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- καὶ αἱ θάμνοι· τὴν δὲ θάμνον ταύτην Ἴωνες μὲν καὶ τὸ ἄλλο Ἑλληνικὸν κόκκον, Γαλάται δὲ οἱ ὑπὲρ Φρυγίας φωνῇ τῇ ἐπιχωρίῳ σφίσιν ὀνομάζουσιν ὕς. γίνεται δὲ αὕτη μέγεθος μὲν ἡ κόκκος κατὰ τὴν ῥάμνον καλουμένην, φύλλα δὲ μελάντερα μὲν καὶ μαλακώτερα ἢ ἡ σχῖνος, τὰ μέντοι
- 2 ἄλλα ἑοικότα ἔχει τῇ σχίνῳ. ὁ δὲ αὐτῆς καρπὸς ὅμοιος τῷ καρπῷ τῆς στρύχνου, μέγεθος δὲ ἐστὶ κατὰ ὄροβον. γίνεται δέ τι ἐν τῷ καρπῷ τῆς κόκκου βραχὺ ζῶον· τοῦτο εἰ ἀφίκοιτο ἐς τὸν ἀέρα πεπανθέντος τοῦ καρποῦ, πέτεται τε αὐτίκα καὶ ἑοικὸς κώνωπι φαίνοιτο ἂν· νῦν δὲ πρότερον, πρὶν ἢ τὸ ζῶον κινηθῆναι, συλλέγουσι τῆς κόκκου τὸν καρπὸν, καὶ ἔστι τοῖς ἐρίοις ἡ βαφὴ τὸ αἷμα τοῦ ζῶου.
- 3 Ἡ δὲ Ἀμβροσσος κεῖται μὲν ὑπὸ τὸ ὄρος τὸν Παρνασσόν, τὰ ἐπέκεινα δὲ ἡ Δελφοί· τεθῆναι δὲ τὸ ὄνομα τῇ πόλει ἀπὸ ἡρώος φασιν Ἀμβρόσσου, Θηβαῖοι δὲ ἐς τὸν Μακεδόνων καὶ Φιλίππου καθιστάμενοι πόλεμον περιέβαλον τῇ Ἀμβρόσσῳ διπλοῦν τεῖχος· τὸ δὲ ἐστὶν ἐπιχωρίου λίθου, χροῖαν μέλανος, ἐς τὰ μάλιστα ἰσχυροῦ· κύκλος δὲ ἐκάτερος τοῦ τεύχους πλάτος μὲν ἀποδέων ὀλίγον ἐστὶν ὀργυῖας, τὸ δὲ ὕψος ἐς ἡμίσειάν τε καὶ δύο ὀργυῖας, ὅπου μὴ τὸ τεῖχος πεπόνυκε·
- 4 διάστημα δὲ ἀπὸ τοῦ προτέρου τῶν κύκλων ἐπὶ τὸν δευτέρον ἐστὶν ὀργυῖα· κατασκευὴ δὲ πύργων ἢ ἐπ' αὐξέων ἢ εἴ τι ἄλλο ἐς εὐπρέπειαν τεύχους παρῆται τὰ πάντα σφίσιν ἅτε τειχίζουσιν ἐπὶ μόνῳ τῷ αὐτίκα ἀμύνεσθαι. ἔστι δὲ ἀγορά τε Ἀμβροσσεύσιν οὐ μεγάλη καὶ ἀνδριάντων ἐν αὐτῇ λίθου πεποιημένων κατεύγασιν οἱ πολλοί.

like the vines. This shrub the Ionians, as well as the rest of the Greeks, call *kokkos*, and the Gauls above Phrygia call it in their native speech *hys*. This *kokkos* grows to the size of what is called the *rhamnos*; the leaves are darker and softer than those of the mastich-tree, though in other respects the two are alike. Its fruit is like the fruit of the nightshade, and its size is about that of the bitter vetch. There breeds in the fruit of the *kokkos* a small creature. If this should reach the air when the fruit has ripened, it becomes in appearance like a gnat, and immediately flies away. But as it is they gather the fruit of the *kokkos* before the creature begins to move, and the blood of the creature serves as a dye for wool.

Ambrossus lies at the foot of Mount Parnassus, on the side opposite to Delphi. They say that the city was named after Ambrossus, a hero. On going to war with Philip and his Macedonians the Thebans drew round Ambrossus a double wall. It is made of a local stone, black in colour and very hard indeed. Each ring of wall is a little less than a fathom broad, and two and a half fathoms in height except where it has broken down. The interval between the first ring and the second is a fathom. The building of towers, of battlements, or of any ornament, has been entirely neglected, as the only object the citizens had in constructing the walls was immediate protection. There is a small market-place at Ambrossus, and of the stone statues set up in it most are broken.

- 5 Τραπέντι δὲ ἐπὶ Ἀντίκυραν ἀνάντης τὰ πρῶτά
 ἐστὶν ὁδός· ἀναβάντι δὲ ὅσον δύο στάδια ὁμαλές
 τε χωρίον καὶ ἐν δεξιᾷ τῆς ὁδοῦ Δικτυνναίας
 ἐπὶ κλησιν ἱερόν ἐστιν Ἀρτέμιδος. ταύτην οἱ
 Ἀμβροσσεῖς ἄγουσι μάλιστα ἐν τιμῇ· τῷ δὲ
 ἀγάλματι ἐργασία τέ ἐστιν Αἰγυναία καὶ μέλανος
 τοῦ λίθου πεποίηται. τὸ δὲ ἀπὸ τοῦ ἱεροῦ τῆς
 Δικτυνναίας κατάντης ὁδὸς ἐς Ἀντίκυραν πᾶσά
 ἐστι. τὰ δὲ ὑρχαιότερα ὄνομα εἶναι Κυπάρισσον
 τῇ πόλει φασί, καὶ Ὅμηρον ἐν Φωκῶν κυταλόγῳ
 τὸ ὄνομα θελῆσαι θέσθαι γε αὐτόν, ὅτι ἤδη
 τηνικαῦτα ἐκαλεῖτο Ἀντίκυρα· εἶναι γὰρ δὴ τὸν
 6 Ἀντικυρέα κατὰ Ἡρακλέα ἡλικίαν. κεῖται μὲν
 δὴ ἡ πόλις κατὰ Μεδεῶνος τὰ ἐρείπια· ἐδήλωσα
 δὲ ὑρχομένης τῆς ἐς Φωκέας συγγραφῆς¹ ἐς τὸ
 ἱερόν ἀσεβῆσαι τὸ ἐν Δελφοῖς Ἀντικυρέας.²
 Ἀντικυρέας δὲ ἐποίησε μὲν ἀναστίτους καὶ ὁ
 Ἀμύντου Φίλιππος, ἐποίησε δὲ καὶ δεύτερα
 Ὀτίλιος ὁ Ῥωμαῖος, ὅτι ἦσαν ὑπήκοοι καὶ οὗτοι
 Φιλίππου τοῦ Δημητρίου βασιλεύσαντος Μακε-
 δόνων· ὁ δὲ ἐπὶ τὸν Φίλιππον ἀμύνειν Ἀθηναίους
 7 ὁ Ὀτίλιος ἀπέσταλτο ἐκ Ῥώμης· τὰ δὲ ὄρη τὰ
 ὑπὲρ τὴν Ἀντίκυραν πετρώδη τε ἄγαν ἐστὶ καὶ
 ἐν αὐτοῖς φύεται μάλιστα ὁ ἐλλέβορος. ὁ μὲν
 αὐτοῦ μέλας χωρεῖ τε ἀνθρώποις καὶ ἐστὶ γαστρὶ
 καθάρσιον, ὁ δὲ ἕτερος ὁ³ λευκὸς δι' ἐμέτου
 καθαίρειν πέφυκε· τὸ δὲ φάρμακον τὸ ἐς τὴν
 8 κάθαρσιν ἡ τοῦ ἐλλεβόρου ρίζα ἐστίν. Ἀντι-
 κυρεῦσι δὲ εἰσὶ μὲν ἀνδριάντες ἐν τῇ ἀγορᾷ
 χαλκοῖ, ἐστὶ δὲ σφισιν ἐπὶ τῷ λιμένι Ποσειδῶνος
 οὐ μέγα ἱερόν, λογάσιν ὠκοδομημένον λίθοις·

¹ συγγραφῆς added by Porson.

PHOCIS, OZOLIAN LOCRI, xxxvi. 5-8

The road to Anticyra is at first up-hill. About two stades up the slope is a level place, and on the right of the road is a sanctuary of Artemis sur-named Dictynnaean, a goddess worshipped with great reverence by citizens. The image is of Aeginetan workmanship, and made of a black stone. From the sanctuary of the Dictynnaean goddess the road is down-hill all the way to Anticyra. They say that in days of old the name of the city was Cyparissus, and that Homer in the list of Phocians¹ was determined to call it by this name, although it was called Anticyra in Homer's day, because Anticyreus was a contemporary of Heracles. The city lies over against the ruins of Medeon. I have mentioned in the beginning of my account of Phocis that the people of Anticyra were guilty of sacrilege against the sanctuary at Delphi.² They were driven from home by Philip, son of Amyntas, and yet once more by the Roman Otilius, because they were subjects of the Macedonian king Philip, son of Demetrius. Otilius had been despatched from Rome to help the Athenians against Philip. The mountains beyond Anticyra are very rocky, and on them grows hellebore in great profusion. Black hellebore sends those who take it to stool, and purges the bowels; the nature of the other, the white kind, is to purge by vomiting. It is the root of the hellebore which is used as a purging drug. In the market-place at Anticyra are bronze statues, and at the harbour is a small sanctuary of Poseidon, built of unhewn

¹ See Homer, *Iliad* ii. 519.

² Book X. iii.

² Ἀντικυρέας added by Faccius.

³ δ : added by Schubart.

κεκονίαται δὲ τὰ ἐντός. τὸ δὲ ἄγαλμα ὀρθὸν χαλκοῦ πεποιημένον, βέβηκε δὲ ἐπὶ δελφῖνι τῷ ἐτέρῳ τῶν ποδῶν· κατὰ τοῦτο δὲ ἔχει καὶ τὴν χεῖρα ἐπὶ τῷ μηρῷ, ἐν δὲ τῇ ἐτέρᾳ χειρὶ τρίαῖνά ἐστιν αὐτῷ. τοῦ γυμνασίου δὲ ἐν ᾧ καὶ τὰ λουτρά σφίσι πεποιήται, τούτου πέραν ἄλλο γυμνάσιόν ἐστιν ἀρχαῖον· ἀνδριᾶς δὲ ἕστηκε ἐν αὐτῷ χαλκοῦς· φησὶ δ' ἐπ' αὐτῷ τὸ ἐπίγραμμα Ξενοδόαμον παγκρατιαστὴν Ἀντικυρέα ἐν ἀνδράσιν Ὀλυμπικὴν ἀνερῆσθαι νίκην. εἰ δὲ ἀληθεύει τὸ ἐπίγραμμα, Ὀλυμπιάδι τῇ πρώτῃ μετὰ δέκα καὶ διακοσίας φαίνοιτο ἂν τὸν κότινον ὁ Ξενοδόαμος εἰληφώς· αὕτη δὲ ἐν τοῖς Ἡλείων γράμμασι 10 παρεῖται μόνῃ πασῶν ἡ Ὀλυμπιάς. ἔστι δὲ ὑπὲρ τὴν ἀγορὰν ἐν φρέατι ὕδατος πηγῇ· σκέπη δὲ ἀπὸ ἡλίου τῷ φρέατι ὄροφος τε καὶ ἀνέχοντες τὸν ὄροφον κίονες. ἔστι δὲ οὐ πολὺ ἀνωτέρω τοῦ φρέατος λίθοις τοῖς ἐπιτυχοῦσιν ᾠκοδομημένον μνημα· ταφῆναι δὲ φασιν ἐνταῦθα τοὺς Ἰφίτου παῖδας, τὸν μὲν ἀνασωθέντα ἐξ Ἰλίου καὶ ἀποθανόντα ἐν τῇ οἰκείᾳ, Σχεδίῳ δὲ ἐν μὲν γῇ τῇ Τρωάδι τὴν τελευτὴν συμβῆναι λέγουσιν, ἀχθῆναι δὲ οἴκαδε καὶ τούτου τὰ ὁστᾶ.

XXXVII. Τῆς πόλεως δὲ ἐν δεξιᾷ δύο μάλιστα προελθόντι ἀπ' αὐτῆς σταδίου, πέτρα τέ ἐστιν ὑψηλὴ—μοῦρα ὄρους ἢ πέτρα—καὶ ἱερὸν ἐπ' αὐτῆς πεποιημένον ἐστὶν Ἀρτέμιδος· ἢ Ἀρτεμις¹ ἔργων τῶν Πραξιτέλους, δᾶδα ἔχουσα τῇ δεξιᾷ καὶ ὑπὲρ τῶν ὤμων φαρέτραν, παρὰ δὲ αὐτὴν κύων ἐν ἀριστερᾷ· μέγεθος δὲ ὑπὲρ τὴν μεγίστην γυναικα τὸ ἄγαλμα.

stones. The inside is covered with stucco. The image, which is made of bronze, is a standing figure, with one foot resting on a dolphin. On this side he has one hand upon his thigh; in his other hand is a trident. Opposite the gymnasium, in which the baths have been made, is another gymnasium, an old one, in which stands a bronze statue. The inscription on it says that Xenodamus of Anticyra, a pancratiast, won an Olympic victory in the match for men. If the inscription speaks the truth, it would seem that Xenodamus received the wild olive at the two hundred and eleventh Olympic festival.⁶⁷ But this is the only festival omitted in the Elean records. Beyond the market-place there is in a well a spring of water. Over the well there is a roof to shelter it from the sun, with columns to support the roof. A little higher up than the well is a tomb built of any stones that came to hand. Here they say are buried the sons of Iphitus; one returned safe from Troy and died in his native land; the other, Schedius, died, they say, in the Troad, but his bones also were brought home.

XXXVII. About two stades off the city there is, on the right, a high rock, which forms part of a mountain, with a sanctuary of Artemis built upon it. The image of Artemis is one of the works of Praxiteles; she carries a torch in her right hand and a quiver over her shoulders, while at her left side there is a dog. The image is taller than the tallest woman.

¹ ἡ Ἀρtemis added by Facius.

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- 2 Τῇ δὲ γῇ τῇ Φωκίδι ἐστὶν ὁμορος ἢ ὀνομάζεται μὲν ἀπὸ Βούλωνος ἀγαγόντος τὴν ἀποικίαν ἀνδρός, συνακίσθη δὲ ἐκ πόλεων τῶν ἐν τῇ ἀρχαίᾳ Δωρίδι. λέγονται δὲ οἱ Βούλιοι Φιλομήλου καὶ Φωκέων . . . σύλλογον τὸν κοινόν. ἐς δὲ τὴν Βούλιν ἐκ μὲν τῆς Βοιωτίας Θίσβης σταδίων ἐστὶν ὁδὸς ὀγδοήκοντα, ἐξ Ἀντικύρας δὲ τῆς Φωκέων δι' ἡπείρου μὲν καὶ εἰ ἀρχὴν ἐστὶν οὐκ οἶδα· οὕτω δύσβατα ὄρη καὶ τραχέα τὰ μεταξὺ Ἀντικύρας τέ ἐστι καὶ Βούλιδος· ἐς δὲ τὸν λιμένα σταδίων ἐξ Ἀντικύρας ἐστὶν ἑκατόν, τὰ δὲ ἀπὸ τοῦ λιμένος στάδια ὁδοῦ τῆς πεζῆς τὰ ἐς Βούλιν ἑπτὰ εἶναι
- 3 μάλιστα εἰκάζομεν. κάτεισι δὲ καὶ ποταμὸς ἐς θάλασσαν ταύτῃ χεῖμαρρος, ὃν οἱ ἐπιχώριοι ὀνομάζουσιν Ἡράκλειον. κεῖται δὲ ἐπὶ ὑψηλοῦ τε ἡ Βούλις καὶ ἐν παράπλῳ περαιουμένοις ἐξ Ἀντικύρας ἐς Λέχαιον τὸ Κορινθίων· οἱ δὲ ἄνθρωποι οἱ ἐνταῦθα πλέον ἡμίσεις κόχλων ἐς βαφὴν πορφύρας εἰσὶν ἰλιεῖς. κατασκευὴ δὲ ἡ ἐν τῇ Βούλιδι οὔτε ἡ ἄλλῃ θαύματος πολλοῦ καὶ ἱερὰ θεῶν ἐστὶν Ἀρτέμιδος, τὸ δὲ αὐτῶν Διούσου· τὰ δὲ ἀγάλματα ξύλου μὲν ἐστὶν εἰργασμένα, ὅστις δὲ ἦν ὁ ποιήσας οὐχ οἶοί τε ἐγενόμεθα συμβαλέσθαι. θεῶν δὲ ὅντινα οἱ Βούλιοι σέβουσι μάλιστα, Μέγιστον μὲν ὀνομάζουσι, Διὸς δὲ κατὰ ἡμετέραν δόξαν ἐστὶν ἐπὶ κλησις. καὶ πηγὴ Βουλίοις ἐστὶ καλουμένη Σαῦνιον.
- 4 Ἐς δὲ Κίρραν τὸ ἐπίνειον Δελφῶν ὁδὸς μὲν σταδίων ἐξήκοντά ἐστιν ἐκ Δελφῶν καταβάντι δὲ ἐς τὸ πεδῖον ἵπποδρομὸς τέ ἐστι καὶ ἀγῶνα Πύθια ἄγουσιν ἐνταῦθα τὸν ἵππικόν. τὰ μὲν δὴ ἐς τὸν ἐν Ὀλυμπίᾳ Ταραξιππον ἐδήλωσέ μοι τὰ

Bordering on the Phocian territory is a land named after Bulon, the leader of the colony, which was founded by a union of emigrants from the cities in ancient Doris. The Bulians are said of Philomelus and the Phocians . . . the general assembly. To Bulis from Thisbe in Bocotia is a journey of eighty stades; but I do not know if in Phocis there be a road by land at all from Anticyra, so rough and difficult to cross are the mountains between Anticyra and Bulis. To the harbour from Anticyra is a sail of one hundred stades, and the road by land from the harbour to Bulis we conjectured to be about seven stades long. Here a torrent falls into the sea, called by the natives Heracleius. Bulis lies on high ground, and it is passed by travellers crossing by sea from Anticyra to Lechaëum in Corinthian territory. More than half its inhabitants are fishers of the shell-fish that gives the purple dye. The buildings in Bulis are not very wonderful; among them is a sanctuary of Artemis and one of Dionysus. The images are made of wood, but we were unable to judge who was the artist. The god worshipped most by the Bulians is named by them the Greatest, a surname, I should think, of Zeus. At Bulis there is a spring called Saunium.

The length of the road from Delphi to Cirrha, the port of Delphi, is sixty stades. Descending to the plain you come to a race-course, where at the Pythian games the horses compete. I have told in my account of Elis¹ the story of the Taraxippus at

¹ Book VI. xx. 15.

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ἐς Ἡλείους τοῦ λόγου, ὁ δὲ ἵππόδρομος ἔοικε
 τοῦ Ἀπόλλωνος τάχα μὲν που καὶ αὐτὸς τῶν
 ἵππευόντων τινὰ ἀνιᾶσαι, ἅτε ἀνθρώποις τοῦ
 δαίμονος ὁμοίως ἐπὶ ἔργῳ παντὶ καὶ ἀμείνω καὶ
 τὰ χεῖρῳ νέμοντος· οὐ μέντοι καὶ αὐτὸς ταραχὴν
 τοῖς ἵπποις ὁ ἵππόδρομος οὔτε κατὰ αἰτίαν ἥρωος
 οὔτε ἐπ' ἄλλῃ πέφυκεν ἐργάζεσθαι προφάσει.
 5 τὸ δὲ πεδίον τὸ ἀπὸ τῆς Κίρρας ψιλὸν ἐστὶν
 ἅπαν, καὶ φυτεύειν δένδρα οὐκ ἐθέλουσιν ἢ ἕκ
 τινος ἀρᾶς ἢ ἀχρεῖον τὴν γῆν ἐς δένδρων τροφήν
 εἰδότες. λέγεται δὲ ἐς τὴν Κίρραν . . . καὶ ἀπὸ
 τῆς Κίρρας τὸ ὄνομα τὸ ἐφ' ἡμῶν τεθῆναι τῷ
 χωρίῳ φασίν. "Ομηρος μέντοι Κρίσαν ἔν τε
 Ἰλιάδι ὁμοίως καὶ ὕμνῳ τῷ ἐς Ἀπόλλωνα
 ὀνόματι τῷ ἐξ ἀρχῆς καλεῖ τὴν πόλιν. χρόνῳ
 δὲ ὕστερον οἱ ἐν τῇ Κίρρᾳ ἄλλα τε ἡσέβησαν
 ἐς τὸν Ἀπόλλωνα καὶ ἀπέτεμνον τοῦ θεοῦ τῆς
 6 χώρας. πολεμεῖν οὖν πρὸς τοὺς Κιρραίους ἔδο-
 ξεν Ἀμφικτύοσι, καὶ Κλεισθένην τε Σικυωνίων
 τυραννοῦντα προεστήσαντο ἡγεμόνα εἶναι καὶ
 Σόλωνα ἐξ Ἀθηνῶν ἐπηγάγοντο συμβουλευεῖν·
χρωμένοις δὲ σφισιν ὑπὲρ νίκης ἀνεῖπεν ἡ
 Πυθία·

οὐ πρὶν τῇσδε πόλεως ἐρείψετε πύργου ἑλέντες,
 πρὶν κεν ἐμῷ τεμένει κυανώπιδος Ἀμφιτρίτης
 κῦμα ποτικλύξῃ κελαδοῦν ἐπὶ οἶνοπα πόντον.

ἔπεισεν οὖν ὁ Σόλων καθιερῶσαι τῷ θεῷ τὴν
 Κιρραίαν, ἵνα δὴ τῷ τεμένει τοῦ Ἀπόλλωνος
 7 γένηται γείτων ἢ θάλασσα. εὐρέθη δὲ καὶ
 ἕτερον τῷ Σόλῳ σοφισμα ἐς τοὺς Κιρραίους·
 τοῦ γὰρ Πλείστου τὸ ὕδωρ ῥέον διὰ ὀχετοῦ
 594

Olympia, and it is likely that the race-course of Apollo too may possibly harm here and there a driver, for heaven in every activity of man bestows either better fortune or worse. But the race-course itself is not of a nature to startle the horses, either by reason of a hero or on any other account. The plain from Cirrha is altogether bare, and the inhabitants will not plant trees, either because the land is under a curse, or because they know that the ground is useless for growing trees. It is said that to Cirrha . . . and they say that from Cirrha the place received its modern name. Homer, however, in the *Iliad*,¹ and similarly in the hymn to Apollo,² calls the city by its ancient name of Crisa. Afterwards the people of Cirrha behaved wickedly towards Apollo; especially in appropriating some of the god's land. So the Amphictyons determined to make war on the Cirrhacans, put Cleisthenes, tyrant of Sicyon, at the head of their army, and brought over Solon from Athens to give them advice. They asked the oracle about victory, and the Pythian priestess replied :—

You will not take and throw down the tower of
this city,
Until on my precinct shall dash the wave
Of blue-eyed Amphitrite, roaring over the wine-
dark sea.

So Solon induced them to consecrate to the god the territory of Cirrha, in order that the sea might become neighbour to the precinct of Apollo. Solon invented another trick to outwit the Cirrhacans. The water of the river Pleistus ran along a channel to the city,

¹ Homer, *Iliad* ii. 520.

² See II. 269, 282, 438.

σφισὶν ἐς τὴν πόλιν ἀπέστρεψεν ἀλλαχόσε ὁ Σόλων. καὶ οἱ μὲν πρὸς τοὺς πολιορκοῦντας ἔτι ἀντεῖχον ἕκ τε φρεάτων καὶ ὕδωρ τὸ ἐκ τοῦ θεοῦ πίνοντες· ὁ δὲ τοῦ ἐλλεβόρου τὰς ρίζας ἐμβαλὼν ἐς τὸν Πλεῖστον, ἐπειδὴ ἱκανῶς τοῦ φαρμάκου τὸ ὕδωρ ἤσθετο ἔχον, ἀπέστρεψεν αὐθις ἐς τὸν ὀχετόν. καὶ—ἐνεφορήσαντο γὰρ ἀνέδην οἱ Κιρραῖοι τοῦ ὕδατος—οἱ μὲν ὑπὸ ἀπαύστου τῆς διαιροῖας ἐξέλιπον οἱ ἐπὶ τοῦ τείχους τὴν φρουράν, Ἄμφικτύοις δὲ ὡς εἶλον τὴν πόλιν, ἐπράξαντο ὑπὲρ τοῦ θεοῦ δίκας παρὰ Κιρραίων, καὶ ἐπίνειον Δελφῶν ἐστὶν ἡ Κίρρα. παρέχεται δὲ καὶ ἐς θέαν Ἀπόλλωνος καὶ Ἀρτέμιδος καὶ Λητοῦς ναόν τε καὶ ἀγάλματα μεγέθει μέγαλα καὶ ἐργασίας Ἀττικῆς. ἡ δὲ Ἀδράστεια ἰδρύεται μὲν ἐν τῷ αὐτῷ σφισί, μεγέθει δὲ τῶν ἄλλων ἀποδέουσα ἀγαλμάτων ἐστίν.

XXXVIII. Ἡ δὲ γῆ ἡ Λοκρῶν τῶν καλουμένων Ὀζολῶν προσεχῆς τῇ Φωκίδι ἐστὶ κατὰ τὴν Κίρραν. ἐς δὲ τὴν ἐπὶ κλησιν τῶν Λοκρῶν τούτων διὰ φορα ἤκουσα, ὁμοίως δὲ ἅπαντα δηλώσω. Ὀρεσθεὶ τῷ Δευκαλίωνος βασιλεύοντι ἐν τῇ χώρᾳ κύων ἔτεκεν ἀντὶ σκύλακος ξύλον· κατορύξαντος δὲ τοῦ Ὀρεσθέως τὸ ξύλον ἅμα τῷ ἥρι φῦναι ἄμπελον ἀπ' αὐτοῦ λέγουσι καὶ ἀπὸ τοῦ ξύλου τῶν ὄζων γενέσθαι τὸ ὄνομα τοῖς ἀνθρώποις. οἱ δὲ Νέσσον πορθαμένοντα ἐπὶ τῷ Εὐήνῳ τρωθῆναι μὲν ὑπὸ Ἡρακλέους, οὐ μέντοι καὶ αὐτίκα γε ἀποθανεῖν ἀλλὰ ἐς τὴν γῆν ταύτην ἐκφυγεῖν νομίζουσι, καὶ ὡς ἀπέθανε σῆπεσθαί τε ἄταφον καὶ ὁσμῆς τῷ ἐνταῦθα ἕρι μεταδοῦναι δυσώδους. ὁ δὲ τρίτος τῶν λόγων καὶ ὁ τέ-

and Solon diverted it in another direction. When the Cirrhaeans still held out against the besiegers, drinking well-water and rain-water, Solon threw into the Pleistus roots of hellebore, and when he perceived that water held enough of the drug he diverted it back again into its channel. The Cirrhaeans drank without stint of the water, and those on the wall, seized with obstinate diarrhoea, deserted their posts, and the Amphictyons captured the city. They exacted punishment from the Cirrhaeans on behalf of the god, and Cirrha is the port of Delphi. Its notable sights include a temple of Apollo, Artemis and Leto, with very large images of Attic workmanship. Adrasteia has been set up by the Cirrhaeans in the same place, but she is not so large as the other images.

XXXVIII. The territory of the Locrians called Ozolian adjoins Phocis opposite Cirrha. I have heard various stories about the surname of these Locrians, all of which I will tell my readers. Orestheus, son of Deucalion, king of the land, had a bitch that gave birth to a stick instead of a puppy. Orestheus buried the stick, and in the spring, it is said, a vine grew from it, and from the branches (*ozoî*) of the stick the people got their name. Others believe that Nessus, ferrying on the Evenus, was wounded by Heracles, but not killed on the spot, making his escape to this country; when he died his body rotted unburied, imparting a foul stench to the atmosphere of the place. The third story

says that the exhalations from a certain river, and its very water, have a peculiar smell; the fourth, that asphodel grows in great abundance and when in flower . . . because of the smell. Another story says that the first dwellers here were aboriginals, but as yet not knowing how to weave garments they used to make themselves a protection against the cold out of the untanned skins of beasts, turning outwards the shaggy side of the skins for the sake of a good appearance. So their own skins were sure to smell as badly as did the hides.

One hundred and twenty stades away from Delphi is Amphissa, the largest and most renowned city of Locris. The people hold that they are Aetolians, being ashamed of the name of Ozolians. Support is given to this view by the fact that, when the Roman emperor¹ drove the Aetolians from their homes in order to found the new city of Nicopolis, the greater part of the people went away to Amphissa. Originally, however, they came of Locrian race. It is said that the name of the city is derived from Amphissa, daughter of Macar, son of Aeolus, and that Apollo was her lover. The city is beautifully constructed, and its most notable objects are the tomb of Amphissa and the tomb of Andraemon. With him was buried, they say, his wife Gorge, daughter of Oeneus. On the citadel of Amphissa is a temple of Athena, with a standing image of bronze, brought, they say, from Troy by Thoas, being part of the spoils of that city. But I cannot accept the story. For I have stated in an earlier part of my work² that two Samians, Rhoecus, son of Philaetis,

¹ See V. xxiii. 3 and VII. xviii. 8.

² Book VIII xiv. 8.

- Ἰηλεκλέους εἶναι τοὺς εὐρόντας χαλκὸν ἐς τὸ ἀκριβέστατον τῆξαι· καὶ ἐχώνουσιν οὗτοι πρῶτοι. Θεοδώρου μὲν δὴ οὐδὲν ἔτι οἶδα ἐξευρών, ὅσα γε χαλκοῦ πεποιημένα· ἐν δὲ Ἀρτέμιδος τῆς Ἐφεσίας πρὸς τὸ οἶκημα ἐρχομένη τὸ ἔχον τὰς γραφὰς λίθου θριγκὸς ἐστὶν ὑπὲρ τοῦ βωμοῦ τῆς Πρωτοθρονίης καλουμένης Ἀρτέμιδος· ἀγάλματα δὲ ἄλλα τε ἐπὶ τοῦ θριγκοῦ καὶ γυναικὸς εἰκὼν πρὸς τῷ πέρατι ἔστηκε, τέχνη τοῦ Ῥοίκου,
- 7 Νύκτα δὲ οἱ Ἐφέσιοι καλοῦσι. τοῦτο οὖν τὸ ἄγαλμα τῆς ἐν τῇ Ἀμφίσσῃ Ἀθηνᾶς καὶ ἰδεῖν ἐστὶν ἀρχαιότερον καὶ ἀργότερον τὴν τέχνην. ἄγουσι δὲ καὶ τελετὴν οἱ Ἀμφισσεῖς Ἀνάκτων καλουμένων παίδων· οἵτινες δὲ θεῶν εἰσὶν οἱ Ἄνακτες παῖδες, οὐ κατὰ ταῦτά ἐστιν εἰρημένον, ἀλλ' οἱ μὲν εἶναι Διοσκούρους, οἱ δὲ Κούρητας, οἱ δὲ πλεον τι ἐπίστασθαι νομίζοντες Καβεῖρους λέγουσι.
- 8 Τούτων δὲ τῶν Λοκρῶν τοσαῖδε ἄλλαι πόλεις εἰσὶν· ἄνω μὲν ὑπὲρ Ἀμφίσσης πρὸς ἡπειρον Μυονία στάδιοις ἀπωτέρω τριάκοντα Ἀμφίσσης· οὗτοι καὶ τῷ Διὶ ἐν Ὀλυμπίᾳ εἰσὶν οἱ ἀναθέντες Μυᾶνες τὴν ἄσπίδα. κεῖται δὲ τὸ πόλισμα ἐπὶ ὑψηλοῦ, καὶ σφισιν ἄλσος καὶ βωμὸς θεῶν Μειλιχίων ἐστί· νυκτεριναὶ δὲ αἱ θυσίαι θεοῖς τοῖς Μειλιχίοις εἰσὶ καὶ ἀναλῶσαι τὰ κρέα αὐτόθι πρὶν ἢ ἥλιον ἐπισχεῖν νομίζουσι. καὶ Ποσειδῶνός ἐστιν ὑπὲρ τὴν πόλιν τέμενος καλούμενον Ποσειδῶνιον, ἐν δὲ αὐτῷ ναὸς Ποσειδῶνος· τὸ δὲ ἄγαλμα ἐς ἐμὲ οὐκ ἦν.
- 9 Οὗτοι μὲν δὴ ὑπεροικοῦσιν Ἀμφίσσης· ἐπὶ θαλάσσης δὲ Οἰάνθεια καὶ ταύτῃ ὁμοροῦσά ἐστι

and Theodorus, son of Telecles, discovered how to found bronze most perfectly, and were the first casters of that metal. I have found extant no work of Theodorus, at least no work of bronze. But in the sanctuary of Ephesian Artemis, as you enter the building containing the pictures, there is a stone wall above the altar of Artemis called Goddess of the First Seat. Among the images that stand upon the wall is a statue of a woman at the end, a work of Rhoecus, called by the Ephesians Night. A mere glance shows that this image is older, and of rougher workmanship, than the Athena in Amphissa. The Amphissians also celebrate mysteries in honour of the Boy Kings, as they are called. Their accounts as to who of the gods the Boy Kings are do not agree; some say they are the Dioscuri, others the Curetes, and others, who pretend to have fuller knowledge, hold them to be the Cabeiri.

These Locrians also possess the following cities. Farther inland from Amphissa, and above it, is Myonia, thirty stades distant from it. Its people are those who dedicated the shield to Zeus at Olympia. The town lies upon a height, and it has a grove and an altar of the Gracious Gods. The sacrifices to the Gracious Gods are offered at night, and their rule is to consume the meat on the spot before sunrise. Beyond the city is a precinct of Poseidon, called Poseidonium, and a temple of Poseidon is in it. But the image had disappeared before my time.

These, then, live above Amphissa. On the coast is Oeantheia, neighbour to which is Nau-

- Ναύπακτος. πλὴν δὲ Ἀμφίσσης ὑπ' Ἀχαιῶν οἱ ἄλλοι Πατρίων ἄρχονται, βασιλέως σφίσι δόντος Αὐγούστου. ἐν Οἶανθείᾳ δὲ Ἀφροδίτης τε ἱερὸν καὶ ὀλίγον ὑπὲρ τὴν πόλιν κυπαρίσσου τε ἀναμίξ καὶ τῆς πίτυός ἐστιν ἄλσος, καὶ ναὸς τε Ἀρτέμιδος καὶ ἄγαλμα ἐν τῷ ἄλσει· γραφαὶ δὲ ἐπὶ τῶν τοίχων ἐξίτηλοί τε ἦσαν ὑπὸ τοῦ χρύνου καὶ οὐδὲν ἔτι ἐλείπετο εἰς θέαν αὐτῶν.
- 10 κληθῆναι δὲ ἀπὸ γυναικὸς ἢ νύμφης τεκμαίρομαι τὴν πόλιν, ἐπεὶ ἐπὶ Ναυπάκτῳ γε οἶδα εἰρημένον ὡς Δωριεῖς οἱ ὁμοῦ τοῖς Ἀριστομάχου παισὶ τὰ πλοῖα αὐτόθι ἐποιήσαντο, οἷς εἰς Πελοπόννησον ἐπεραιώθησαν καὶ ἀντὶ τούτου γενέσθαι τὸ ὄνομα τῷ χωρίῳ φασί. τὰ δέ μοι Ναυπάκτιων, ὡς τοῖς εἰς Ἰθώμην ἀποστᾶσιν ὁμοῦ τῷ σεισμῷ τῷ ἐν Λακεδαιμόνι Ἀθηναῖοι Ναύπακτον ἐνοικήσαί σφισιν ἔδοσαν ἀφελόμενοι τοὺς Λοκροὺς καὶ ὡς τοῦ Ἀθηναίων ὕστερον πταίσματος τοῦ ἐν Αἰγὸς ποταμοῖς Λακεδαιμόνιοι τοὺς Μεσσηνίους ἐδίωξαν καὶ ἐκ τῆς Ναυπάκτου, τάδε μὲν ἐπεξήλθε μοι καὶ εἰς πλεον ἢ Μεσσηνία συγγραφὴ ἐκλιπόντων δὲ ὑπὸ ἀνάγκης τῶν Μεσσηνίων, οὕτως οἱ Λοκροὶ συνελέχθησαν αὐθις εἰς τὴν
- 11 Ναύπακτον. τὰ δὲ ἔφη τὰ Ναυπάκτια ὀνομαζόμενα ὑπὸ Ἑλλήνων ἀνδρὶ ἐσποιοῦσιν οἱ πολλοὶ Μιλησίῳ· Χάρων δὲ ὁ Πύθεώ φησιν αὐτὰ ποιῆσαι Ναυπάκτιον Καρκίνον. ἐπόμεθα δὲ καὶ ἡμεῖς τῇ τοῦ Λαμψακηνοῦ δόξῃ· τίνα γὰρ καὶ λόγον ἔχοι ἂν ἔπεσιν ἀνδρὸς Μιλησίου πεποιημένοις εἰς γυναικας τεθῆναι σφισιν ὄνομα Ναυπάκτια;
- 12 Ἐνταῦθα ἔστι μὲν ἐπὶ θαλάσῃ ναὸς Ποσει-

pactus. The others, but not Amphissa, are under the government of the Achaeans of Patrae, the emperor Augustus having granted them this privilege. In Oeantheia is a sanctuary of Aphrodite, and a little beyond the city there is a grove of cypress-trees mixed with pines; in the grove is a temple of Artemis with an image. The paintings on the walls I found had lost their colour with time, and nothing of them was still left worth seeing. I gather that the city got its name from a woman or a nymph, while as for Naupactus, I have heard it said that the Dorians under the sons of Aristomachus built here the vessels in which they crossed to the Peloponnesus, thus, it is said, giving to the place its name.¹ My account of Naupactus, how the Athenians took it from the Locrians and gave it as a home to those who seceded to Ithome at the time of the earthquake at Lacedaemon, and how, after the Athenian disaster at Aegospotami, the Lacedaemonians expelled the Messenians from Naupactus, all this I have fully related in my history of Messenia.² When the Messenians were forced to leave, the Locrians gathered again at Naupactus. The epic poem called the *Naupactia* by the Greeks is by most people assigned to a poet of Miletus, while Charon, the son of Pythes, says that it is a composition of Carcinus of Naupactus. I am one of those who agree with the Lampsacenic writer. For what reason could there be in giving the name of *Naupactia* to a poem about women composed by an author of Miletus?

Here there is on the coast a temple of Poseidon,

¹ Naupactus means "the city of ship-building."

² Book IV. xxiii. foll.

- δῶνος καὶ ἄγαλμα ὀρθὸν χαλκοῦ πεποιημένον, ἔστι δὲ καὶ ἱερὸν Ἀρτέμιδος καὶ ἄγαλμα λευκοῦ λίθου· σχῆμα δὲ ἀκοντιζούσης παρέχεται καὶ ἐπὶ κλησιν εἴληφεν Αἰτωλή. Ἀφροδίτῃ δὲ ἔχει μὲν ἐν σπηλαίῳ τιμάς· εὖχονται δὲ καὶ ἄλλων εἵνεκα καὶ αἱ γυναῖκες μάλιστα αἱ χῆραι γάμον
- 13 αἰτοῦσι παρὰ τῆς θεοῦ. τοῦ δὲ Ἀσκληπιοῦ τὸ ἱερὸν ἐρείπια ἦν, ἐξ ἀρχῆς δὲ ὠκοδόμησεν αὐτὸ ἀνὴρ ἰδιώτης Φαλύσιος. νοσήσαντι γάρ οἱ τοὺς ὀφθαλμοὺς καὶ οὐ πολὺ ἀποδέον τυφλῷ ὁ ἐν Ἐπιδαύρῳ πέμπει θεὸς Ἀνύτην τὴν ποιήσασαν τὰ ἔπη φέρουσαν σεσημασμένην δέλτον. τοῦτο ἐφάνη τῇ γυναικὶ ὄψις ὀνείρατος, ὕπαρ μέντοι ἦν αὐτίκα· καὶ εὗρέ τε ἐν ταῖς χερσὶ ταῖς αὐτῆς σεσημασμένην δέλτον καὶ πλεύσασα ἐς τὴν Ναύπακτον ἐκέλευσεν ἀφελόντα τὴν σφραγίδα Φαλύσιον ἐπιλέγεσθαι τὰ γεγραμμένα. τῷ δὲ ἄλλως μὲν οὐ δυνατὰ ἐφαίνετο ἰδεῖν τὰ γράμματα ἔχοντι οὕτω τῶν ὀφθαλμῶν· ἐλπίζων δέ τι ἐκ τοῦ Ἀσκληπιοῦ χρηστὸν ἀφαιρεῖ τὴν σφραγίδα, καὶ ἰδὼν ἐς τὸν κηρὸν ὑγιής τε ἦν καὶ δίδωσι τῇ Ἀνύτῃ τὸ ἐν τῇ δέλτῳ γεγραμμένον, στατήρας δισχιλίους χρυσοῦ.

with a standing image made of bronze; there is also a sanctuary of Artemis with an image of white marble. She is in the attitude of one hurling a javelin, and is surnamed Aetolian. In a cave Aphrodite is worshipped, to whom prayers are offered for various reasons, and especially by widows who ask the goddess to grant them marriage. The sanctuary of Asclepius I found in ruins, but it was originally built by a private person called Phalysius. For he had a complaint of the eyes, and when he was almost blind the god at Epidaurus sent to him the poetess Anyte, who brought with her a sealed tablet. The woman thought that the god's appearance was a dream, but it proved at once to be a waking vision. For she found in her own hands a sealed tablet; so sailing to Naupactus she bade Phalysius take away the seal and read what was written. He did not think it possible to read the writing with his eyes in such a condition, but hoping to get some benefit from Asclepius he took away the seal. When he had looked at the wax he recovered his sight, and gave to Anyte what was written on the tablet, two thousand staters of gold.

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